DOCUMENT RESUME

ED 175 254 FL 010 471

AUTHOR	Tyler, V. Lynn; Taylor, James S.
TITLE	Reading Between the Lines: Language Indicators Project. Interim Research Summary.
INSTITUTION	Eyring Research Inst., Provo, Utah.
PUB DATE	31 May 78
NOTE	426p.
EDRS PRICE	MF01/PC18 Plus Postage.
DESCRIPTORS	Annotated Bibliographies; Business Communication; Communication (Thought Transfer); Communication Problems; *Communication Skills; Cross Cultural Studies; *Cross Cultural Training; Cultural Awareness; Cultural Factors; Foreign Countries; Foreign Culture; International Relations; International Studies; *Japanese; *Persian; *Second Language Learning; *Spanish; Thesauri
IDENTIFIERS	*Iran; Japan; Mexico

ABSTRACT

This progress report describes the on-going development of a system to help Americans, especially those who have dealings abroad, to interpret accurately the meaning of messages originating in cultures other than their own. The history, rationale, and methodology of the project are described in detail. Profiles of cultural concepts are provided for Iran, Japan, and Mexico. Each of these profiles includes a culturally comparative discussion of social customs (based on hypothetical situations and cases), an explanation of political terms as they are understood by the target culture, a bilingual thesaurus that includes a discussion of the different connotations of each American term and its foreign equivalent, and an annotated bibliography. The report concludes with an extensive list of resources for message processors, including an annotated bibliography. (JB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED175254

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

V. Lynn Tyler

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

Reading Between the Lines

Language Indicators Project

Interim Research Summary

V. Lynn Tyler and James S. Taylor
Principal Investigators

Stephen L. Woolstenhulme
Project Coordinator

Ernest J. Wilkins
Special Consultant

FL010471

Eyring Research Institute

May 31, 1978
Provo, Utah

ACKNOWLEDGEMENTS

Many people are responsible for the useful output from a project such as this. Sponsors who give guidance, colleagues who share but desire no personal recognition, textual material that helps shape and formulate -- because someone else was so willing to share their findings, systems whose now nameless developers also have provided guidelines -- each and all are here acknowledged and appreciation is extended sincerely.

Dr. Mario Pei, one of such friends, passed from this life in March, 1978. In his memory and to the benefit of all who can profit from the able sharing of many as considerate as he -- this research is representative of human endeavor.

Obviously, many of the statements made in this text represent the views and frailties of the researchers. Tribute is paid to the many colleagues who listened, shared, and in silence endured some of the mental meanderings such research requires. No claim is made that this is final, polished, and lasting research. It is representative. The faults and lack of extensiveness come with the scope of the project. The information was derived from many sources -- acknowledged at least in part in the RESOURCE section of the report. The sources were the best available to the editors at the time of preparation. Views expressed or implied in this publication are not necessarily those of the sponsors.

Undue bias or emphasis may appear in the themes sections of the research, or in contrasting terms. If so, it will be appreciated if reviewers bring this to the attention of the researchers or editors. Comments or criticisms may be sent to the address below, and will be appropriately acknowledged.

"Make haste slowly. . . . The meaning of a communication depends upon the context!"
-- Edward T. Hall, BEYOND CULTURE. 1977.

c. 1978 V. Lynn Tyler

EYRING RESEARCH INSTITUTE
Provo, Utah 84601

FOREWORD

LANGUAGE INDICATOR aids are intended to help analysts, editors, intercultural writers, translators, and any other message processors who must decipher hidden implications quickly in messages crossing language and culture boundaries.*

For message processors, such aids can provide indicators which:

- Bring individual attention to what may be already done -- or doing, without it being known.
- Show what may be missed entirely, whether significant or not.
- Show subtleties and complexities not otherwise considered.
- Alert the mind to signs of control, to help detect when cultural qualifiers are used, or when an expression may be somehow modulated obscurely or falsified.
- Provide techniques for learning which language specific communications may be unusual, even for an experienced observer. (See Ekman and Friesen, in RESOURCES.)

In this report, the *ORIENTATION PERSPECTIVES*, the social and political *THEMES*, the contrast terms *THESAURI*, and the extensive review of project *RESOURCES* -- as aids -- all presuppose that readers and users of the research already have had some meaningful experience with people and systems in the language and culture with which they do or will work.

Some of the orientation, themes, and thesauri terms should be useful for regular reference. Other sections will serve primarily for quick review, or to train the mind to deal readily with challenges faced when trying to read in depth meanings which otherwise are "between the lines."

This initial research provides only representative data. (See STATEMENT OF WORK which sets the project patterns, Appendix A.) Many of the specific terms which are used in current critical incidents have been specifically compared for incisive language analysis. Some users of the data may want to use segments in training programs. Specific in-text exercizes may help new message analysts detect culturally-loaded sets of information. Others may want to use the thesauri as indices for ready reference guides. The material can be put to many uses.

When dealing with potentially critical concerns, Language Indicator data may be useful for the culture-specific assessment of particular messages, or for subject review of socio-political themes, or possibly for occasional term look-up, as a reminder of sensitive concepts.

Every user of the data will have had different experiences and distinct skills. The broad base of information presented herein considers a variety of abilities and levels of comprehension. Much may be seen as quite familiar to the reader with years of experience. It can also provide a focused reorientation. This entire report can serve as an up-date review of a new discipline.

As times and conditions change, so do the perspectives about facts and values; so also do the culturally loaded expressions and perceptions attached to or deriving from them.

The Language Indicators system and resources allow for users to add to, refine, and in some situations, even replace the data for special purposes. As culture change occurs, the indicator approach may need to be revised. Since no language or cultural mechanism for communication is static, it should be expected that the widening skills of Language Indicator users will allow for the data itself to be increasingly developed through practice and experience.

The authors and sponsors of the research welcome comments and suggestions as to the usefulness or needs for revision. Shared insights will be appreciated.

EYRING RESEARCH INSTITUTE
Provo, Utah 84601

V. Lynn Tyler, Principal Investigator
James S. Taylor, P.I./Consultant
Stephen L. Woolstenhulme, Coordinator

Staff: Pierre Blais
Scott Mitchell
Kenyon Moss

Ernest J. Wilkins, Special Consultant

---

* At least 20,000 U.S. government employees are currently working in assignments requiring some language/culture-specific daily decisions.

About $80 million is spent each year -- in the training of at least 17,000 language-need personnel. (This does not include foreign nationals working for the government -- who would require English perception training.) Much of this training is remedial.

Nearly 6,000 U.S. businesses deal with international message processing, in some way. At a minimum, 60,000 U.S.-company-based personnel require language and bi-cultural skill. An even greater number of "foreign nationals" require better ability with American English.

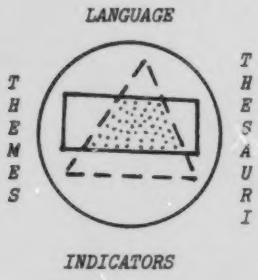
A total of more than 120,000 people today -- from the U.S.A. alone -- are in need of aid with Language Indicators.

This figure does not include, of course, the 14+ million American travelers abroad each new year; neither does it account for the 18+ million foreign visitors to the U.S.A.

Any of the above could be considered message processors who would be benefitted with some knowledge of how messages which cross cultural boundaries are loaded with hidden meaning. (See Wilkins, et al., in RESOURCES.)

Language Indicators in a Nutshell

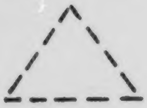
ORIENTATION
---Pre-View

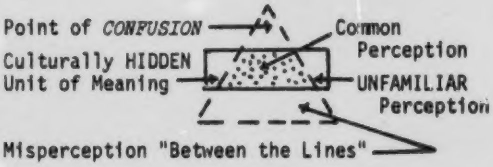


LANGUAGE INDICATORS suggest possible interpretations of meaning which might otherwise be culturally hidden. THEMES (both social and political) which influence or refine message perceptions and expressions are summarized for specific cultures. A THESAURUS format for cultural-specific contrast terms is provided, with decoded situational qualifiers. Culturally equivalent terms are included, to allow for reliability in cross-cultural message transfer and analysis. Other terms are noted for further research and validation considerations. RESOURCES are indicated for follow-up and development. An extensive bibliographic and systems summary provides for broad applications.

MESSAGE as
EXPRESSED :
Culture C

MESSAGE as
PERCEIVED :
Culture A




Point of *CONFUSION*
Common Perception
Culturally HIDDEN Unit of Meaning
UNFAMILIAR Perception
Misperception "Between the Lines"

EXPECTATIONS:

A LANGUAGE INDICATORS USER Can Probably:

1. Work more perceptively with messages which originate from sources having distinct customs, goals, and thought patterns -- from one's own.

2. Feel one's way through mental explorations into very intimate contact with possibly alien attitudes, perceptions, and values -- identifying significant predispositions and expectations of self and others.

3. Work around messages, and withIN them, sacrificing neither own values in the encounter nor seeking to escape behind intellectual or emotional aloofness.

4. Account for cultural distinctness by expanding an otherwise misleading report or translation -- so as to include CLUES and CUES to meaning which could be lost to readers through lack of cultural perception or an inability to express what is "different" or disturbing to one's own system.

5. More adequately deal with the nemesis of significant intercultural communication: ITS OWN ILLUSION -- that is, of empathy or understanding really not there!

6. Provide markers for those who follow -- to understand and USE what has been found to be significant, or potentially misleading, or inappropriate.

But, the USER of LANGUAGE INDICATORS Avoids:

A. The assumption that another's thought Processes or expressions are usually equivalent to one's own -- especially when there is actually a substantive difference that makes a difference!

B. Personal bias resulting from the confrontation with one's own value system or current attitude.

C. The MISperceptions which come from hidden units of meaning which are culturally "between the lines."

D. Assumptions that one's readers will always understand what the message processor understands because of his or her experience with cultural distinction, assumptions or values.

E. The illusion that "this will be very clear to anyone!" (When actually most readers will need considerable help!)

F. The belief that others will normally discover what to the user seems to be implicit, without his or her help.

G. Ego/Ethno-Centrism -- through Empathy!

Contents

Foreword i
Language Indicators in a Nutshell ii
Table of Contents iii

READING BETWEEN THE LINES — Project Summary

- Orientation Perspectives PS-1
- Beginning Objectives PS-3
- Specific Literature Search Determination PS-6
- Selection of Concepts PS-10
- Where To From There? PS-10
- Models for Systems Development PS-13
  - Fig. 1. Message Movement PS-13
  - Fig. 2. Analysis of Hidden Meanings PS-14
  - Fig. 3. Examples of Factors: Encoding and Decoding PS-15
  - Fig. 4. Understanding Language Indicators Factors PS-16
  - Fig. 5. Situational Culture Traps PS-17
- Working Paper I. LANGUAGE SOURCE REVIEW PS-18
- Working Paper II. FALSE LOGIC; Cautions PS-18
  - Fig. 6. Fault Tree Analysis PS-19
- Working Paper III. L.I. PRINCIPLES PS-21
- Working Papers IV., V. GUIDELINES PS-22
- The System in Development PS-25
  - WEIS Categories PS-26
  - MEXICO (Spanish) Study PS-26
  - JAPAN (Japanese) Study PS-26
  - IRAN (Persian) Study PS-28
- Summary of Methodology Applied PS-28
- Working Paper VI. THEMES PS-29
  - Fig. 7. Model for Devising Themes PS-30
- An End in Sight PS-31
- Process Evaluation PS-32
- Credo for L.I. Users PS-32
- Orientation REFERENCES PS-35
- Appendix A: STATEMENT OF WORK PS-37
  - (Eyring Research Institute) PS-38
- Appendix B: Computer-Assisted/Proposal PS-39
- Appendix C: Language-in-Full-Context PS-41
  - Coding PS-43
- Appendix D: Devising Thesauri PS-45
  - Thesauri Format References PS-46
- Appendix E: Recommendations for Future Research, Evaluation PS-51

LANGUAGE INDICATORS: Themes and Thesauri

- Introduction: Finding Hidden Meanings A-1
- AMERICAN THEMES: Affecting Messages Which Are Sent and Received A-3
- American Characteristics -- Contrast: As Seen By Other People A-5
- Postulates Review: Understanding Themes A-6

IRAN -- Introduction to Themes and Thesaurus I-1
- Iran -- SOCIAL THEMES IS-1
- Iran -- POLITICAL THEMES IP-1
- Iran -- THESAURUS: Contrast Terms IT-1
- Iran -- Selected Bibliography IB-1

JAPAN -- Introduction to Themes and Thesaurus J-1
- Japan -- SOCIAL THEMES JS-1
- Japan -- POLITICAL THEMES JP-1
- Japan -- THESAURUS: Contrast Terms JT-1
- Japan -- Selected Bibliography JB-1

MEXICO -- Introduction to Themes and Thesaurus M-1
- Mexico -- SOCIAL THEMES MS-1
- Mexico -- POLITICAL THEMES MP-1
- Mexico -- THESAURUS: Contrast Terms MT-1
- Mexico -- Selected Bibliography MB-1

RESOURCES

- Introduction: "Something Like a Buffet" R-i
- Model for Resource Entries R-ii
- Computer Search Descriptors R-iii
- Priority Readings Selection List R-iv
- BIBLIOGRAPHY R-1
- SYSTEMS and SOURCES R-62
- EVALUATION R-71

What is said specifically may not be nearly as important as to WHY and by WHOM and HOW it is said!

The master of message transfer will always be sure to make full consideration of and adequately deal with every significant factor involved, giving the listener or reader keys to understanding.

-- Wisdom of Understanding 7.

The paradox of culture is that language, the system most frequently used to describe culture, is by nature poorly adapted to this difficult task. . . . Language is not (as is commonly thought) a system for transferring thoughts or meaning from one brain to another, but a system for organizing information and for releasing thoughts and responses in other organisms.

. . . . .

Businessmen, educators, government officials, and Foreign Service personnel . . . stand to gain the most from understanding cultural processes in living contexts.

-- Edward T. Hall, BEYOND CULTURE.
N.Y., Anchor BOoks, 1977, pp.57-58.

Reading Between the Lines

Project Summary

The mental maps that we carry with us, based as they are on our own cultural experience, are little better than those Columbus had when he sailed west to find India in 1492.

There are even great continents yet to be discovered — vast areas of human experience about which Western man knows nothing.

-- Edward T. Hall, BEYOND CULTURE.
N.Y., Anchor Books, 1977, p. 46.

We can adequately perceive and ably mentally cross intercultural commicative bridges and real life barriers by using language indicators of meaning. People do it -- with varying degrees of success -- all the time.

It is essential, of course, to be willing and able to acknowledge, identify, and deal with both the positive and negative aspects of how people express themselves, how they react under certain circumstances, and why!

-- Anonymous

Language can be much like a map, useful to the extent that it describes where the user may need to go.

Language is frequently used to equate people, places, things, and events that may actually be quite different.

Language, like a map, gives direction and limited information which becomes useful only as dimensions of the map can be applied in a culturally realistic manner to real situations. [Adapted!]

-- Fersh, Seymour, ed. LEARNING ABOUT PEOPLE AND CULTURES. The Book Society of Canada, Limited, 1977, pp. 70-75.

READING BETWEEN THE LINES

ORIENTATION PERSPECTIVES

"O wad some power the giftie gie us
To see ourselves as others see us
It was from monie a blunder free us
And foolish notion. . ."
-- Robert Burns, To A Louse (3)

This account is of a search by scientists at Eyring Research Institute for a system that could help message processors, such as translators and analysts, to more accurately interpret meanings in messages originating in cultures other than their own.

Cultures, for this study, are defined as distinctive ways in which specific groups of people think, feel, and behave.

Early in the two-year search and discovery project, it became apparent that the challenge was at least two-dimensional: semantic (meanings) and cultural. Since the work was with messages, the focus was to be on indicators, found in language, of culturally hidden units of meaning.

At least five types of "users" (i.e., those who process messages coming from other cultures) were to be considered, including those who:

1. Because of ability and experience do not need or use special aids, or even the latest dictionaries;
2. Need and use whatever is available;
3. Need but may not know how to use materials to increase cross-cultural understanding.
4. Need and would like to use helpful materials but do not have them available.
5. Have aids that may be inadequate to the need (grammars, word lists, dictionaries, etc.).

Personal traits of the user, such as individual heritage and ideology, often are as important in communication as the message itself. Such, too, were to be considered.

The poet often gives as much insight as the scientist. Insights from Burns (above) can be as helpful as from S.I. Hayakawa:

> *Words that seem simple and clear to some may be puzzling and unclear to others. With words, we sugar-coat our nastiest motives and our worst behavior, but with words, we also formulate our highest ideals and aspirations.*
>
> *. . . to be concerned with the relation of language and reality, between words and what they stand for, in the hearer's thoughts and emotions, is to approach the study of language as both an intellectual and a moral discipline.*
>
> *. . . the increased density of the communication network in the nation and in the world . . . means an increased density of social change, and therefore, an increased need for semantic sophistication on the part of everyone.* S.I. Hayakawa (17 -- see notes concluding this project summary.)

Specialists dealing with a heavy volume of messages from foreign states have been impressed by such insights. Much of the information they are receiving is so loaded with cultural connotations that it is not perceived and understood as accurately as is felt possible.

In the mid-1970's, there began to be a concentrated search for up-to-date tools which translators, analysts, and other message processors could use to decipher culturally obscured units of meaning.

FACING THE CHALLENGE

The Eyring Research Institute (ERI) Language Indicator's Project began formally July 1, 1976, with James S. Taylor and V. Lynn Tyler as principal investigators.

A major aim was to examine the effects of culture on messages from one setting as they are transferred to and deciphered in another. Guidelines were projected for more effective and less complex methods of understanding obscure ideas. (See Appendix A., Statement of Work, July, 1976.)

Translation is at best but an echo, wrote George Barrow, in Lavengro (3). John M. Synge, in The Aran Islands (3), claims, *A translation is no translation. . . unless it will give you the music of a poem along with the words of it.*

The following experience, recounted by Peter Farb in Word Play (11), was neither melodic nor lyric:

When the Allies issued an ultimatum to Japan to surrender during July 1945, Japan's Premier called a press conference. He said his country would "MOKUSATSU" the ultimatum. The word was seemingly used to mean that the Cabinet would "consider it."

But, that word has another connotation: "to take no notice of." The latter was the one used by the English language translators at Domei, Japan's overseas broadcasting agency. The world heard that Japan had effectively rejected the ultimatum. The United States sent B-29's on their deadly mission to Hiroshima and Nagasaki.

One more such incident is pertinent here -- but first a cogent prelude by its raconteur, Dr. Anthony Marc Lewis (21.a.):

> *The enduring problems of misperception of the beliefs, values, norms, and behavior patterns encountered in alien culture areas is still not receiving the close attention that it requires. Judgments, comments, and procedures, with respect to foreign peoples or domestic minorities, are only too frequently misleading because intercultural differences have been overlooked.*

Writing in the Journal of Communication, Dr. Lewis illustrates his thesis: (21.b.)

> *Vietnam case studies, based in part on newly declassified evidence, suggest that hidden cultural assumptions crippled the ability to perform...advisory functions.*

The "melody" also was lacking in a contrastive business situation. General Motors advertisements failed to sell its NOVA automobile in Puerto Rico, in 1977.

As reported in the Wall Street Journal, 13 January, 1977, the word NOVA looks and sounds quite like the two Spanish words "NO VA," which mean "no go!"

The car did not sell. It did, however, when the company was perceptive enought to avoid a further debacle. Named Caribe, the car now sells quite well.

This is typical of inadequately perceived or misunderstood messages that themselves are "no go" or which do not sell intended ideas or critical feelings to culturally distinct audiences.

Nearly all U.S. export firms who have had similar experiences are increasingly turning to expert intercultural writers, or to gifted translators, to aid in the promotion of their products to new audiences and customers abroad. But, these message processors must be message masters also, with more in depth insights which are well beyond the limits of current idiomatic use of distinctive languages.

Such experts must also have incisive and decisive decision-making capabilities with the unique ways of thinking, feeling, and behaving of the cultures representing the countries with which they work, as well as a comprehensive skill with U.S. culturally-based concepts, as these might be phrased in other languages. Highly perceptive ability is also essential in relation to the information techniques (such as persuasion and deception) with which they have encounters.

Usually, reports the Journal, "standard" translations will not do. Entire passages must be restructured at times. New terms and their innovative contexts often have to be used.

It may be well to underlay the process of discovering Language Indicators of culturally hidden meaning with some of the philosophies of the ages, as these strengthen our comprehension and resolve -- keeping in mind especially the counsel of John Morley in Rousseau (3):

> *Literature is the most seductive, the most deceiving, the most dangerous of professions.*

Plato's advice is still sound: to define our terms before developing the discussion.

Communication, according to the Merriam-Webster Dictionary of Synonyms,(25)

> *...conveys or transmits something intangible such as information, feelings, qualities — stressing the result and implying making common to those concerned the knowledge or quality conveyed.*

But the communication does not always make common the knowledge or quality conveyed! These factors may be hidden in some way. There may be either linguistic or cultural clues in the terms of the message which could reveal actual meaning to a particularly perceptive mind.

Tolstoi, in My Religion (3), wrote:

> *Error is the force that welds men together; truth is communicated to men only by deeds of truth.*

Thus, to know the qualities and feelings of a correspondent, it is essential to know what is really said, including any hidden implications.

But, what of error or deception?

Men were deceivers ever,

One foot in sea and one on shore

To one thing constant never!

So claimed Shakespeare in Much Ado About Nothing. A serious caution for the user of Language Indicator guidelines!

The easiest person to deceive is one's self, asserts Bulwer-Lytton in The Disowned. (3).

The true way to be deceived is to think one's self more knowing than others, argues La Rochefoucauld, in Maxim 127.

There is a moment of difficulty and danger at which flattery and falsehood can no longer deceive and simplicity itself can no longer be misled, cautions Junius to a printer accused of libel: Letters 1769.(3)

The force of one's own cultural stereotypes often is so strong as to distort what is perceived, asserts Edward T. Hall in Beyond Culture (17). He continues:

> *The natural act of thinking as well as of expressing thoughts is modified by culture and its priorities. There are many ways of thinking, each of them legitimate in its own setting. The system of logic used in most of the modern western world is only one method for manipulating what one culture perceives as reality.*

Hall also asserts,

> *There are different levels of each type of language expression, from the completely overt to the exclusively covert, from the totally implicit to the fully explicit, from that which is said to that which is inexpressible. Invariably much of each expression's meaning is unconscious and indiscernible without the use of significant analysis.* (17.)

But the significant analysis may be difficult to apply if the foreign language is viewed condescendingly as being somehow inferior or less expressive as one's own. Difference does not necessarily equate with quality. The analyst or message processor with respect for the capacity of his correspondent, and a knowledge of his system of thought and emotion, will not be deceived by whatever sophistication, innuendo, flattery or falsehood--however it might seem to appear--as is inherent in the message.

It is urgent to undergird specific thinking with this general credo:

1. Every language comes with its own built-in world-view, objective and subjective.
2. The expressive intelligence of a correspondent and the extent of his vocabulary can be over or underestimated.
3. A common enemy of communication is its own illusion; reality is relative.
4. Every message processor should be required to account for his own point of view as it becomes part of the message.

LANGUAGE INDICATORS: BEGINNING OBJECTIVES

[See APPENDIX A, Statement of Work.]

An overall aim was to examine cross-cultural communication with the goal of finding a method or system for using linguistic clues to help message processors perceive, understand, and work with hidden meanings in messages from other cultures.

The project was to provide a SAMPLE of Language Indicators in Mexican Spanish, Iranian Farsi (Persian), and Japanese messages.

The plan was to do the work in three phases:

A. "State of the Art" -- Literature Search.

B. Development of Systems and Procedures.

C. Pilot Application of the System(s) for each of the selected specific terms to be derived for the target cultures.

Additional phases were later added to develop practical cultural information, resulting in Language Indicator Resources and Thesauri for each of the three sampled cultures. Materials were developed for native speakers of English working with foreign language messages.

A question list was formulated for the guidance of researchers in their task of isolating valid Language Indicators:

1. What is the RELEVANCE of the message?
2. What are the conditions, customs, concerns, attitudes, and values of both the sender and the receiver (and of any other processor involved, if determinable and applicable)?
3. What is the METHOD/MODE of message transfer?
4. What is the PURPOSE and/or effectiveness of the message (to tell, train, teach, convince, sell, entertain, inform--or perhaps, to deceive)?

Early on, researchers decided that Language Indicators could not be so primitive or obvious as to insult the intelligence of the user, but neither could they be so hopelessly sophisticated as to be of little practical value. Their usefulness would be greatest when they were presented in a positive, supportive, and non-confrontive way, and when their accuracy--linguistically, sociologically, and culturally--would make them consistently reliable.

Language Indicators should provide clues to the purpose of a message, such as:

1. Definitions of conventions and rhetorical and syntactic markers for extracting what might otherwise be obscure.
2. Contextual markers--what influences outside the message affect its meaning?
3. Emotive content markers (underlying) feelings, place-of-importance, and values).

The content of the message should gain in clarity, significance, and interest as the message processor uses Language Indicators because he will more clearly understand the originator's mental and cultural processes.

The following general categories of Language Indicators were outlined, as the project began, to be worthy of consideration in some depth:

A. Linguistic Markers:

1. Labels and Sets: Terms people use to distinguish ideas and conditions having cultural overtones, e.g., "thug" and "imperialist."

   These may be sets or grouping labels such as "nuts," "thieves," and "socialists." Some linguists refer to cuts of sets which deal with different kinds of labels, segments of which can be noted. "Leftists," "rightists," and "fellow travelers," are some political examples.

2. Metatalk: (Hidden purposes, known or not) Examples:

   "The Premier is obviously sincere." (Is he really, or is it a "front"?)

   "It was merely an oversight." (Was it possibly not much more?)

   "It is only money!" (Only; and...?)

   "However..." may indicate lack of confidence or trust in what the person said to elicit this term, or in the manner in which a matter is treated.

   "It will be apparent to some that..." marks an attempt to exclude or modify a message, possibly without the hearer or reader taking cognizance.

   "Some may doubt that what I am about to say. . ." predicts possible hidden agendas.

   "Yes, but I think..." "But," in this case may indicate a redirecting, modifying of a message about to be given and usually is a negation of what has preceded--usually by the other person or message.

Colloquialisms: (Figures of speech, or slang, et al.)

"Cool," "Hang in there," "ERA," etc.

Subjective Rhetoric: (Emotion-laden or character-personality indicators which may lose impact out of context, or through too formal translation, or because of bias, noise, static, or over-directness.) Examples:

"Our leader..." "Watergate," "Fire!"

Ego-Modifiers: (Attracting or detracting to audience, reporter, analyst, or other message processor. Such would, of course, deter or color potential understanding, particularly so across cultural boundaries.)

"Of course, you people understand me, and others do not..."

"We have always been able to count on your support..."

3. Miscommunication, including:

Mis-talk: (Deviation, intentional or not; may also be known as dis-information.)

Unintentional Mis-cues: What people have meant but not said, said but not meant, or slips of the tongue--or such when perceived, even if not actually occurred.)

Typical response: "Now, that is not what I said (meant to say)."

Such are especially misleading when given distorted or diluted meaning through translation, or in news interpretation.

Intentionally Deceptive Cues: Meant for a specific audience or designed to be obscure or misleading. Uses of jargon, cant, trick phrases, which elicit response such as "I did not know he meant me to think that!"

Inferred Meaning: Was the message never intended by the originator, though it was perceived by the receptor. "You may think that is what I was saying, but..." Or, a message conveyed meaning the originator would have liked to communicate, but was unable to formulate into words: "Yes, that is what I meant to say..."

Mix-talk: (Biased, one-way or oblique messages)
"Be quiet! Listen to me!" Or, "You didn't hear a thing I said..."

4. Usage-Impact Markers:

Proper names, such as Nixon, Sadat, or Ghandi may indicate a particular political or philosophical group, or refer to a power bloc or specific dissident's activities. The use of "Maoista" in Spain, for example, may be quite distinct from the Maoist influence on Chinese rhetoric.

5. Stylistic and Semantic Markers:

Specific terms, phrases, and structural peculiarities indicate particular meanings. Mandarin Chinese, for example, is topic oriented, while Western English is sentence marked. This is developed in Dr. R.B.Kaplan's contrastive analysis studies. (20)

A Language Indicator may take the form of ellipsis where one word or term is used to invoke a wide range of meaning. Fads use certain terms fitting this category. ¡País! (country) may be a shortened form of "What a great and solid country this is today!" Or, it could mean "Everything has gone 'to the dogs.'"

Some forms of trivia, such as punctuation which may seem superfluous, nonstandard spelling, or elaborate print or illustrative stylistics may distort meaning or evoke a bias in the mind of the message processor.

Osgood's World Atlas of Affective Meaning and Szalay's Associative Group Analysis techniques--to be described later--are examples of studies which can fit this category, or of systems to derive such terms, or their constraints.

6. Rhetorical Devices:

Structural variations across cultures may give clues to otherwise hidden meanings. Logic, as revealed by rhetoric devices, is an example. Substantive research in this field is very scarce, though it is beginning to bear fruit in psycholinguistics, socio-linguistics, and in the new discipline of intercultural writing.

7. Non-verbal and Para-verbal markers may also be considered, as these can give patterns of predictable or summarized message clues. These will be seen later.

B. Psycho-Cultural Markers:

The reason for the Language Indicators project comes from the potential for ambiguities in psycho-cultural situations. Subjective reality (what people THINK is real) varies according to culture. Even messages within a culture may be ambiguous. How much more ambiguous they become between two dissimilar cultures. Humor, for instance, often depends on such ambiguities. Across cultures, jokes or puns can be non-communicative, offensive, or at least confusing.

Sources: The experience and motivation of various cultural groups and individuals can be found in literature or through personal contact. The following general resource areas provide psycho-cultural markers for Language Indicators:

Histories and literature of cultures,

Cultural and social anthropology studies, Sociolinguistics -- cross-cultural,

Psycho-linguistics -- cross-cultural,

Political science and administration,

Sociology, psychology, and anthropology,

Philosophy and education,

Communication and the media,

Linguistics -- cross-cultural.

1. Thematic Markers:

   These identify common values, such as love of the land and reverence for ancestors. Some of the most expansive Language Indicators may be the components or descriptions as to both HOW and WHY different people think, feel, and behave as they do.

   E.g. The American statements which indicate "brashness" in high interpersonal competitiveness ("Let's get to the heart of the matter, so I can get to doing something more important to me!") vs. other cultures' approaches which are much more devious.

2. Some language markers may be needed to give insight as to whether the originator of the message and his/her audience was UNI-cultural (with limited ability to express ideas across cultures), BI-cultural (and noting which culture is dominant), or MULTI-cultural (able to interact across a variety of cultures).

3. Culturally loaded language may consist of different balances of verbal, non-verbal, and para-linguistic codes -- with mixes unique to each situation.

   Further details and specific examples can be seen in the Language and Intercultural Research Center models briefed in this report on pp. 7-8.

4. Psycho-cultural Style of Originator(s):

   Experience, training, ability to perceive and express clearly, logic and emotive patterns, attitudes, basic or unknown intentions, interference from other sources -- and personal reactions to them -- were considered to be relevant to understanding why meanings become hidden, sometimes even to the originator.

5. The psycho-cultural biases of everyone involved with a message as it originates and is processed, were isolated and distinguished as being personality, emotional state, purpose, status, and other general categories.

   All of these, of course, have some meaningful bearing on the interpretation and processing of messages.

Particular attention was to be paid to the degree of attentiveness of senders and/or receivers of each other's languages and culture, and to the degree of failure to communicate because of bias, pre-conceptions, or non-acceptance of the message or messenger or the process -- because of some cultural inhibitor.

Solutions would be sought through careful review, restatement, back translation (as needed), rephrasing, relistening, rethinking, and other research techniques.

Basic to the task was the determination of cultural answers to the questions who, what, where, why, when, and how -- the "six honest serving men" of Kipling who "taught all I know."

One of the key objectives of the study of the effects of a culture on messages was to find out how existing techniques, such as Semantic Differential (31) and Subjective Analysis of Culture (36), determine message meanings.

Another task was to provide a systematic method that could be used to assess cultural influences on a wide variety of messages (rather than one message alone). Both specific and general considerations would be important.

These were compelling challenges. It was first necessary to define a "Language Indicator." What were the researchers and the intended users looking for? Words? Their notable absence? Message clues? Valid systems?

It was not until considerable work had been done that a guideline definition could be agreed upon by both researcher and intended user. A research definition was tentatively made:

LANGUAGE INDICATOR: Any marker, device, model, strategy, or technique for achieving optimum psycho-cultural understanding of meaning which otherwise would remain hidden or non-perceivable.

The search was something of a hodge-podge, as projects of this nature ofttimes are. Attempts to determine adequate definitions were frustrating while the full scope of the resources and research were still nebulous. But, as more and more literature was examined and colleagues and experts were consulted, concepts became clearer, examples were found, and applications became more apparent. The parameters of the research and the potential benefits came gradually into focus.

Various sources of information were searched: computer-stored data systems and reference texts, particularly of research done over the past ten years, as well as foundations laid long before, were examined. (See references which conclude this report.)

Colleagues with expertise in various branches of social science and communication were queried in order to verify sources as being fully representative and to point out directions for new research.

A report of the inquiry, done from the inception of the contract until August, 1976, was cautious but optimistic. This phase of the project was revealing significant research sources, for much had been done in other fields or had grown out of related investigations into cross-cultural communication inhibitors and enhancers.

Researchers found pertinent examples of earlier work in certain types of hidden meaning investigations. An example follows.

As early as 1937, the Propaganda Analysis Institute, Inc. (15) had been trying to alert the American public to ways in which they were being deceived by special interest groups. During World War II, the Federal Communications Commission monitored and analyzed foreign radio broadcasts and newspaper stories. As late as 1959, researchers were studying procedures developed by these analysts.

Some of those precedures are still being used today in a variety of message review fields, such as content analysis.

By using propaganda analysis techniques, analysts were able to make fairly accurate predictions about morale, military events, economic and political policies. The methods provided a means of drawing inferences about actions taken by policy makers and by propagandists and their intended meanings.

Estimates were made of a) intended meanings, b) speaker's purpose(s), and c) the inference made by analysts as to meaning.

The Eyring Research Institute work also involved the building of a set of realistic standards for judging and applying indicators of hidden meanings in language.

The methods to be used were to identify "deep-core" values, patterns of thought, and varied logic systems for the American as well as for the Mexican, Iranian, and Japanese cultures.

The basic assumption was that each culture contains norms and values that are reflected in every aspect of language. These reflections help to account for differences between each society involved in a message transfer.

This approach was obtained from literature, from consultation with social scientists, and by completion of deep structure models. Conclusions were drawn from many different methods, models, and opinions.

SPECIFIC LITERATURE SEARCH DETERMINATION

Of the many systems and procedures evaluated in the literature search, ten were considered to be compatible in some significant way with the goals of the project -- if not for immediate application, then for later use:

A. Associative Group Analysis

B. Attribution Theory, for the Analysis of Subjective Culture

C. Content and Discourse Analysis

D. Junction Grammar

E. (BYU) Language and Intercultural Research Center Models and Procedures

F. Language Universals

G. Metatalk

H. Propaganda Analysis

I. Q-Sort Techniques

J. Semantic Differential

A brief description of each, and a note as to its application, can give some perspective.

A. Associative Group Analysis (34) is a word association technique. A group of people representing a particular culture respond to a stimulus word with the first words that come to mind. They are asked to continue to write down words associated with the stimulus word for one minute. These are grouped into a "group response" list. Responses are supposed to describe the "shared" elements of their characteristic understanding, interpretation, and evaluation of the stimulus word.

The responses are scored numerically, according to their frequency; that is, most frequent, second, third, and so on. The data is classified in order to deduce the central meaning of the stimulus word and group dominance scores are obtained to measure a preference of the group. This becomes more meaningful when compared with the dominance scores of other groups -- to reveal differences and similarities.

With this information it is possible to surmise and chart differing frames of reference for the groups compared and to compile a list of terms based on cultural usage. The system also helps the identification of differences and similarities in cultures, to verify meanings of key words in messages, and to provide insights into attitudes and feelings of people who represent particular cultures.

Some drawbacks inhibit its full use on this project. An adequate number of respondents is essential, preferable "in country." Methodological modifications could preclude a multi-cultural comparison. Users cannot always adequately delimit the meanings of the concepts studied. Advisors and background literature frequently are needed for interpretations. A certain degree of error is involved in the intuitive conclusions reached by respondents concerning some of the concepts being studied, especially when term translation is involved. However, some of the principles governing this approach found their way into evaluation of Language Indicator language-specific data.

B. Attribution Theory, used for the Analysis of Subjective Culture (36). This involves a social psychology concept which is concerned with understanding what causes people to act and react. The theory suggests that people attribute intentions, values, roles, and actions to others based on their own experiences, their perceptions of self and of other peoples, and also their relationships in their environments. The goal is to reduce conflict and to predict behavior. Fundamental research methods involve observations of conflict or misunderstanding of people from cultures "A" and "B." Incidents are then presented to people of both cultures, who express their "reasons" for the conflict. These attributes are summarized on a frequency response list.

This process is designed to describe the ways in which different cultures look at a similar situation. The analysis of responses can be used to describe the observed cultures, to chart some behavior patterns, and to test for certain types of Language Indicators. Again, a large inculture sampling is required for validation.

C. Content and Discourse Analyses attempt to objectively, systematically, and quantitatively describe a given body of oral or written communication materials. These descriptions are compared with each other or with a predetermined standard. The analysis can be performed on a word, a sentence, a paragraph, or an entire passage, usually through word counts or syntactic form summaries.

The first step of the procedure establishes categories of theoretically related terms or structures. Many systems of classification exist, and an analyst or other message specialist would need to select those relevant to his purpose and then be able to draw upon extensive statistical data.

For example, an article from the Japan Times is read and an idea of its intent is subjectively gleaned. Related words and expressions are extracted. These are tagged as to meaning and the various meanings are counted. If category "A" occurs more than category "B," the article represents "X" view of the situation. Since this method is complicated, considerable time is required for a person to deal with large amounts of material. The process could be useful in determining Language Indicators as certain words, phrases, idioms, and expressions seem to recur under given conditions.

There is extensive literature covering this type of message analysis, which is used for a broad range of applications. (Some of the best resources are included in this report: RESOURCES.)

D. Junction Grammar (22) is a model for analyzing formal language structures. It is presently being applied to computer-assisted translations of English into Spanish, French, German, Portuguese, and Chinese. The theory breaks language down into its smallest meaningful units. It asserts that language represents the way man sees the world, and is the result of four levels of perception: the real world, mental perception of the real world, mental labeling of these perceptions, and written or spoken expressions. It is proposed that perception leads to conception, which is then broken down into segments of meaning, called "sememes." These are related in various ways. This method is presently being applied primarily to sentence analysis. Most elements are not yet of immediate practical value to the Language Indicators project, though the approach has significant potential for the future.

E. Various models developed by the Brigham Young University Language and Intercultural Research Center were scrutinized for Language Indicators applications. (37.a.-d.)

1. The Themes model identifies general similarities and differences in cultures, and develops the theory that culture affects perception, thought, and behavior in recognizable units.

2. Affinity Grouping is designed to discover significant attributes of a group, as distinguished from other groups. This device has been used to reveal behavioral and thought patterns. However, it is only representative of culture-specific research which yet must be some way implemented.

3. The matrix of Unique Encounters integrates expanded concepts from the two previously described models. It also can be used as a modular survey. It provides for the identification of cultural differences via responses to questions in at least 85 major categories -- others are also proposed. Researchers can thus derive a well-nigh complete map of the physical, attitudinal, and interactional make-up of a people. These are qualities of potential use to the Language Indicators extended research, especially when language is considered in context with other communicative factors.

4. A set of "verbal style elements --

consisting of figurative speech, rhetorical devices and diction guidelines -- and of "verbal-non-verbal" guidelines comprising situations, events, media, emotional expression, body gestures, and the like make up the prototype called Translation Map Guide. The guidelines are intended to help translators discover common areas of confusion in meaning, as these are affected by language and culture. It was considered of potential value in determining particular types of Language Indicators, as it offers a broad criterion of variables for the guidance of message processors.

5. An extension of the previously described model, called PASTEL, integrates the main guidelines into a three-dimensional matrix. This idea of multiple dimensions was considered to be of real significance to the search because the factors simultaneously influencing a message originator, translator, and editor usually require a multidimensional tool for use by an analyst or interpreter. PASTEL integrates "Patterns and Styles of Thought, Emotion, and Living."

6. The Intercultural Communication model of LANGUETICS (Language-in-full-context) was considered important to the Language Indicator search. How an intercultural message is expressed and/or perceived by all concerned: originator, receiver, participator, and observer -- depends on the extended context, the communication mode (including language), unique cultural influences, and relations between the principals (including their personalities). Each communicates according to his/her talent, attitudes, training, temperament, and other characteristics -- and always in a pertinent environment: social, physical, aesthetic, etc. Time and space are integral essential factors. All of these affect how a message is composed, transmitted, and interpreted.[See Appendix C. Language-in-Full-Context]

Extensions to this research are proposed as a correlative to Language Indicators findings and substantive shared publications.

F. Over a forty year period, researchers testing as many as forty-six languages have found indicators of certain cultural stimuli, responses to stimuli, and cycles that are universal, or integral to all societies and cultures.

Drs. Bernard and Ethel Aginsky in particular (1) have developed a LANGUAGE UNIVERSALS model having significant potential. There are terms in each language that have similar meaning. Researchers have selected fifteen "prime inceptors" or ideas/structural-sets that motivate people everywhere. Five are inorganic: earthly, atomic, chemic, magnetic, electric. Ten are organic: sex, food, drink, sleep, excretion, breathing, space, temperature, movement, and time. Tests have been conducted on at least 1,000 terms in twenty-two languages -- with more in many other languages. The basic set of terms are "secondary inceptors," such as "conception," "birth," "love," "hate," under the prime category of "sex." Some 2,700 terms were found to have equivalent meanings in metropolitan centers of the world. The Language Indicators research staff considered these to be helpful as a base for discovering similarities as well as differences in hidden meanings. More work should be done in this specific field, of course, particularly as perception systems are developed for cultural sets of data which have unique characteristics.

G. The Metatalk procedure (29) divides communication into three levels: 1) what is *said*, 2) what the speaker thinks he or she said, and 3) what the listener thinks the speaker said. Both "likes" and "dislikes" are indicated by order of words, choice of words, and grammar. The model lists the following categories, giving examples for putting the listener into a proper frame of mind, so to speak:

False humility: (conveys modesty not truly felt.) E.g. "In my humble opinion..." (Humble?)

Softeners: (influencing listener(s) in a positive manner) "You will like this..." or "I am sure someone as intelligent as you..."

Foreboders: (putting listener(s) into an anxious state of mind) "It will really matter to you, if you do not..." "What happens if...?"

Continuers: (attempting to have listener(s) disclose own thinking) "Go on..." "That is good."

Interesters: (arousing attention) "Guess what happened?" "And, do you know that...?"

Downers: (putting on the defensive) "How about not...?" "Needless to say...!" "Why don't you...?"

Convincers: (verbal logic to strengthen the speaker's attitudes and assumptions to justify his proof -- see also "False Logic" -- a separate study in this project!) "I think we will all agree that it is..." "You know as I do that..."

Strokers: (uses the needs and values of the listener(s) to obtain positive feedback) "I can tell that you enjoy my..." "Your insights show..."

Pleaders: (rationalizers that disguise the real emotions or prepare for failure) "I would not want to..." "I will do my best to help..."

This type of study was considered helpful to the search for Language Indicators as it explains how assumptions might be used to manipulate the thinking of others, and can aid a message processor to become sensitive to the hidden meanings which occur in messages, especially in conversations and related written dialog. Work with Metatalk is yet to be done in a substantive way with cross-cultural messages and message processors.

H. Propaganda Analysis (15), previously illustrated, is an approach to the interpretation of political-type messages, particularly as these appear in mass media: news, broadcast, etc. It focuses on the use of communication as an instrument of public policy. The basic assumption is that which has often appeared in the Language Indicators study: Communication process and mode cannot be separated from its full context. Just what constitutes the full context is still to be adequately defined. Developed by FCC analysts, this process draws direct and indirect conclusions about actions taken by policy makers and propagandists and their intended meanings. It is a four-step method:

First, an estimation is made of the intended meaning(s) by an intensive assessment of the situational, behavioral, and linguistic context of the message. Next, an estimation is made of the message originator's goal or purpose, from a "logical" standpoint.

Then comes the crucial statement: What is the connection between the message originator's meaning and his purpose?

From this connection, however derived, conclusions are subjectively inferred about other actions the originator could take in regard to political policy, or intentions about the times and situations that prompted the writing of the message. A quantitative content analysis has been used to make inferences about actions and a qualitative content analysis to identify types and specific details of intended meanings.

The method has been proven to be quite successful -- sometimes. Many analysts have been able to fairly accurately predict morale, military events, and economic policies by using this approach to hidden meaning. More success was had in revealing action than intended meanings.

I. The Q-Sort Method (2) is one of the best statistical procedures which test theoretical issues on a scale of values. A questionnaire is devised through interviews with groups from two contrasting cultures. Statements of differences between the cultures are recorded on "Q-Sort" cards.

A second group of test persons from the two cultures responds to these statements by sorting the cards into three stacks: agree, disagree, and cannot decide. The "agree" and "disagree" stacks are further sorted into strongly, moderately, and slightly for each case. All cards are then arranged into one stack from "strongly agree" to "strongly disagree" and are then statistically analyzed (usually by computer).

Categories are identified and subjectively evaluated to determine cultural differences.

Studies based on this method have concluded that would-be investigators of foreign cultures need more detailed training -- a feeling shared by the Inter-cultural Communication Institute, and scientists at the Eyring Research Institute.

Q-Sort techniques were not perceived as of immediate practicality for identifying Language Indicators, but could possibly be used to test validity of potential indicators of several sorts.

J. Finally, the Semantic Differential theory and process (as exemplified in the World Atlas of Affective Meaning (31)) were examined. They were found to be helpful for identifying cultural differences and similarities, and for insights into how the meaning of a concept is partly determined by associations. It reveals the most obvious contrasts rather than nuances and therefore might be of lesser value as a tool for discovering contextual hidden meanings in cross-cultural messages having broad parameters.

The procedure: A list is established of concepts that are assumed to be somehow equivalent in two or more cultures. Sentences are devised, using words from the list. The most frequently used adjectives are employed to rate each of the concepts on a seven-point scale of paired opposites. Three categories of judgment are determined to be the same from culture to culture.

[E[Evaluative: good - bad,

[P[Potency: strong - weak, and

[A[Activity: active - passive.

A three-semantic [EPA] profile is developed for each concept. This can be plotted on a three-dimensional graph to show how the idea is developed or viewed in a target culture. Comparisons of profiles can show which ideas appear to be closely equivalent or quite distinct, as contrasted bi-culturally. For example: when "myself" is thus processed in English and Japanese, Americans have the most positive self image of the two.

For the major Semantic Differential study of cross-culturally reviewed terms, a list of 600+ words was used, covering twenty cultures. The literature is broad, as to uses of this approach, in a variety of scientific disciplines.

As each of the systems described, in brief -- preceding, were considered, particular application for Language Indicators users were assessed. Some of the models, to be described later, profited from this assessment, as did some of the data evaluations.

More direct and specific focus was required for the Language Indicators project.

SELECTION OF CONCEPTS FOR LANGUAGE INDICATOR STUDY

In a response to a request by project sponsors, the cultural environments of Mexico, Iran, and Japan have been described for the project development. Researchers began to study how such environments influence language expressions according to twenty-two major event and interaction categories of political data. These were determined in the *World Event/ Interaction Survey (WEIS) study.

With native respondents as consultants, researchers used WEIS terms to compile terms and phrases implicitly understood by native-language-speakers but not fully perceived by less-experienced "foreigners."

Next, a study was undertaken of messages containing deliberately implanted implicit meanings. Researchers interpreted reports in the three languages (from news releases) and screened them for cultural content and for translated Language Indicators as they appeared in American English.

The technique was to look at the stories or events through the originator's eyes. What was the message stimulus? Its expected end?

Because of the conceptual differences between expressions in the culture of the originator and in the culture of the analyst or other message processor, misunderstandings occur. Language Indicators in the message should help the message processor more clearly understand the cultural frame of reference of the originator. He can then discern why the originator said what he did and assess influences that in some other way might be pertinent (audience response, sequential ideas, possible repercussions, etc.)

Eyring scientists selected useful techniques developed from available systems. First were term sets or categories from the WEIS study.

Out of a welter of alternatives, certain key terms were selected as guidelines, such as:

*ANALYSIS
*COMMUNICATION
*CULTURE
DISCOURSE
GRAMMER
IDIOM
*LANGUAGE
LINGUISTICS
*MEANING
RHETORIC
SEMIOTIC
SYNTAX
TAGMEMIC
VERBAL
WRITTEN

Some 130 of these descriptors are listed in the introduction to the Language Indicators RESOURCES, concluding this report. Special consideration is given to the five marked with an asterisk(*), above. They were used consistently as overlap descriptors in combination with other terms.

Subsets of descriptors for computer searchers were developed from word derivations and combinations. For example, the subset of culture would include cultural, inter-cultural, and cross-cultural. In the literature search, sub-headings were examined in indexes and computer files.

Bibliographies and other reference lists were reviewed so as to lead to related authors and articles. Researchers sought advice from library specialists and project consultants with wide experience in resource processing. The result was an intensified and continuous search for and of pertinent literature, resource people, and systems that could help provide input or refine the Language Indicators data.

The Eyring Research Institute staff used particular descriptors to obtain from the Educational Resources Information Center (ERIC) well over 600 potentially useful abstracts. In addition, the researchers provided the ASCA-SEARCH computer of the Institute for Scientific Information a list of key terms to use in searching some 5,000 current journals -- many of which originate in other countries. Titles, authors, and bibliographic references were noted in weekly print-outs. Out of two major samplings, over 1,500 articles were reviewed. Nearly two-thirds were considered as pertinent; they are noted in the bibliography concluding this report.

WHERE TO FROM THERE?

One result of the consultations with language, communication, information processing, and social science experts was a conglomeration of facts, opinions, advice, and recommendations: optimistic, pessimistic, and neutral -- or even, "Let us wait and see..."

First, no one system was found for determining Language Indicators well enough to help message processors correctly and QUICKLY interpret large volumes of message material which originates in cultures different from their own.

Next, it became all the more apparent that language analysis alone may be insufficient. Messages can be fully understood only in context

---

*WEIS is a data-gathering process focusing on international politics. Its goal is to develop the ability to describe, trace, compare, explain and predict international behavior, using computerized data-analysis of international interactions reported in the New York and London daily Times.

See the RESOURCES section of this report for extended developments in this system, under Sherwin, McClelland, and other projects: Hermann (CREON), Leng and Singer (event systems), etc.

The UNESCO DARE data-system and SPINES Thesaurus as well as other thesauri were used as validators of political term sets.

(past/present/future/continuous, with environmental and other influences). Situations and intentions of message processors themselves need to be considered, along with external influences, such as communication mode, static, etc.

Project researchers and reviewers generally agreed that a major problem was that of retaining integral meanings after the translator or other message processor had done what was necessary for the message transfer. Processors must handle the challenges of ambiguity or unclear focus of the message or messenger; idiomatic expressions which generally have several meanings often comprehended only by natives or those who are especially trained or experienced; strange humor or emotion-laden statements; and extra-lingual factors, such as the multi-leveled and constantly varying conditions under which communication(s) and interaction take place.

Consultants recommended that the project should concentrate on identifying specific indicators of attitudes and intents -- which should be categorized and tested in a well-defined TIME-and-SPACE behavioral model.

Some of the standards recommended by several scholars for establishing accuracy and validity of message interpretations were:

Context: Why did the message originator say what he did? E.g., Is it in actuality a subtle warning? Of what nature? Is such a set of political rhetoric to impress "the folks at home?" Is the sender normally a friend or an enemy -- or some of each? Is the message different from other like messages by the same source, under like circumstances? Other potentially modifying factors:

Was this instance an interpersonal encounter, interview, questionnaire, or a personality or value judgment?

Was it correspondence or other direct message, or was it an indirect report -- as from a colleague?

If mediated, was the message aural (by phone, tape, or other sound), visual (film, TV, pictures or illustrations), or print (newspaper, article, book, or long published text) -- or a combination?

Was this an original or a reproduction or translated message? Was it reported without the original available or from an unknown context?

Did the originator know the message was being transferred? Was it from a secondary source, including hearsay or personal opinion, or some other interpretation?

Translation Factors: Has the translation somehow maintained the same tone and intent as that initiated by the sender? Are there unique terms and expressions that carry degrees of emotional connotations in the original language which are not to be found in the translation? The concerns of translation transfer are sufficient to fill a book. These are given only as samples. (See Newmark in the RESOURCE Bibliography wherein at least 55 propositions are made for accuracy of meaning transfer.)

Static: Was the message recorded and transmitted clearly and sufficiently? Was anyone in the message chain under message-modifying stress? How? To what effect? Relationships may cause psycho-cultural bias or misperception, as noted in the following paradigm:

Psycho-cultural Bias refers to mental distortions by any of those involved with a message including, at least:

The ORIGINATOR (speaker, actor, writer, etc.)

The INTERPRETER (reporter, translator, editor)

The AUDIENCE (to whom the message or any segment of it may come)

The CIRCUMSTANCE (situation, setting, etc.)

In a hierarchical set, at least the following relationships and circumstances could inhibit the message transfer:

I. Analyst, reader, user, originator, and/or mediator or processor.

II. Personal identity; current/past/projected (also a profile of those in I).

III. Status of self-image: work/family/social.

IV. Societal, cultural, psychological influences, demands and stresses (friendliness, patriotism, and other emotions; suppressed hostility or frustration; anxiety, shame, guilt, threat (real or assumed) vs. security, and other political, economical, or cultural conditions).

V. National relationships: global, geographical, or other political "sets".

VI. International interaction priorities.

VII. Relationships with superiors, equals, juniors, others: in-house or outsiders.

VIII. Other constraints: skill, experience training, open-mindedness, intuition, empathy, etc.

Other recommended standards for validating message transfer and interpretation:

Time: Could events that coincided with the release of the message make a difference? Is there other significance in timing (e.g. what message has preceded, or is absent, or delayed)?

Constraints: What political, personal, socio-cultural or language factors might distort or dilute meaning for the message processor?

Experience and Human Error: What are the human frailties or errors that might change or shade the meaning of a message?

Circumstances and experience will dictate other standards to be set and conditions to be placed. This listing is by no means complete, but is intended to give an orientation to concerns felt by those who deal with such problems in work-a-day situations or from an academic or research focus.

Reference is again made to the extensive RESOURCES accompanying this report which go into considerably more detail.

In order to give a better picture of what is involved, a MESSAGE COMPLEXITY Model was built:

[±] Degree of Concern (Estimated Complexity)

[C-] Code (Communication Diversity)
Definition

[1] [C-0] Communicated without complex barriers of language, culture, subject matter: same language with familiar or easy to comprehend cultural content. (Careful, however, with the more than 55 "Englishes" having some language/culture diversity!)

[2] [C-1] Communication with ONE barrier: language or subject matter content uniqueness that requires experience, training, and additional expertise.

[4] [C-2] Communication with unique cultural boundaries, especially with fairly complex non-verbal and para-verbal encoded hidden messages. (But with possibly similar language, subject matter, or content).

[8] [C-3] Communication with both language and cultural barriers, which require broad experience and training to enable decoding of messages.

[16] [C-4] Communication with language, culture, *plus* subject matter barriers which demand broad experience and training to enable decoding messages. This complexity or unfamiliarity may be discernible only after considerable research and consultation with aids.

[32] [C-5] Communication with completely foreign language (even in translation), culture, and subject matter, and content. (May demand cryptography.)

[64] [C-6] When culture, language, and subject matter/content is from a completely unknown source, or encoded in an extremely complex manner. (Highest requirements for research, if at all possible under current considerations or conditions. May be too costly to try to decode.)

The degree of concern should be divided by the status of the message processor, giving a formula for ability in dealing with source data messages:

1 Uni-lingual and Uni-cultural.

2 Bi-lingual though not Bi-cultural.

4 Bi-lingual and Bi-cultural, or Bi-cultural if Bi-linguality may not be required.

6 Multi-lingual and Multi-cultural.

Broad research is of course required in order to deal with such complexities. As good as experience is, training is also essential for those who deal with progressively more complex sets of communication concerns. The above model may be still too simple a demonstration of this.

FROM SEARCH TO SYSTEM -- WITH PROJECTIONS

As the problems of the Language Indicators project were defined -- realizing that they would be refined all through the research -- much data of value was gathered and shared with colleagues interested in the findings.

A number of foundations were being laid to describe sample cultures and their unique qualities. Graphs, charts, and coding devices outlined specific terms and expressions and their settings, as they differ in contrasting societies. But research was not yet of a practical nature -- usable by those who must deal with a large volume of message material. The systems were either too complicated, or they had to be made much more comprehensive while remaining specific!

The aim of the second phase of the project, therefore, was to develop some type of system to make Language Indicators easy to retrieve and useful to uncover hidden meanings quickly.

To refine the data that had been gathered, Eyring researchers used logic, analytic procedures, psycho-cultural reviews, and even intuition. (Einstein claimed that he discovered the principle of relativity by intuition; he held that intuition is a derivation of knowledge and expertise.)

The introductory section to International Business Blunders (Ricks, Fu, and Arpan; Grid, Inc. 1974.) gives some significant guidelines for dealing with research objectives:

> *Experience is a valuable learning medium. Diverse experiences can better prepare one to cope with present and future decisions. This does not necessarily imply that future mistakes can be totally averted because man does not always correctly interpret past experiences, nor correctly apply them to a new situation.*
>
> *There are considerable costs in obtaining and interpreting the relevant information that could improve man's understanding of the models and subsequently, the decisions. In addition, there are human biases that influence where and how long the information is sought, collected, interpreted and used.*
>
> *In the final analysis, it must be realized that man does not possess and cannot ever have perfect knowledge and will never predict with certainty the outcome of any decision made. The objective therefore is to reduce the uncertainty and to determine the level of risk that is acceptable in terms of the expected benefits from the proposed action.*

The research approach for this project has been mainly experiential. A continuing practical probe has been carried out, looking for cultural influences contributing to communication breakdown.

MODELS FOR SYSTEMS DEVELOPMENT

Indicators of hidden meaning should aid message processors to overcome the frustration of unpredictable media, cultural stereotyping, and other ingredients of misperception.

To begin, components of the message transmission flow need to be analyzed. The illustration in Figure I demonstrates a message transmission chain, from a sender to a receiver in or from a different culture. In addition to culture/language/situation constraints on both sender and receiver, differences in training and experience of sender, modifier, receiver, and all others in the process can affect the message. Dilution and distortion could occur in the reduction of the message by editors, translators, transcribers, and so on.

For example, an editor is struggling with a particularly loaded statement having cultural implications, and his wife calls. Their son had an accident with their new car, involving police investigation. His concentration is shaken. But, because of a deadline, he continues his work. In the process, some critical but unobtrusive point is missed -- possibly to not be retrieved. Such a traumatic experience may be rare, but distortion may come with much less impact: a warm day, a disagreement with a supervisor, a late lunch, all can affect a message.

There may even be on-going constraining relationships: admiration, dislike, envy, and

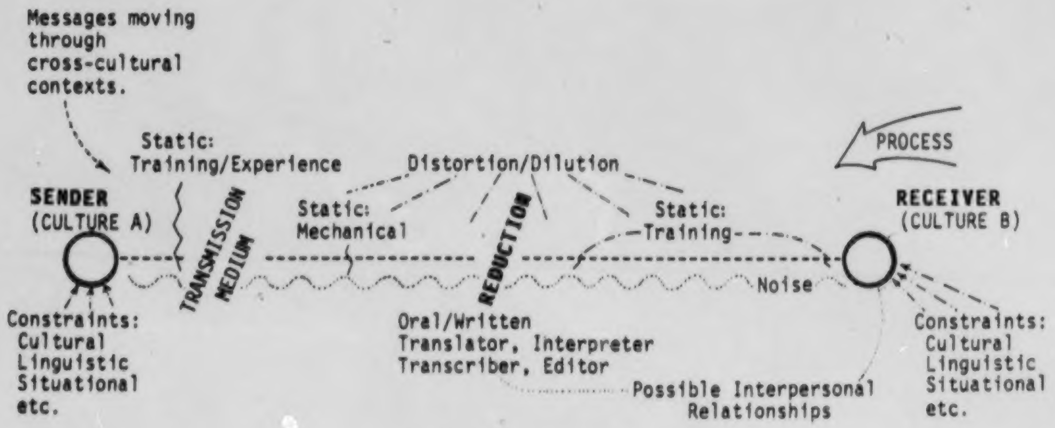

Messages moving through cross-cultural contexts.
Static: Training/Experience
Distortion/Dilution
PROCESS
SENDER
(CULTURE A)
TRANSMISSION MEDIUM
Static: Mechanical
REDUCTION
Static: Training
RECEIVER
(CULTURE B)
Noise
Constraints: Cultural Linguistic Situational etc.
Oral/Written Translator, Interpreter Transcriber, Editor
Possible Interpersonal Relationships
Constraints: Cultural Linguistic Situational etc.

Figure 1. Message movement through cross-cultural contexts.

competition -- each could alter the intended meaning of a message being processed.

Mechanical problems can change a message, too -- static on radio or telephone, typing errors on telex, and the like. "Bear" can come out "beat." "Injury" might appear as "in jury." Most message processors have favorite stories of such message modifiers which somehow have filtered through to final reports!

In any event, the message from Culture A can be diluted or changed by the time it is sent to and received in Culture B. And even if the message chain flows normally, the Culture B processor might not interpret correctly what originated in Culture A: hence, the need for Language Indicators for all message processors.

The matrix in Figure II. provides for subdivision and individual examination of the various elements of a message. "Blocks" can be removed and analyzed for each of the language/culture settings. The one shown below has been extracted for observation in the illustration (which was first delineated by Dr. Robert B. Kaplan, in consultation with Eyring researchers). Words used in a newspaper article, discussing a political situation, have been contrasted and compared to make what would otherwise be implicit become explicit.

Suppose this had been a personal letter. The style and the contraints might have been much more diverse. Multi-media transmission: more yet!

According to this model, as suggested by Dr. Kaplan, each type of communication will be styled differently, depending upon the originator, the medium, and the culture.

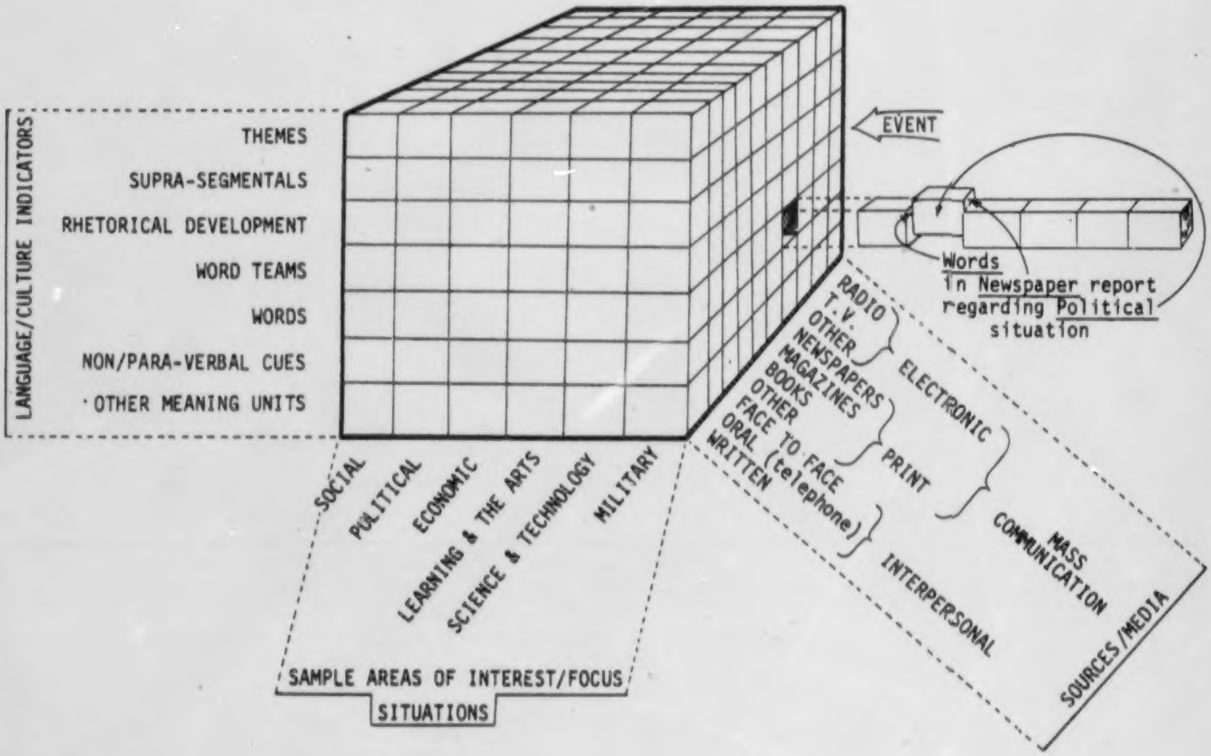

LANGUAGE/CULTURE INDICATORS
THEMES
SUPRA-SEGMENTALS
RHETORICAL DEVELOPMENT
WORD TEAMS
WORDS
NON/PARA-VERBAL CUES
OTHER MEANING UNITS
EVENT
Words
in Newspaper report
regarding Political
situation
SOCIAL
POLITICAL
ECONOMIC
LEARNING & THE ARTS
SCIENCE & TECHNOLOGY
MILITARY
SAMPLE AREAS OF INTEREST/FOCUS
SITUATIONS
RADIO
T.V.
OTHER
NEWSPAPERS
MAGAZINES
BOOKS
OTHER
FACE TO FACE
ORAL (telephone)
WRITTEN
ELECTRONIC
PRINT
INTERPERSONAL
MASS COMMUNICATION
SOURCES/MEDIA

Figure 2. Analysis of cross-cultural hidden meanings through Language Indicators.

Knowledge gained from the matrix should lead to insights as to what to expect in words, phrases, or peculiar manners of organizing ideas.

The four concentric wheels on the Language Indicator model illustrated in Figure III can be related independently to show many possible combinations of factors influencing the formation and interpretation of messages.

Of course, this model represents only a small range of myriad possibilities.

Each culture has many more than the six "themes" illustrated on the central area. Milieus vary also -- often in proportion to technical and economic developments of a culture, as well as by social and environmental constraints with which each must deal.

Media represented by the third segment of the model are only major categories. Another breakdown would be necessary if degree of use and scope of influence were to be used in the model.

The outside circle also could be much more detailed. In a newly developing model of essential para-language categories, at least thirty should be represented. (See separate research

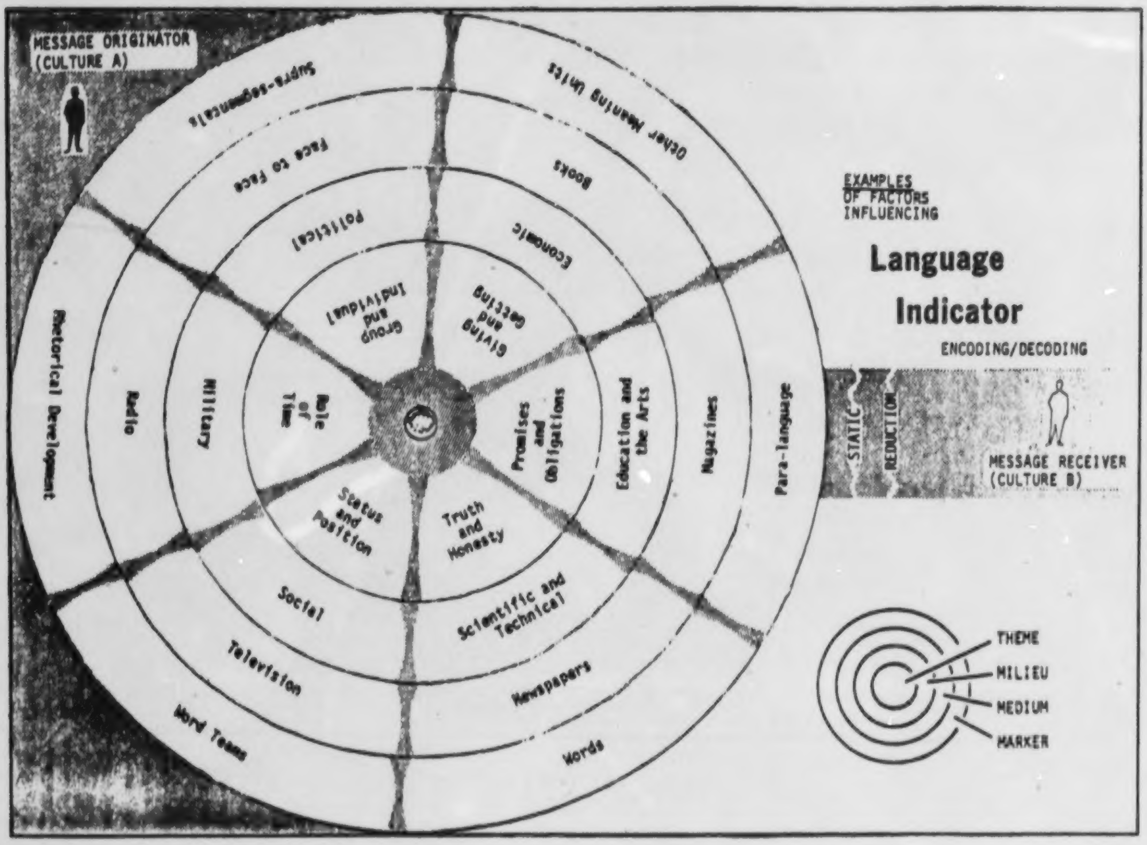

MESSAGE ORIGINATOR
(CULTURE A)
Supra-segmentals
Other Meaning Units
Face to Face
Books
Political
Economic
Group and Individual
Giving and Getting
Rhetorical Development
Radio
Military
Role of Time
Promises and Obligations
Education and the Arts
Magazines
Para-language
Status and Position
Truth and Honesty
Social
Scientific and Technical
Television
Newspapers
Word Teams
Words
EXAMPLES OF FACTORS INFLUENCING
Language Indicator
ENCODING/DECODING
STATIC
REDUCTION
MESSAGE RECEIVER
(CULTURE B)
THEME
MILIEU
MEDIUM
MARKER

Figure 3. Examples of factors influencing Language Indicators--encoding and decoding.

being conducted by V. Lynn Tyler at the BYU Language and Intercultural Research Center, as noted in report RESOURCES.)

For static and reduction constraints, refer back to the chain model in Figure I. The decoding of message processors is more broadly developed in Figure II.

Figure IV demonstrates that an originator observes a message stimulus through his own cultural perception lens. The stimulus may be an event, situation, or idea. He sends out a message based on what he observes and how he observes it.

The analyst or message processor in another culture may or may not see the originator's stimulus. Even if he does, he will probably see it, at least partially, through his own cultural perception pattern and will sometimes respond in a manner quite different from that of the message originator.

However, if the receiver sees the stimulus of the originator and understands the originator's cultural perceptions, he can more accurately interpret meaning. A message processor may not agree with the viewpoint of the message sender, but he could adeouately understand it and be able to transfer the sender's intended meaning.

Language Indicators, or clues in the message, are indicated by the dotted line as they go from the message to the analyst. They provide the analyst with a clearer understanding of the originator's culture. The analyst gets a better understanding of the perception lens of the

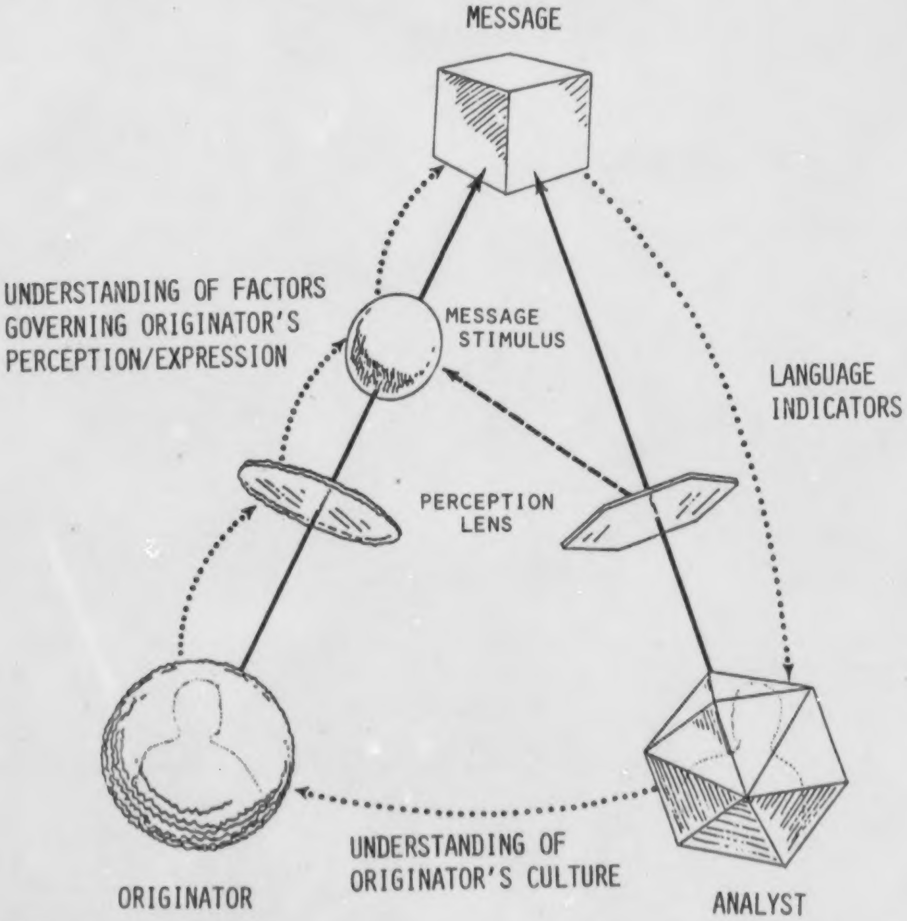

MESSAGE
UNDERSTANDING OF FACTORS GOVERNING ORIGINATOR'S PERCEPTION/EXPRESSION
MESSAGE STIMULUS
LANGUAGE INDICATORS
PERCEPTION LENS
UNDERSTANDING OF ORIGINATOR'S CULTURE
ORIGINATOR
ANALYST

Figure 4. Understanding Language Indicators factors

originator (the factors influencing the way the originator sees things), and can thereby see how the message stimulus affected the originator. That will provide him with a view of the message from the originator's vantage point.

Roger Harrison declared,

> *The communicator cannot stop at knowing that the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with those alien values and attitudes and feelings. He must be able to work with them and within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intellectual detachment.*

(See modified statement in Tyler, 37.a.)

There follows several samples of culture-specific data which has been processed through a simplification of the foregoing models.

The first example deals with a dominant characteristic of the Japanese cultural pattern, "Desire for Group Harmony -- and Conformity to Social Norms." Individuality is played down, and the group expects modesty and reserve. Understatements about personal belongings, traits, capabilities, and the like are expected.

Compliments are usually denied. Language Indicators, for example, are "Please help yourself, although there is really nothing good in that which we are offering you." Or, "This is my inept wife. She does not cook very well." (Actually the food is good, and the wife is intelligent!)

An appropriate conclusion here may be drawn from a knowledge of Japanese mores: Japanese will usually avoid conduct, including language expressions, that might draw attention to them as individuals -- especially if eliciting overt recognition. Differences of opinion or direct confrontations or contradictions often are very studiously avoided.

In the case of Iranians, social harmony overrides intent or ability, as a cultural predelection. The tone of a message is often regarded as more important than its content. Truth may be viewed as secondary to friendship.

This allows individuals to avert undesirable conflict -- which must be avoided if possible. A promise to be fulfilled in the future usually should not be taken too literally unless a date, time, and place are specifically arranged.

Examples of Language Indicator terms derived from the use of the models are, "tomorrow, right away, exactly, next." From this, the analyst will recognize that generalities about the future may mean "never" or "I have no idea when..." Setting deadlines for completion is often ineffective. Constant checking back usually is the best way to be sure to get things done. These examples are expanded in the research done during phase III of the project. Some modifications can be expected in the "Themes" and "Thesauri" which constitute the major section of this report.

A cultural key often expressed as a principle in the Mexican society is that of value placed on status and position. Prestige commands more respect than wealth, in general. Education and cultural refinements are highly prized attainments. Further, many Mexicans are ethnocentric to an extreme degree. They tend to "Mexicanize" foreign influences.

This is especially obvious in their architecture. They incorporate aspects of Mayan and Aztec design into a building based on a modern plan. Native foremen of church construction in the early days of Spanish rule invariably did this, which resulted in some of the most baroque and churrigueresque delineation and decorations to be found anywhere. This ethnocentricity extends broadly into cross-cultural communication.

In the area of social relations, Mexicans dote on titles and honorifics, such as Don, Doctor, Licenciado, Jefe, Director, Maestro, and the like.

Failure to use these dignifiers may imply a deliberate snub or lack of respect, while use of them may indicate a favorable, supportive stance.

The prototype system illustrated in Figure 5 is devised to aid message processors to understand culturally ambiguous meanings of the

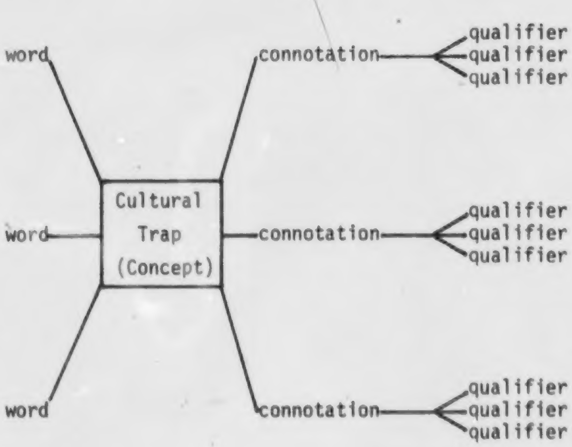


Figure 5. Situational Culture Traps

nature of WEIS and other political settings more than the social examples just used. It was felt that a more direct model would help synthesize and give focus.

Certain words occurring in the text are to be flagged to note the presence of a potential culture trap -- that is, a concept that may have varied or radically different meaning from one culture to another when the two are contrasted.

Various connotations are listed and then situational qualifiers can be provided to explain under what circumstances various meanings apply in the culture of the message sender and/or receiver. This model has had considerable influence on the devising of the final thesauri.

As each of the foregoing models was developed, new dimensions of understanding were added to the search for Language Indicators. Researchers compiled a series of working papers showing the procedures by which data was gathered and the system was refined.

The "FAULT-TREE ANALYSIS" model on the next page defines and prioritizes a number of the dilemmas facing the Language Indicators project. It lays out the concerns clearly so that efforts can be directed toward specific, limited problems.

The project seems to have succeeded quite well in dealing with the more concrete concerns at the base of the model. Data has been correlated, specialists have been identified, and many have become accessible. Researchers who are intensely interested in the project objectives have contributed to the systems approach, and generally were relatively unbiased. Support has obviously been given to some of the priorities, as identified in this very basic look at what en toto needs to be done.

Working Paper I: LANGUAGE SOURCE REVIEW

As categories were defined, a number of Language Indicators were extracted from the media. Sources included such diverse publications as To The Point International, Readers Digest (in English and Non-English editions), Time, Newsweek, U.S. News and World Report, The National Observer, Excelsior (Mexican Newspaper), Vision (Mexican Magazine), Vox Populi, Vox Dei (a collection of editorials from The Asahi Shimbun (a Japanese newspaper), FBIS (Foreign Broadcast Information Service) Reports, The Iran Times, Kayhan (Farsi periodical), New York Times, and several books which deal with hidden language implications.

To these were later added Politica, World View, Atlas, and a variety of other cultural based news periodicals. The material covered deals with reportage, interviews with heads of state, political cartoons, editorials, and pertinent advertisements.

Four Language Indicator classifications appeared to be quite significant in the early reviews.

First, for want of simpler terms, there has appeared a "Dictal-Syntactic Value Contrast" -- occuring when two sentences or phrases of similar terms and construction appear together and the only important difference is one word or pairing of words.

For example, "This affects human beings and his [President Ford's] insensitivity in providing these people with a chance to work has made this a welfare administration and not a work administration." Quoted from Jimmy Carter. (Our emphasis.)

The value laden words are welfare and work. Other examples found to be almost pervasive are establishment, radical, third world, pig (when referring to policemen), chauvinist, and the like. Meanings are based on shared experience and require culturally informed perceptions by both sender and receiver, as message processors.

Next, the "name drop" or transfer tactic, in which the communicator inserts certain value loaded words to evoke certain feelings or to represent certain attitudes, include such terms as "charismatic black congresswoman Barbara Jordan," "fascinating but uncertain train travel in Mexico," and "It was agreed by all that the tempestuous conference had been successful."

Another maneuver that may provide a clue to hidden meaning is in the use of uncertain modifiers, such as usual array, responsible leaders, gay deceiver, and the like.

Finally, and because the gambit is so common among diplomats, bureaucrats, executives, and social leaders, the use of pronouns (to be indicative of bias, nationalism, racism, and a host of other attitudes) is a Language Indicator guideline for message processors to always keep in mind.

Some examples: Our people, one of us, those rebellious ones, that way of doing it, and so on.

The large list of terms generated gave a meaningful perspective of the immense number of possible indicators of hidden meaning. No attempt was made to fully categorize them at the time this paper was being prepared, as the full scope of the work had not yet been put into perspective. However, the lists derived from this initial review were referred to throughout the project.

Working Paper II: FALSE LOGIC & OTHER CAUTIONS

In this study, principal investigators and other researchers took on the formidable but eventually rewarding task of segregating and in some ways clarifying the reasons for cross-cultural mis-communication, classifying results of past and potential verbal calamities, and relating conclusions to the on-going Language Indi-

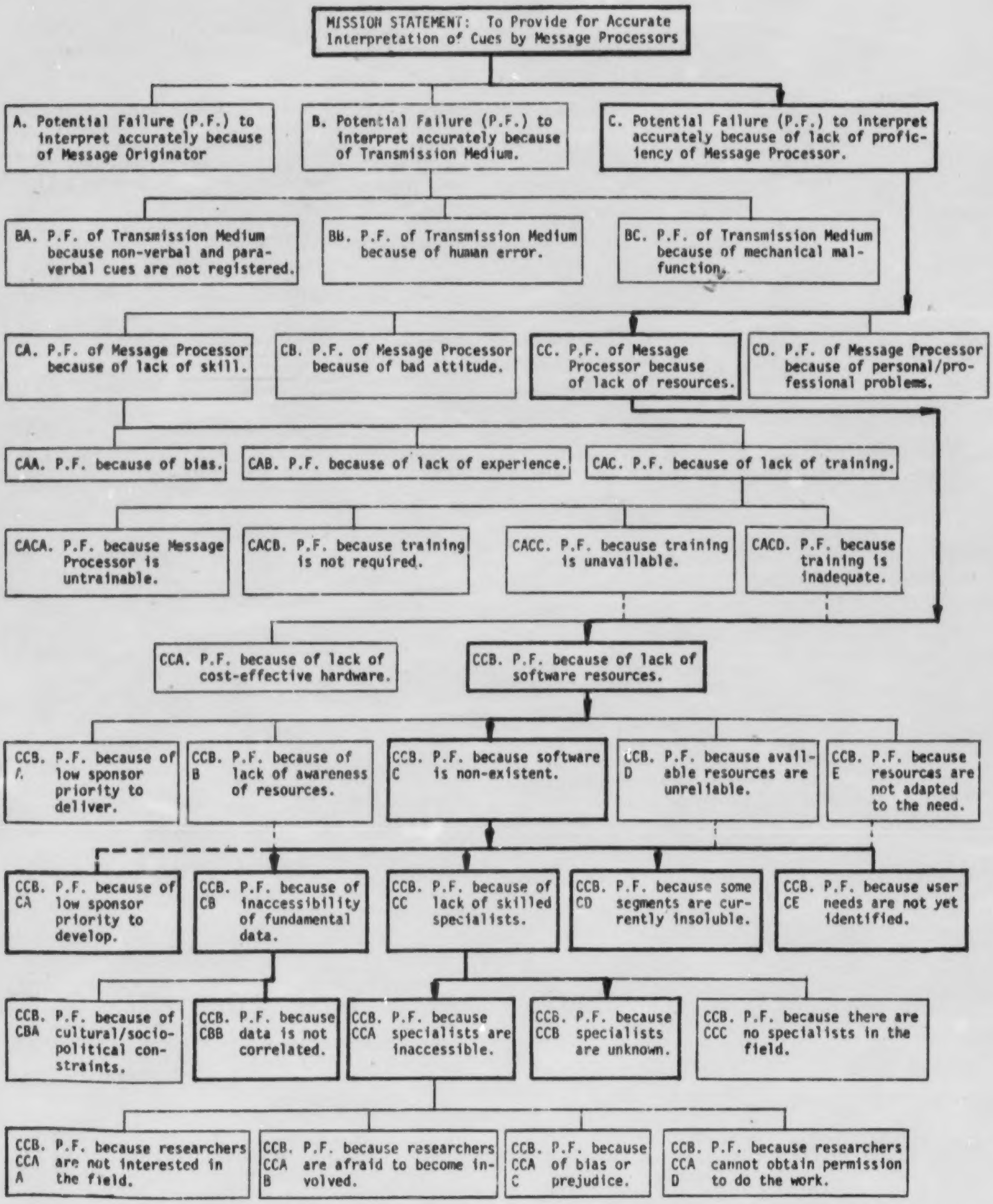

MISSION STATEMENT: To Provide for Accurate Interpretation of Cues by Message Processors
A. Potential Failure (P.F.) to interpret accurately because of Message Originator
B. Potential Failure (P.F.) to interpret accurately because of Transmission Medium.
C. Potential Failure (P.F.) to interpret accurately because of lack of proficiency of Message Processor.
BA. P.F. of Transmission Medium because non-verbal and paraverbal cues are not registered.
BB. P.F. of Transmission Medium because of human error.
BC. P.F. of Transmission Medium because of mechanical malfunction.
CA. P.F. of Message Processor because of lack of skill.
CB. P.F. of Message Processor because of bad attitude.
CC. P.F. of Message Processor because of lack of resources.
CD. P.F. of Message Processor because of personal/professional problems.
CAA. P.F. because of bias.
CAB. P.F. because of lack of experience.
CAC. P.F. because of lack of training.
CACA. P.F. because Message Processor is untrainable.
CACB. P.F. because training is not required.
CACC. P.F. because training is unavailable.
CACD. P.F. because training is inadequate.
CCA. P.F. because of lack of cost-effective hardware.
CCB. P.F. because of lack of software resources.
CCB. A P.F. because of low sponsor priority to deliver.
CCB. B P.F. because of lack of awareness of resources.
CCB. C P.F. because software is non-existent.
CCB. D P.F. because available resources are unreliable.
CCB. E P.F. because resources are not adapted to the need.
CCB. CA P.F. because of low sponsor priority to develop.
CCB. CB P.F. because of inaccessibility of fundamental data.
CCB. CC P.F. because of lack of skilled specialists.
CCB. CD P.F. because some segments are currently insoluble.
CCB. CE P.F. because user needs are not yet identified.
CCB. CBA P.F. because of cultural/socio-political constraints.
CCB. CBB P.F. because data is not correlated.
CCB. CCA P.F. because specialists are inaccessible.
CCB. CCB P.F. because specialists are unknown.
CCB. CCC P.F. because there are no specialists in the field.
CCB. CCA A P.F. because researchers are not interested in the field.
CCB. CCA B P.F. because researchers are afraid to become involved.
CCB. CCA C P.F. because of bias or prejudice.
CCB. CCA D P.F. because researchers cannot obtain permission to do the work.

Figure 6. Fault tree analysis.

cator perspectives.

Researchers found that failures to get the point across often result in fallacious inferences -- if indeed they are not already there from the initiation of messages, or loaded in during the process. Poor communication results in erroneous assumptions, bad perceptions, misreadings, inadequate deductions, faulty conclusions, confused results, inconclusive generalizations, and weak or wrong comprehension in general.

A major villain is faulty culturally-loaded thought processing. Thinking about one culture in terms of a different one can often lead to errors in distinguishing what is similar and what is different between contrast languages.

Too, logical analysis is not dependable. It may lead to cross-cultural misunderstanding simply because peoples develop predilections for different modes of reasoning. No evidence was found that any one people think exclusively one particular way, only that there is more consistent use of some thought patterns than others.

For example, the American's view of law is based on the Blackstone dictum that one is presumed innocent until proven guilty. Mexicans adhere to the Napoleonic code under which one is presumed guilty until proven innocent. This leads to a very basic dichotomy of reasoning and resultant language expression. (See Hall (17), chapter on cultures and law.) Much of what is considered to be truth or error may be relative to circumstance and constraints.

[A relatively new text now being studied by one of the project principal investigators, and which bears directly on the results of this working paper, is Paul Watzlawick's "How Real is Real?" (Random House, 1976.) The introductory chapter is of particular use, referring to the dilemmas of translation. A typical statement or two, may be of interest here:

> ...*any language is, of course, based on the language user's definition of reality and, in turn, determines and perpetuates this definition.* (p. 236.)
>
> ...*language not only conveys information but also expresses a world view. . . different languages are not so many designations of the same thing; they are different views of it.* (p. 9.)]

Some of the ludicrous situations arising in "Mix-talk" and "Mis-talk" (37.a.-d.) are examples of this kind of mis-communication. Some clues are:

--One or the other has been talking when he or she should have been listening.

--There is no allowance for reasonable feedback or clarifying response.

--There is too much noise or static getting in the way of comprehension.

--One or the other is making an erroneous statement or using false logic.

--What one is trying to communicate is not of the same importance or relevance to the other.

--Para-language or non-verbal cues (stress, pace, non-fluencies, or times, space, circimstances) are saying more than what is meant to be said.

--One or both lack the ability to see or to analyze the other's culture or communication method. (See Bass (3) for classic examples.)

In the case of "mix-talk" both may have been talking, thinking, doing, or going in different directions -- usually because of some bias, preconception, or non-acceptance of the other person, or of the message.

"Mis-talk" examples follow, usually in the attempt to decipher incorrect reasoning, or some type of fallacious assumption.

The false or potentially false thinking is given *in italics*. After an example in quotes, clarifying questions or statements will be given in parentheses.

An event following another is caused by the first. "He spoke to them and they obeyed." (Oh? Maybe they obey for some other reason, such as a gun pointed at them, not only because he spoke.)

Two or more events occur concurrently, so a causal relation probably exists. "Both you and I feel it should be done." (That may be, but the intentions or reasons may differ!)

In the fallacy of the affirmation of consequents, the truth of a conclusion does not of necessity tell how it was reached or why!

Assumption of causes and effects as being contiguous (i.e. sharing a meaning) *and as being perceivable at the time of observation* are potentially dangerous. "Waning support is no longer seen, for it has failed all together." (Perhaps there was no support to begin with or was assumed to be more than what was actually so. Or there may be no relation between the support, source, or apparent failure.)

Assumptions can be quite misleading. Another example, *A problem's cause is a remedy's deficiency.* (The lack of preparation is not of necessity the reason a war is started.)

And yet another: *Escape can be equated with the delimitation of risk.* (The winning of an argument does not invalidate or eliminate its cause.)

A final example: *Treating nonessentials is usually essential.* (This is not absolute.) "The black flag portends evil." (Or, as is common in both Mexico and Iran, among other cultures,) "That look is the evil eye; it will make us lose all we have." (Perhaps black means something very different, such as total support, and "that look" may be one of intense interest, or of devotion or admiration -- not of intent to hurt.)

Scores of misinterpretations stemming from generalities, word selection miscommunicators, over-simplifications, issue dodging, errors of numbering, deductive reasoning fallacies and rationalizations were considered and reported in this working paper. Many useful ways of learning communication and of achieving objectives result from experience, insight, and wisdom that may be obtained other than through the use of scientific reason or statistical evidence.

In the fields of law and history, for example, are found many instances of what could be considered "truth" which have not been either "proved" or "disproved." The condition or circumstance just "is." To assume that the use of logic with induction or deduction will provide all conclusions is to assume too much. The lesson:

Beware of assumptions, warranted or unwarranted. What this study sought was not hard and fast rules, but rather guidelines as to what may be hidden between the lines of the presentation method. (See also Nierenberg (29) and the earlier quoted text by Watzlawick, above.)

The few samples taken from this working paper may make apparent the great amount of work yet to be done in cross-cultural logic that inhibits or enhances intercultural and international communication. The Language Indicators can give specific focus to this essential research.

Working Paper III: PRINCIPLES FOR DETECTING SPECIFIC HIDDEN MEANINGS

It may be a platitude, but one thing leads almost inevitably to another in research -- nearly *ad infinitum*. That this is so may be fortuitous, for that is how truths (or at least facts) are often derived.

The Eyring researchers moved next to the establishment of principles for the detection of hidden meanings, with illustrations of their use — as a natural consequence of steps taken in the literature search and the initial working papers. There had been idea-nuggets under many of the "stones turned over" from the very inception of the project.

Researchers anticipated that the use of such principles would help those processing cross-cultural messages to deduce specific Language Indicators at various steps.

Following is a summary of some representative ideas guiding the research. Many possible applications can be made from them.

(1) Message distortion is likely to appear when a participant in the processing of a message experiences culture shock (mental or emotional distress based on cultural difference in conditions, events, etc.). Culture shock symptoms are statements of unexpected surprise, disbelief, or a general feeling of threat or uneasiness from any source.

(2) Individuality and personality has an affect on the possible hidden meanings of a message, and hidden meanings may be communicated through peculiarities of language, e.g., Metatalk, such as: "Let there be no mistake!" or "This is only for you, my fellow countrymen."

(3) Pronouncements by responsible officials of a country usually correspond somehow with that country's leaders' views of foreign affairs. Hidden meanings may be present if an active independent country's messages seem to reveal a low sense of nationalism, or lack of confidence in its ability to control its own affairs, especially if such an attitude seems to be inconsistent with the true character of the situation.

When some statement or a report of an event is translated into English, Language Indicators illustrative of the following principles often materialize:

(4) Meaning of the message may be affected by the nature of the relationship between the originator, the message processor(s) and the receiver (translator, analyst, editor, etc.). For example, a sense of inferiority: "If only I could say it as well..." Or, of disrespect: "He has incorrectly assumed that..." Or there may be other admiring or critical perspectives.

(5) Intercultural messages often threaten the values and norms of message processors. Indicators of censoring or discounting message reliability can surface at this juncture. For instance, "We readily proceed according to the principles laid down as Truth, by Lenin to the Politburo, in 1923." Or, "The proposed accord is being studied in light of public opinion, as it might be contemplated by invasion of our fatherland."

(6) Cultural expectations influence the way participants in message processing perform their functions. For example: objectivity in news reporting, content of public expressions by many officials, and the like.

Language Indicators governed by the following principles should appear when a translated document is being interpreted by an editor or analyst. Values apparently similar to one's own may be accepted without thorough evaluation -- when in reality more careful consideration might be required, e.g., "As any intelligent person can easily see."

(7) Cultural environment modifies the perception of cause and effect relationships. This may result in indicators of frustration, with respect to success achievement, and the way it is achieved, e.g., "We could have done it in half the time!" "Why do they not come to us for help?"

(8) Indicators of strength and weakness, right and wrong, activity and passivity vary from culture to culture. For instance, apologies differ in their implications, and may be easily misinterpreted. A simple "I'm sorry" may be sufficient in one culture, while an intricate ritual may be required to apologize in another.

(9) Thematic similarities between cultures may lead to misunderstanding of message meaning when they are accepted as totally identical rather than merely similar. (See numerous examples in the language specific thesauri provided with this project report.)

(10) Cultural environment affects an individual's view of what is important (i.e. values and norms) in a message.

(11) The meaning of a message from a certain culture may be distorted by a bureaucratic policy of a company, or government, or other entity.

(12) The weight of indicators of major meaning can be modified by the intentional or unintentional use of minor indicators.

(13) Distortion of message meaning occurs when a cross-cultural message evokes a sympathetic or emotional reaction in some participant having influence over the message processing system.

(14) Language in some way always has the potential to reflect the world/social/self-view of the initiator of a message and all other participants, especially as the views and ideas of the latter are culturally distinct from those of the former.

As the principles treated above were tested they were found to be recognizable and prolific. Specific examples of indicators were found in current periodicals, publications, and statements. They proved helpful in identifying false assumptions. The working paper itself gives a number of examples and references. These will be illustrated partially in another section of this report.

- - - - - - -

Without a working awareness of one's own presuppositions, it becomes difficult to accept another's cultural position as anything other than a deviation from the 'correct norm.'"

(From Intercultural Communication Training Manual, Vol. I. Defense Language Institute, August, 1973. See esp. pp. 1-12.)

Working Papers IV and V: ADDITIONAL PRINCIPLES AND GUIDELINES/PRIORITIES

Research objectives include the establishment of categories for a particular culture which reveal possible hidden meanings originating in that culture and its tongue.

The approach has included 1) developing specific questions to gather cultural information, 2) providing culture-specific guidelines for sets of meanings which are difficult to transfer interculturally, and 3) formulating specific language examples of these difficult patterns, in order to illustrate the advantage of using the guidelines.

Here is a category style considered, but not used too extensively because of the shift to the WEIS approach:

I. Principle (defined, explained)
    A. Guideline (how apply)
    B. Language Indicator Examples
    C. Priority Level (who uses, when?)
II. Principle . . .

Valuable insights were gained from the writings of such scholars as Hall (17), Oliver (30), Kaplan (20), Condon (7), Yousef (39) Bass (4), Frank (14), Searle (32), and Nida (29), as well as many others. They are listed in the RESOURCES section concluding this report.

Dr. Edward T. Hall writes in Beyond Culture (17) that Western languages are often expressed in logic patterns different from those of the East. (See also Oliver (30).)

Further, (a) components of behavior and of thought can be measured and defined, (b) models can be of help in identifying meanings in culture and language, (c) culture is learned, interrelated and shared -- and sharable, in general, (d) the most common aspects of cultural language expressions influence behavior unconsciously, in the deepest and most subtle ways, (e) people often assume that those of other cultures are familiar with their own system and are usually startled when real differences emerge, (f) translators, editors, analysts, and other message processors need to know the rules that regulate what other cultures designate as worthy of attention and what is to be ignored in order to prevent any type of "information overload."

Hall has observed that Language Indicators specialists (by whatever name) who do well are able to abstract a manageable language system from (contextual) living data where one has not existed before. Dr. Bernard Bass (4) has given similar emphasis to this challenge.

When communicators know what to expect in each other's language, misunderstanding can be reduced -- especially about opinions, judgements, and other loaded ideology.

Language stereotypes can be helpful in learning what to expect about an unfamiliar culture. The more distinct the culture, the more likely one is to err in perceiving areas of similarity or disagreement in language expressions.

In only about one-fourth of observable contextual circumstances between languages of different cultures might accuracy in understanding be expected to be relatively sure -- or a "match."

For example, in the event of SIMILAR or very closely correlated expressions:

-- MisMatch: Americans may see differences; others see the similarities.

-- MisMatch: Others may see differences; Americans, the similarities.

-- Double MisMatch: Both see differences -- Similarities should be seen!

++ MATCH: Both see the similarities.

In the event of DIFFERENT expressions:

-- MisMatch: Americans see similarities; others see the differences.

-- MisMatch: Others see similarities; Americans, the differences.

-- Double MisMatch: Both see similarities; Differences should be seen!

++ MATCH: Both see the differences.

Dr. Bass has established a complex data bank particularly to handle business miscommunication in cross-cultural encounters (4.a-c.).

It is postulated by Dr. John Searle (32) that cultural language expression may differ in at least the following ways:

1. The PURPOSE of the expression and of its perception;

2. The WAY words are USED and how;

3. PSYCHOLOGICAL STATES, such as belief, as expressed by statements, assertions, remarks, explanations, postulations, declarations, deductions, and arguments;

4. INTENT, as shown by promises, vows, threats, pledges;

5. DESIRE and WANT, as indicated by requests, orders, entreaties, emotive expressions and the like;

6. EMPHASIS, as expressed by insistence vs. suggestion and other such signs;

7. STATUS-POSITION of the message originator vs. the translator or other processor, as this affects the message. For example, to one it may be a command; to another, a request;

8. INTERESTS of the originator vs. the reader. For instance, congratulations vs. condolences;

9. RELATIONSHIP to the REST of the TEXT or message, as shown by such modifiers as "moreover," "therefore," "however," "hence," and so on;

10. PROPOSITIONAL CONTENT as determined by language markers, such as report, prediction, past or present cultural differences;

11. DISTINCTIONS between expressions that can but need not be stated. That is, to make estimates or give diagnoses without using such direct terms;

12. DISCRIMINATIONS between acts requiring extra-linguistic markers or not, such as a person with a gun: commanding or asking;

13. Determination of DIFFERENTIAL between expressions where a verb is performative, or not, such as "I promise," but not usually, "I boast;"

14. PERFORMANCE STYLE of the language, such as announcing vs. confiding. (Emphasis ours.)

Nida (28.e.) asserts that what is obscure or omitted in the original may be required in the translation. (See also 28.a.) Some expressions may be offensive in a new cultural context, or may cause other unanticipated reactions. What is implicit may need to be made explicit, or vice-versa.

Kaplan notes (20, and personal correspondence) that non-verbal clues may have to be verbally expressed, and ambiguities, such as humor and parables, be made clear in new cultural settings (through translation, et al.). The premises are:

I. Within a culture, non-verbal (and even verbalizations of non-verbal communications) messages are un-ambiguous.

II. Across cultures, non-verbal messages tend to be quite ambiguous. (The further apart the cultures, the more cultural codes differ, of course).

III. Within cultures, verbal messages are potentially ambiguous. (In fact, humor depends in many cultures on such ambiguity.)

IV. Across cultures verbal messages can be non-communicative (or confusing or offensive) unless they are adequately translated and/or interpreted. The need is, therefore: Language Indicators of such hidden meaning.

Other problems crop up, according to Kaplan, when denotations and connotations are "fuzzy." These questions require answers, in order to obtain clarity:

A. Was a message never intended, though perceived and (likely) reported?

B. Does the message contain meaning that the originator would have liked to have said but was unable -- for whatever cause?

C. Was the message intended ONLY for a given/limited audience that understands the contextual qualifiers which might not exist for someone else?

D. Was the message intended to deceive, confuse, "put-on," or otherwise convey a meaning beyond the actual wording?

Political upheaval, as described by Robert Frank (14), is predictable from language when objective conditions are considered sufficiently intolerable, when such conditions cannot be readily explained or accepted, and when individuals feel somehow justified in using violence. Each of the three conditions could be marked by either subtle or overt language expressions.

There is a sizeable literature dealing with political science types of Language Indicators.

Language Indicators can be discovered by many kinds of content and discourse analysis. Metaphors, for instance -- and hundreds of other figures of speech -- culturally express values, ambitions, social conditions, and other constraining factors. Aspiration to a position or to "success," reference to social standing, appeals to foreign friends or enemies, to progress and to heritage, or roots -- all may be indicators of expressive meanings.

Words are usually symbolic only when the referent is. (E.g. "Explore 'differences.'") And, verbal markers of distance have potentially high impact meaning. (This vs. that; here vs. there, now vs. then, etc.)

Negation usually indicates value orientation. (E.g. "Our policy is bad!")

Coded language is usually found in emotional expressions of non-verbal reference, such as health, cleanliness, "painful conditions," and "Not us!"

Nida (28 a.-e.) provides a summary note of significance: Language Indicators are often marked more by the context in which the communication takes place than by the mode of expression and the vocabulary used.

A great deal of cross-cultural information is needed to make specific judgments. And, to complicate matters, differences within any culture can be as great as differences between cultures.

Stereotyping is misleading when it tries to make every individual fit an absolute mold, or when it is taken out of context. The group may view a person as similar when he is actually different, or vice versa. These intra-cultural differentials abound throughout the world. Mexico and the U.S.A., obviously; Iran, moderately; and Japan in more subtle ways. Examples will be given in the culture-specific thesauri which will follow in this report.

While it may not be as much a melting-pot as some would suppose, the U.S.A. is nevertheless a pot-pourri of diverse racial, emotional, intellectual, political and economic heritages and customs. It is often observed that New York is more European than American, Chicago more American than America itself, California, an exotic empire of latins, orientals, blacks, and dissimilars from almost everywhere in the world.

The U.S.A.'s neighbor south of the Rio Grande has been aptly dubbed "Many Mexicos" or "Mexico Maze" by perceptive students of the multi-culture. Every village is "patria" (homeland to its residents, whose indigenous and European forebearers have lived there, in many instances, for generations, and whose descendants plan to remain). Each "patria" has its own peculiar slant on itself and on what it knows of the world. Each has its own lingo of idioms, notions of style, ethics, and a pantheon of attitudes.

What can be said of the U.S.A. and of Mexico can be said of the rest of the larger countries of the world, with obvious exceptions to be found in each and all. It would be foolish to surmise otherwise.

The nomads of the Fars Ostan desert at one end of Iran differ radically, often religiously, even in that unified Moslem world, from those who inhabit Shiraz and Teheran. The Kurds at the other end of the nation sometimes do not consider themselves to be in any way "Persian." Many languages mix to further variegate the picture.

The range of variables in Japan is perhaps as real, but is more subtle; nevertheless it is there. The Burakumins or Etas, low caste menial workers, see things in quite a different light, and no doubt express themselves in ways other than the Ainu -- the original Japanese of a different race, who are very few in number. Another racially distinct group are the Okinawans, whose island was once Chinese, and who are not yet completely assimilated.

Prefecture by prefecture, from Kyushu in the south through Honshu to Hokkaido in the north, the pattern of Japan is a mosaic of minicultures. (23, 27.)

The works of Buchanan and Cantril (6), DeBono (8), Fersh (12), and many others provide background for those unfamiliar with the theoretical base upon which the concepts of Language Indicators are determined.

The foregoing sampling is but a token of the noteworthy discoveries and "purposive ramblings" needful for explorers in the field of intercultural perception and expression. Language is obviously stressed. The results represent two years of searching for the ideas and methods that can best fulfill the needs of those working with language-based cross-cultural communication. By their use, the practitioner should become better oriented to the task, be able to review and develop skills, and be guided toward what he or she may be looking for, as well as to how material in this project can be evaluated and most realistically used.

The best literature in the field of human understanding was researched: books which provide ideas for creative thinking, significant articles and research papers on the developments in this new discipline, and other culture specific systems and references having practical value or theoretical application.

In addition, there is represented a great deal of idea sharing by scholars of many fields of inquiry. Intercultural Communicator Resources by H. Ned Seelye and V. Lynn Tyler is a typical source-book supporting the search and sharing. (See RESOURCES.)

A concerted effort was made to find related references for future development in the detection and interpretation of interculturally loaded messages and their transfer process. Research colleagues from almost every social science have made useful contributions.

A newly developed discipline to describe all essential language and communication components has been developed at the Brigham Young University Language and Intercultural Research Center. "Languetics" is a scientific attempt to correlate context with content, and with culture and modes of interaction, in such a way that all useful resources are put into play to determine inhibitors and enhancers of message transfer, and then to make the data useful to any who need it. This broad-based work was applied somewhat to intercultural project frames of reference toward the conclusion of this Language Indicators research, and is made part of the follow-through recommendations.

The summary of principles, guidelines and resources which has been made here is not taken to be all-encompassing. It only demonstrates the foundations to the project, in the hope it will aid the system users to have a better perspective from which to work.

THE SYSTEM IN DEVELOPMENT

One particular objective for the final three month segment of the first year of the project was to devise a prototype system to help working message processors to recognize and interpret language that is potentially misleading because of differences between their own culture and that of those who send or modify messages in or from countries of interest.

The system was designed to provide information in English. The focus was to be on concepts which are relevant to socio-political settings. Specific words and ideas to be dealt with were to be furnished by project sponsors to meet needs of intended users.

The Eyring research staff had a dual goal: 1) determine alternative connotations for the Language Indicator concepts in different cultures, together with modifiers under which various connotations operate; and 2) mark specific terms most likely to occur in a message containing one of the ideas being evaluated for the prototype system. Each term would be flagged to alert the message analyst to potentially hidden meanings. The system was planned to function according to the "culture-trap" model preceding, by which the language and cultural concepts of Mexico, Iran, and Japan were to be examined. (See Figure V., p. PS-17.)

The guide-terms provided by project sponsors were in verb form initially. They were taken from the World Event/Interaction Survey and consisted of 22 terms with 63 subdivisions, as established by Dr. Charles McClelland at the University of Southern California, with other researchers. From three to six shades of meaning were distinguished for each term or concept-set. (As mentioned previously, the Leng-Singer Report, CREON patterns, and other similar datasets were also considered and in some ways applied.)

The WEIS concepts were employed with care because of the semantic restrictions on the uses of verbs and their modifiers, especially as these might be used cross-culturally. Complex problems occur in the selection of verb forms alone. Study was made of major language components and their relationships.

Dr. Robert B. Kaplan, Professor of Linguistics at the University of Southern California, (in a letter dated 6 June 1977) analyzed the verb "agree," one of the WEIS terms, to exemplify the difficulty being considered, as possibly giving hidden meanings emphasis.

One example will need to suffice:

"We have...	(connoting:)
AN agreement.	(I agree with you)
NO agreement	(I strongly disagree!)
THE agreement	(I agree partially?)
a GOOD agreement	(I think I agree)
a good agreement, BUT. . .	(I agree IF...)
a FAIR agreement	(I agree somewhat...)

a fair agreement, BUT... (On one hand I agree, yet on the other...?)

Other modifiers affecting the connotations, as listed randomly by Dr. Kaplan, include: although, while, even though, certainly, considering..., reasonable, unfair, useful, binding, condoned, posited, "I think," "I believe," "I guess," "I propose," "I disagree," and so on.

He predicted that at least one quarter million shades of meaning were possible in the ERI study of only the 22 WEIS words in verb form for English, Farsi, Spanish, and Japanese!

The researchers tackled the job of synthesis by subsuming the WEIS category system into concepts message processors could cope with generally.

Under "cooperative/collaborative" behavior types, the pertinent terms were classified under "cooperation," "cooperative action," and "participation." Under "conflict" behavior types of potential meanings, the terms remaining were segregated as, "verbal conflict-offensive," "verbal conflict-defensive," and "conflictive action."

The terms are grouped into major categories as shown below:

COOPERATIVE/COLLABORATIVE: (WEIS Terms:)

Verbal Cooperation:	APPROVE, PROMISE, AGREE, REQUEST, PROPOSE
Cooperative Action:	YIELD, GRANT, REWARD
Participation:	COMMENT, CONSULT

CONFLICT:

Verbal-Defensive:	REJECT, PROTEST, DENY
Verbal-Offensive:	ACCUSE, DEMAND, WARN, THREATEN
Conflictive Action:	DEMONSTRATE, REDUCE RELATIONSHIP, EXPEL, SEIZE, FORCE

As was mentioned, WEIS researchers subdivide these 22 into 63 sub-categorical terms or statements. The Language Indicators staff considered each one and added a number of potentially significant categories to "fill the holes." In order to perceive CULTURALLY hidden meanings, context as well as expression had to be put into perspective.

Extended meanings were checked in five major and comprehensive dictionaries in English; and contrastively in Japanese, Iranian Farsi, and Mexican Spanish. Obviously, the resulting list, without modifiers (a la Kaplan cautions), numbered into the thousands.

For research sampling purposes, the project staff and sponsors elected to group the WEIS terms into five categories, ranging from positive through neutral to negative, as follows:

1. Agree, promise, reward, grant, approve.
2. Propose, request, comment, consult.
3. Threaten, warn, accuse, protest, demand, yield.
4. Reject, deny, reduce relationship.
5. Force, seize, demonstrate, expel.

Five representative terms were selected for intensive examination:

AGREE, PROPOSE, THREATEN, ACCUSE, REJECT.

The WEIS study deals with one nation "acting to" another. Because an idea such as "cooperation" involves TWO or more nations acting together, the WEIS data-set may not be as valuable when dealing communicationally. The study is basically designed to predict conflict; it could be considered to be more negative than positive. Additional contextual factors (non-verbals and para-verbals, for instance) are not part of the WEIS study, nor are language markers per se.

Three categories of meaning were studied by Language Indicators researchers, using the five selected WEIS representative terms:

The LITERAL; the AMBIGUOUS or uncertain, and the OPPOSITE or deceptive.

Such connotations were tested for the languages of Mexico, Iran, and Japan to determine which words and phrases tend to be identified with each of the meanings. It was anticipated that the wide sampling would reveal the most likely meaning of each phrase for each culture, using associative techniques.

A variety of other sampling techniques was also used in this pilot study. Many Mexican Spanish common phrases were evaluated. Fewer were reviewed in Persian, but more time was spent researching connotative elements of dictionaries and vocabularies checking potential uses, meaning changes, and most likely translations. The potential connotations in Japanese were decided by three highly experienced natives who have had considerable translation experience in their own country.

Details appear in project phase reports, but a brief review of some of the studies made will be given here. Language Indicators were somewhat self-delimiting. Not all methods could be used for each language being studied because of time, scope, or other constraints.

MEXICO (SPANISH) STUDY

A three-step investigation, made with Mexico Spanish, can be illustrated:

First, a comprehensive survey of current lexica and dictionaries was made to locate potential connotative synonyms and antonyms -- for the five sample WEIS concepts. These terms were used to form phrases expressing the ideas in Spanish.

Next, these phrases were reviewed by several Mexican Spanish technical experts.

Then, twenty native Mexican students were asked to group the phrases according to their meanings. They were asked also to decide the most likely connotation from the three provided, and to indicate any other possible meanings that should be added.

For example: (in English, back translated)

Concept: AGREEMENT

a. Connotations:

(SAMPLE TERMS GIVEN IN MEXICO SPANISH)

1) Agreement that is durable: all parties will adhere to the terms and fulfill their committments.

2) Agreement has been made, but it may not be fulfilled. The committment is ambiguous.

3) Agreement is not likely.

The words and phrases were in Spanish for the actual test sampling. The concept of agreement for this review was expressed in 39(!) different ways.

The evaluators ranked the expression "me comprometo" (I commit myself, I promise) as the most obviously certain. Others close, all terms of agreement, were "Yo le aseguro" (I assure you), "Si, como no, lo hago" (Yes, sure, I'll do it). All are or were translated "agree" or "agreement." Others which were rated much less reliable: "Tal vez lo hago" (Maybe I'll do it) and "Tal vez lo haga" (Maybe I might do it, or get to it), etc.

One would suppose that each of the terms of agreement would appear, in translation, to be very clear. This was, however, not the case in some potentially critical instances.

JAPAN (JAPANESE) STUDY

Validators in this Japanese survey included: 2 professional Japanese translators (one American, one native Japanese), a bilingual native Japanese professor of translation and interpretation, a Japanese graduate student in international relations, geography and political science, a Japanese specialist in business administration, a Japanese specialist in history and Asian studies, a number of research assistants (Japanese and American), about 30 native informants, and an American who for the past 10 years had lived and studied in Japan and taught Japanese language and culture to English speakers.

This group consulted seven standard dictionaries in use by translators, as well as consulting other connotative lexica, and applied a usage context code of "formal-written," "formal-spoken," "informal-written," and "conversational" Japanese; also coded was a continuum of durability: "strong" (reliable or near literally equivalent in general connotation with English translations), "ambiguous" (contextual detail necessary for accurate interpretation), and "weak" (unreliable, not literal or equivalent to English translation regardless of context), to complete a matrix of meaning.

An example of early investigations follows:

Concept: AGREEMENT

a. Connotations:

Twenty translations in Japanese were ranked and the following expressions were rated as equally strong and literal:

1) "SEIRITSU SURU" (come into existence, to be materialized, realized, be effected, bring about)

2) "SHŌNIN SURU" (approval, consent, agreement, assent, admission, recognition, acknowledgment)

3) "KYŌTEI SURU" (an agreement, a convention, a pact).

b. Ranked as certain to appear in formal-spoken, informal-written, and conversational contexts but NOT in formal-written contexts was the expression "KAWASU" (exchange, greetings, words).

c. Two phrases were classed as weak or deceptive, when used in conversation: "SANSEI SURU" (approve, agree, assent to, second, support, etc.) and "DŌKAN SURU" (the same sentiment, sympathy, agreement, concurrence).

d. Informal written Japanese is considered weak or deceptive in three stances: "ORIAU" (come to terms, come to understanding, compromise, meet half-way, split difference, put up with, make concessions); "KO͞O SURU" (act in concert or in unison, to be in sympathy with, respond to, concord, agree); and

"TEKIGŌ SURU" (uniformity, agreement, compatibility, congruity, adaptation, accommodation).

e. In short, the group takes precedence over the individual. Interpersonal harmony is paramount. Everything operates according to the situational rules -- written or unwritten. The Japanese see themselves as being unique. Basic to the entire mystique is the dynamic interaction of social (familial) group and individual.

(See Japanese Thesaurus for more complete findings and further details of methodology.)

IRAN (PERSIAN - FARSI) STUDY

Tests of the Iranian investigation were similar to those done for the Mexico-Spanish. The study was performed in conjunction with 30 Iranians in the U.S.A. They marked one of the three connotations each phrase seemed to signal -- more if applicable, or none. AGREEMENT was again the concept. Nineteen English translations were used with connotations. Durability and strength also showed potential adherence or fulfillment in a rank order of cases: (Only three samples given).

"I give a solemn promise."

"I guarantee that..."

"I suppose I will do it."

SUMMARY OF METHODOLOGY APPLIED

The foregoing studies demonstrate the potential for hidden meaning in messages from societies that are distinct. They help make explicit what might be implicity political meaning. An objective of the Eyring researchers at this point was to devise a systematic series of aids to clarify obscure messages. The time had come to "get it all together" -- to put it through a refining process, and to build a workable formula from the most pertinent basic resources.

The research question to be resolved was HOW to determine which cultural value systems influence political communication-in-language.

It was decided to attack the complexity dilemma, at this point, by delimiting the field to the WEIS classifications -- that they would represent a text focus. Five selected terms were found to account for about two-thirds of the total number (but, not necessarily the importance which could be attached, nor the impact as it might correspond in given interactions) of international encounters: in rank order -- CONSULT, COMMENT, FORCE, AGREE, and ACCUSE.

An attempt would be made to see how cultural influences affect the outcome of political consultation. The assumption was that a set of predominantly subconscious cultural values and expectations helps a message originator (such as a politician) to participate in a consultation, and that the resulting message exchange should reflect cultural aspects.

Researchers hypothesized that each society contains and is motivated by certain "deep-structure" attitudes, norms, and values which are reflected in every phase of its customary ways of thinking, feeling, and behaving. These attitudes would account for differences between cultures -- especially when considered together with contextual constraints.

A "deep-structure" core value system was identified for the Mexican, Iranian, and Japanese cultures -- from literature, from recommendations of sociologist consultants, and through the completion of deep-structure models to guide the potential applications.

Researchers then identified, defined, and described the social environments of the three countries/cultures, according to the 22 WEIS concepts.

The terms derived were described to qualified natives of the respective countries, who were asked if "such an event" (banishment, for example) could be found in specific expressions of their culture-language; and, if so, how specifically the event or critical segments of it could be most readily articulated.

The resource persons were also questioned closely about other cultural factors, such as:

Who can or may be involved in the event?

What are the cultural implications of this involvement?

What cultural expectations surround the event, i.e. what do Mexicans, for instance, expect of each other?

What are the intercultural expectations, such as: what do Mexicans expect of Americans -- and vice versa, in given consultations?

What is the different social value of given events across cultures?

It was then needful to identify specific and detailed Language Indicators in the language of the three target countries.

Methodology: Native respondents enacted language situations based on WEIS concepts, using words and phrases which reveal some meaning which is usually understood by native language users but not normally by "outsiders" having limited experience, even over a long period of time.

These respondents created simulated political and social messages containing implicit meanings.

They selected, under researchers' direction, terms and phrases conveying political-cultural innuendo or other loaded "messages." Language Indicators thus discovered or described were rendered into English and marked as to cultural contrasts.

For example, a core value in Mexican society is "personalismo" (personalism) -- which involves the importance of the individual and who he is. Position, rank, and status are of intense personal pride.

Qualified Mexicans were asked questions of relevance. For example:

Can two important politicians consult each other on a political matter? If the two do consult and the ideas of one are changed by the influence of the other, what is thought of the person who has changed his or her ideas? Which factors are of importance in establishing the prestige of a politician in a consultation?

A common response to the first question was, "No! It is not usually possible for two or more Mexicans to consult with each other in the kind of 'give and take' sessions common in America, in regards to significant political situations." It was made clear that consultants could state their positions and cast their opinions into a common pool. They can and do often change their minds; but this is conveyed to others in private. They then state the changed position at the next consultation, as if it had been their position all the time.

In answer to the second query, a politician who allowed his opinions to be swayed by another in an open consultation or public meeting would be somehow considered weak by the people, and might possibly even be thought of as a traitor to his party or its ideals, if such were directly involved.

Mexicans listed factors important in establishing influence and prestige as level of education, refinement of manners, degree of cultural attainment and recognition, etc.

While this selective study focused on only five representative WEIS categories, the method was considered applicable to all 22 because of the continuum nature of the terms.

Working Paper VI: THEMES

This report disclosed the establishment of general characteristics as they appear in the norms, values, and assumptions of the cultures being studied. Called "themes," they are given the following parameters:

Assumptions: How people perceive themselves and the world; what is accepted as "real."

Norms: Description of justifications for thoughts, beliefs, feelings, and actions as these represent "a people."

Values: Anything felt important -- or not.

A list of "universal traits" for Americans was first compiled, for comparative purposes.

Basic themes were individualism, patriotism, selfishness, independence, religion, etc. These are treated in detail in Section A, following.

Also included were descriptions of how other people in the world often see Americans. (This is treated in Section A, in a review format.)

A basic consideration was the fact that themes differ between cultures. What one society will leave unsaid as a foregone conclusion may not be obvious to readers in another. The result is often misunderstanding -- as indicated by the Vietnam and Japan examples mentioned earlier.

The working definition of Language Indicators now included "themes" as basic orientations. Social themes lead into or are correlated with political themes, and are developed in the project with representative terms, many in the WEIS categories and others found to be meaningful and relevant to project sponsors.

A number of models were used to derive the themes and "sift" the thesaurus-format term definitions. The representative "themes model" following was devised to cover age and other social dimensions as these might differ. Dr. Robert B. Kaplan was principal instigator of the model.

REFINING AND TESTING THE DATA: NEW IDEAS

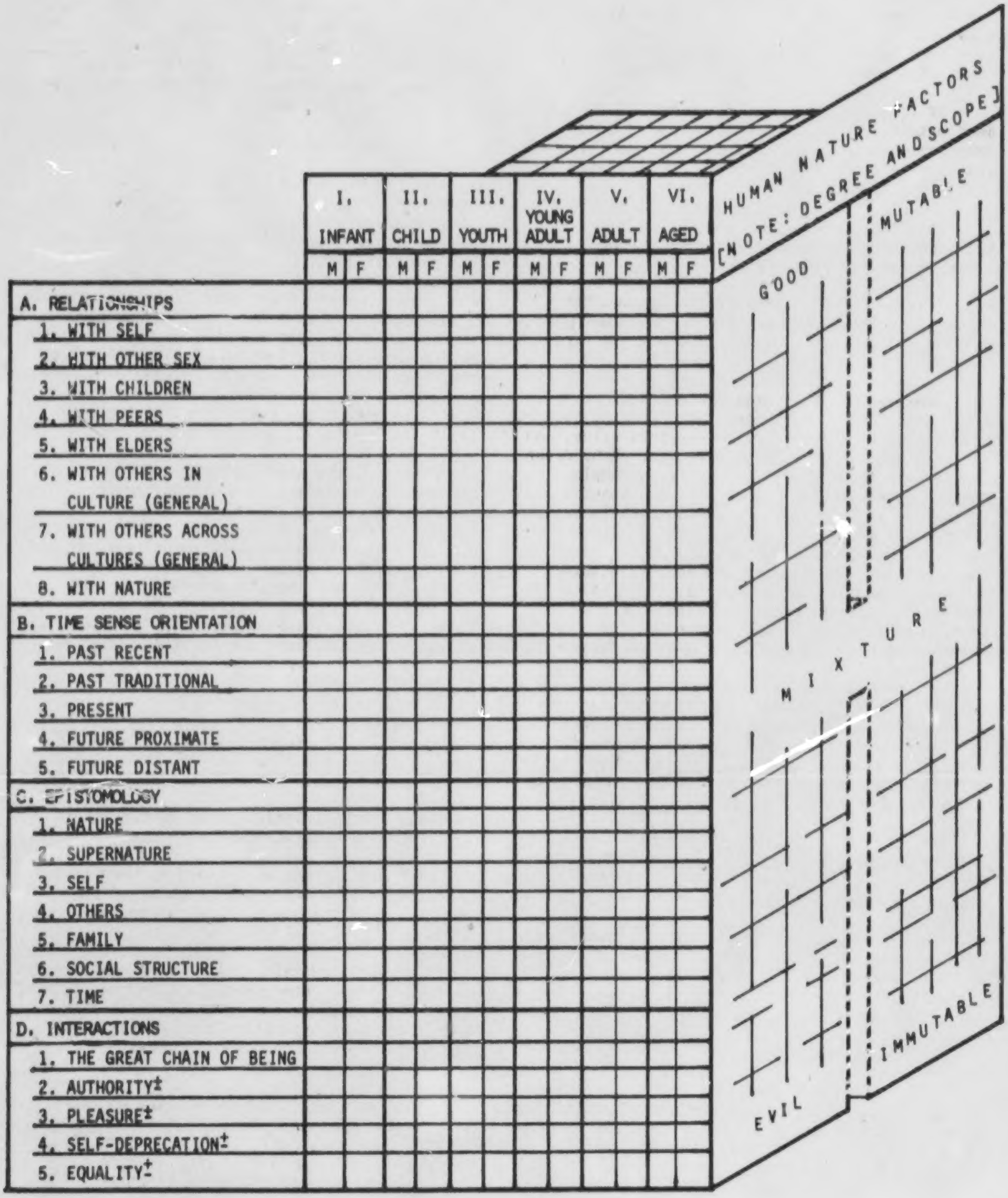
Reed baskets once woven by natives of Egypt and of California would hold water. Would the Language Indicator system of themes and thesauri terms woven by researchers be as impervious to potential miscommunications?

The Eyring staff carefully expanded the themes, wrote them into learning formats, and extended the term definitions.

Language specialists and native speakers of each of the languages being sampled worked together in formulating the most likely translations and settings for each of the expressions found to be significant in this representative project.

A validation check was made by back-translating and testing or cross-validating the expressions in English to varify their correspondence to counterparts. Many terms were found to be highly equivalent and are so marked. Others have been contrasted (English with each of the other representative languages: Japanese, Iranian Farsi or Persian, and Mexico Spanish.)

Cultural comparisons were developed in the process. Explanations were provided if a situational qualifier is required. The thesaurus



	I. INFANT		II. CHILD		III. YOUTH		IV. YOUNG ADULT		V. ADULT		VI. AGED	
	M	F	M	F	M	F	M	F	M	F	M	F
A. RELATIONSHIPS												
1. WITH SELF												
2. WITH OTHER SEX												
3. WITH CHILDREN												
4. WITH PEERS												
5. WITH ELDERS												
6. WITH OTHERS IN CULTURE (GENERAL)												
7. WITH OTHERS ACROSS CULTURES (GENERAL)												
8. WITH NATURE												
B. TIME SENSE ORIENTATION												
1. PAST RECENT												
2. PAST TRADITIONAL												
3. PRESENT												
4. FUTURE PROXIMATE												
5. FUTURE DISTANT												
C. EPISTOMOLOGY												
1. NATURE												
2. SUPERNATURE												
3. SELF												
4. OTHERS												
5. FAMILY												
6. SOCIAL STRUCTURE												
7. TIME												
D. INTERACTIONS												
1. THE GREAT CHAIN OF BEING												
2. AUTHORITY±												
3. PLEASURE±												
4. SELF-DEPRECATION±												
5. EQUALITY±												

HUMAN NATURE FACTORS
[NOTE: DEGREE AND SCOPE]
GOOD
MUTABLE
MIXTURE
EVIL
IMMUTABLE

Figure 7. Model for devising themes.

cross-checking format allows for individual use and correlations. Cultural differences, most likely translations, and other similar expressions can be found readily. Background readings with each language thesaurus provides for additional applications or research verifications.

Of interest: the Japanese thesaurus is the most extensive because that language is so contrastive with English. Both Spanish and Farsi-Persian are more closely related, being Indo-European languages.

Each thesaurus of terms centers on socio-political themes, initally originating in WEIS-terms or coordinate expressions.

Iranian social themes cluster around the Islamic fatalistic concept of *"Ensha-allah"* (the will of God), personal pride, and concern for others.

Japanese social themes are centered on self-effacement, high regard for the welfare of others, and formality. Dignity is a cherished value, and several themes tie closely therewith. Many Japanese seem to think their culture is so complex that no foreigner can thoroughly understand it. The themes at least give a meaningful orientation to critical areas of concern.

Mexican social themes are less structured than the Japanese, but are in many ways as complex in their own unique way. They are somewhat similar to aspects found in themes of Iran. An interesting parallel is fatalism as expressed in *"Ojala"* (Oh, that it might be!) or in *"Si Dios Quiere"* (If God so desires!).

This is not so surprising when one recalls that the Moslem Moors ruled Northern Spain for centuries, leaving an indelible imprint on the culture. Many Islamic influences are to be found in Latin America as cultural vestiges of meaning.

Attitudes toward TIME lend an oriental tinge to the Mexican-Spanish mystique. It is seen as eternal, a never-ending flowing river.

Each of the themes in all three thesauri is introduced, explained, and analyzed in question-answer and expository format to allow for most in-depth application of principles or themes to Language Indicator uses. That is, the background orientation is to give direction as to why which terms do or do not correlate between English-American and the other language.

The suggested readings following each of the thesauri provide a selection. Others are to be found in the project RESOURCES section which concludes the report.

AN END IN SIGHT

Some success has been felt by Eyring Institute researchers, though so much yet seems necessary to be done.

Even though everyone concerned knows that the process of intercultural understanding is continuing, they are gratified that their two years of searching and developing have paid off with some tools which can materially aid translators, analysts, editors, and other processors of foreign messages -- so that meanings can be more clearly understood.

They are convinced that this in turn will be contributive to more harmonious relations between the countries treated in the study. As more such tools are developed with all of the major peoples and nations of the world, the possibilities of positive interactions become all the more likely.

Other impactful and practical applications of the data developed for this project have surfaced. As at least several hundred thousand people work for multi-national companies, they must have at least a working knowledge of foreign languages. They represent their respective countries and cultures and often become unofficial diplomats.

These people need cultural and linguistic perceptions exclusive of those gained from standard experience and education.

As all peoples who work in governments and other international or intercultural concerns of education, business, industry, etc. are confronted with the problems of hidden meanings in messages (verbal and non-verbal), knowledge of Language Indicators can be an invaluable asset to them -- and international relations can profit therefrom.

Dr. Seymour Fersh, in Learning About Peoples and Cultures (12) suggests some down-to-earth ways to speak as well as to read between the lines -- for laymen as well as "experts."

1. Use descriptive terms to substitute for those that express emotional reaction.

2. Use phrases which need to help give perspective to a statement, such as, "from this person's point of view..." or "under these conditions."

3. Where possible, substitute precise terms or phrases where vague ones appear in such a way that someone less experienced with the statement could understand it. Be clear. Be explicit.

4. Statements of value judgment (that is, what is important to the originator of messages) need always to be considered in their cultural context, including time and place.

5. How a message will be interpreted will depend a great deal on what the reader or hearer already thinks and feels.

6. Language is not absolute, but variable, according to circumstance(s).

7. Consider any message possible from a variety of angles.

8. Language is used to discriminate, to select what is valuable, according to the motives of the originator, and/or the message receiver.

PROCESS EVALUATION

Though the basic research has been accomplished, some tasks remain. One is to evaluate the system by personnel from a variety of government, business, education, and other organizations. This should lead to further refinements and additions. Another is to research additional terms according to user priorities. Refinement of the themes and thesauri is also essential so that the format can best meet user requirements. A correlation of best ideas in many organizations is also needed. Critical terms will become known as message processing continues. Priorities -- such as can be identified through a PRIORITREE (or Fault-Tree) Analysis (see Figure VI) need to be handled more realistically. The computer program possibilities outlined in the appendix to this introduction could likely be implemented and made highly useful in view of time constraints to insure consistency with data-handling. The evaluative process, as has been demonstrated, will soon need to include more of the contextual concerns of language. (That is, what else communicates or not, when considered together with all forms of the language expression and perception?)

Language changes. Constant updating will be necessary so that the thesauri and themes can be a current resource of pertinent information.

LAGNIAPPE

Besides the texts which constitute this report, the Eyring researchers have produced several phase reports of findings, have attended a number of review meetings with colleagues and sponsors, and have programmed for future potential research.

The thesauri alone are insufficient. They need to be constantly up-dated through the study of latest texts and reference resources, by a careful analysis of audience and message user profiles, through demographic or geolinguistic surveys, in broader cultural studies, and so on.

Message processors need information from a number of other fields of thought, other disciplines; especially do they need a specialized information center with up-to-date relevant materials from all required subject matter areas. Computer filing and retrieval systems are more and more essential. Some have been suggested in the RESOURCES completing this report, as well as the system suggested in the Appendix.

But the themes, thesauri and related references are fundamental -- a kind of language specific normalization device which can help to bridge the gap between the languages used by message originators and message processors and their readers. As they detect the "real" meanings of documents, situations, or events, they will thus account for significant "between-the lines" information required.

A PHILOSOPHICAL CREDO FOR LANGUAGE INDICATOR USERS: PLATITUDES FOR EXACTITUDES...

Artistry of the generalist is as pertinent to accurate reading between the lines as are the techniques of the specialist.

Experiences of the Eyring Research Institute staff led them to conclude that translators, analysts, editors, and other message processors may find additional valuable guidance in the maxims of culture, semantics, and interpersonal behavior.

For example, they found it enlightening to be thorough yet practical, not to be *With too much quickness ever to be taught, with too much thinking to have common thought,* as Alexander Pope puts it in Moral Essays (3).

Nothing should be taken for granted. The greatest enemy of successful communication is an illusion that communication has taken place. (37)

Tradition, ignorance, cynicism, selfishness, egotism, ethnocentrism, and guile -- all are powerful forces with which one who seeks truth and its applications must cope.

It does no good for the Christian white

To hustle the Asian brown;

For the Christian riles

And the Asian smiles,

And weareth the Christian down.

-- Rudyard Kipling (3)

Guile is an enemy to watch out for. Nicolai Lenin had some useful insight, as recorded in The Three Sources and Three Constituent Parts (1913):

> *People always have and always will be stupid victims of deceit and self deception . . . until they learn behind every kind of moral, religious, political, social phrase, declaration, and promise to seek out the interest of this or that class. . .*

Joseph Addison cautions, in The Spectator, (1712)(3):

> *A true cynic ought to dwell rather upon excellencies than imperfections, to discover the concealed beauties of a writer and communicate to the world such things as are worth their observation.*

Robert Oliver (30) inspired this restatement:

> *If we would understand messages that cross cultural barriers, we must learn what is said, and how it is communicated, in terms of the expectations and predispositions of the sender, the message processor, and the receiver.* (37)

Culture itself has many connotations. It can mean anything from a way to comb one's hair to the way a Michaelangelo paints a ceiling, to the manner of plotting a vector, to the individual expression of a political concept.

Contextual factors often cause more difficulties in cross-cultural communication than do linguistics (9). And communication always takes place in a social context. Participants relate to each other in specific ways: what a head of state says may be an act of treason for others. Meaningful communication about real issues often does not take place when speakers are on different levels. (19)

One culture is as complex as another, but in different ways. Language of the past comes into the present; language of the present goes into the future. The process may be slow so that certain frames of reference can be relatively constant. (24)

Word meanings stem from societal experience; some therefore are intranslatable, at least in part. "Peace" has unique meanings for peoples of the world according to conditions, time, place; so does "war."

Culture-languages express ideas as someone's complete thought units, with modifiers and alternatives plain to originators. What an American may consider an error, for example, may be only another point of view to the Oriental.

Effects of messages may be of more impact than implicit meanings or denotations. People have a tendency to stress whatever is thought to be of value.

The reading of meanings can be correct only as language behavior is perceived in its total historical and societal context. (17, 20) American and British expressions differ as much as those of Spanish and Mexican or Arabic and Iranian.

Language seems constant once the cultural factors have been identified, but unpredictable when they have not. Knowledge is a power or commodity not available to all. Samuel Johnson asserts, *Knowledge is more than equivalent to force.* (3)

Semantics can be laid over a web of cultural concepts as a rich tapestry that should hang in every message processor's mind. (19) The acute translator, for instance, looks closely for projections, stereotypes, prejudices and other types of messages that skew. (6, 12)

One problem for message processors is that they know "main meanings" and the originator knows other meanings, even as an explorer knows the general terrain while a native knows the trails and byways. Therefore, there is a need to know the difference between the government of a country and the people of it, or a grove from a forest, a river from a creek. Cultural variations can result in meaning diffusion and use.

In the same vein, stereotypes can be of practical value if used to determine generalities as they lead to conclusions based on a few characteristics -- sometimes only one. Such are like maps, but it must be made clear that the map and the territory are different things. (19) Map revision and comparison are essential to adequate traversing of changing territories.

Semantic maxims can be useful in the discovery and use of Language Indicators, as maps help to find the way through new frontiers with the help of previous explorers. Some examples:

-- Westerners often value WHAT is said, while others may value WHY and HOW and by WHOM it is said -- or NOT said!

-- That which is most obvious and therefore taken for granted or least stated in a message is often the key to understanding.

-- The narrow perceiver may perceive too narrowly.

-- Unnecessary judgment should be suspended, if possible, until all the facts are perceived.

-- A message channel must be clear to be properly focused. Get as much of the whole message as can be obtained.

-- Deal with significant similarities as well as differences which make a meaningful difference.

-- Be linguistically skeptical but not culturally cynical, especially "beyond language."

Dr. James Bostain says it well: (5)

> *Language is always accompanied by other signal systems, but the other signal systems are not always accompanied by language. In fact, most communication is non-linguistic. We need to be more conscious of the non-verbal signals we use among ourselves, and of the fact that not all people use the same signals to indicate the same message.*

-- Do not take any form / function of language for granted. More is there than meets the eye or ear, especially with intercultural communication.

-- Distinguish between fact and opinion, for accuracy with words, context, behavior.

-- Manners of expression can always deceive.

-- Focus on what others expect -- avoiding "culture-fatigue." Cope. Nothing succeeds like humility to bring perceptive success.

-- Language Indicators are keys to unlock the significance of what otherwise might be seen as trivial, unimportant, ineffective, or "clear."

To again repeat Roger Harrison (18), it is essential to work with and within alien values, attitudes, and feelings -- maintaining one's own values without intellectual or emotional aloofness.

The successful Language Indicators user will deal with messages in a successful way, so that as they cross international barriers, culturally significant units of meaning will be plain.

Some people do it well all the time; but... some do not. Will YOU? How well?

Language Indicators are horizons and frontiers luring us on to fascinating new dimensions of living interrelations and to communicating with PEOPLE -- the most intriguing focus in our universe!

SAYONARA . . .

HASTA SIEMPRE . . .

BE AMANE KHODA . . .

Special appreciation is expressed to Glen Wright, for editorial assistance with the project summary section. Insights, more careful refinement, and broader definition in some facets have resulted.

LANGUAGE INDICATORS PROJECT SUMMARY ORIENTATION PERSPECTIVES: REFERENCES

1. Aginsky, Burt W., and Ethel G. Aginsky. Lectures and workshop at Brigham Young University, Provo, Utah. January 25-26, 1973; and August 1977.

2. Barney, Dr. Ralph D. "A Q-Sort Comparison of Mexican-American Values." Chicago: International/Intercultural Division of Speech Communication, Annual Convention: December 1974.

3. Bartlett, John. Familiar Quotations. New York, Garden City Publishing Co. 1969.

4. Bass, Bernard. "The American Advisor Abroad." Journal of Applied Behavioral Science. VII: 3, 1971.

   -----b) "When Planning for Others," VI: 2, 1970.

   -----c) "Italian Managers Compared with Managers from Elsewhere in Europe," March 1976; and "The Utility of Self-Planning: A Cross-National Comparison," July 1976, Graduate School of Management, University of Rochester, New York.

5. Bostain, James. "Language vs. Communication." Intercultural Relations Conference, IRES, Rutgers University, 1975.

6. Cantril, Hadley and William Buchanan. How Nations See Each Other, A Study in Public Opinion. Urbana, University of Illinois Press, 1953.

7. Condon, E. C. Introduction to Culture and General Problems of Cultural Interference in Communication. New Brunswick, N.J. IRES, Rutgers University, 1974.

8. DeBono, Edward. New Think. New York, Avon Books, 1967.

9. DLI. Intercultural Training Manual, Vol I. & II. U.S. Defense Language Institute, Monterey, California, 1973.

10. Ekman, Paul and Wallace V. Friesen. Unmasking the Face. New York Prentice-Hall. 1975, p. 9.

11. Farb, Peter. Word Play. New York, Alfred A. Knopf, 1974.

12. Fersh, Seymour. Learning About Peoples and Cultures, Evanston, Ill., McDougall, Litell & Co., 1974 and 1978.

13. Frank, Laurence K. "Tactile Communication," Genetic Psychology Monographs. Vol. 56, 1957, pp. 209-255.

14. Frank, Robert S. a) Foreign Attitudes Towards Politics and Business. Philadelphia, University Science Center.

   -----b) Linguistic Analysis of Political Elites; A Theory of Verbal Kinesics. Beverly Hills, Sage Publications, 1973.

   -----c) "Political Culture and Political Violence." and "The Prediction of Political Violence from Objective and Subjective Social Indicators." Philadelphia, University City Science Center, 1976.

15. George, Alexander L. Propaganda Analysis. Waterbury, Conn. Greenwood Press, 1973.

16. Griswold, Wm. J. Islam and the West: Some Fundamental Differences. Ft. Collins, Colorado State University, 1976.

17. Hall, Edward T. Beyond Culture. Garden City, New York, Anchor Press, 1977.

18. Harrison, Roger and R. L. Hopkins. "The Design of Cross-Cultural Training: An Alternative to the University Model," Journal of Applied Behavioral Science, Vol. 3, No. 4, 1967, pp. 431-460.

19. Hayakawa, S. I. Language in Thought and Action. 3rd ed. Harcourt, Brace and Jovanovich, 1972.

20. Kaplan, Robert B. a) The Anatomy of Rhetoric: Prologmena to a Functional Theory of Rhetoric. Philadelphia, Center for Curriculum Development, 1972.

   -----b) "Culture Thought Patterns in Intercultural Education," Language Learning. XVI: 1. 2, pp. 1-20.

   -----c) "Further Note on Contrastive Rhetoric," Communications Quarterly. Spring, 1976.

21. Lewis, Dr. Anthony Mark. a) Rationale for a Module of Orientation and Instruction: Persistent Deception of our Perceptions of Foreign Behavior and Some Remedies, (personal notes), 1978.

   -----b) "The Blind Spot of Foreign Intelligence," Journal of Communication. Vol. 26, No. 1, Winter 1976.

22. Lytle, Eldon G. The Evolution of Junction Grammar. Provo, Utah, Unpublished Syllabus for Linguistics 501; compiled by Larry Browning, Brigham Young University, 1975.

23. Masao, Kunihiro. "Indigenous Barriers to Communication," The Japanese Interpreter. Winter 1973.

24. Marx, Karl and Heinrich Engels. Das Kapital.

25. The Merriam-Webster Pocket Dictionary of Synonyms. New York, Pocket Books, 1972.

26. Miller, J. Dale and R. H. Bishop. U.S.A.-Mexico Culture Capsules. Provo, Utah, Culture Contrasts Co. 1974.

27. Minami, Hiroshi. Philosophy of the Japanese People. Honolulu, East/West Ctr., 1970.

28. Nida, Eugene. a) Componential Analysis of Meaning. The Hague, Mouton, 1975.

-----b) Customs and Cultures: Anthropology for Christian Missions. South Pasadena, Calif., William Carey Library, 1954(1975 ed.).

-----c) (UBS Translations Research Coordinator). "Words and Thoughts," The Bible Translator, Vol. 25, No, 3, July 1974, pp. 339-343.

-----d) ________ and William Wonderly. "Cultural Differences and the Communication of Christian Values," Practical Anthropology. Nov-Dec., 1963.

-----e) _______ and Charles Taber. The Theory and Practice of Translation. Leiden, Netherlands. E. J. Brill(for United Bible Societies), 1974.

29. Nierenburg, Gerard I. and Henry H. Calero. Metatalk: The Guide to Hidden Meanings. New York, Cornerstone Library, 1973.

30. Oliver, Robert T. Culture and Communication: The Problem of Penetrating National and Cultural Boundaries. Springfield, Ill. C-C Thomas, 1962.

31. Osgood, C. E., et al. The Measurement of Meaning. University of Illinois Press, 1957.

32. Searle, John R. a) "A Classification of Illocutionary Acts," Language in Society. Vol. 5, Cambridge University Press, 1976.

-----b) "The Grammar of Dissent," Review of Ian Robinson, The New Grammarians Funeral. In The Times Literary Supplement. 21 Nov 1975.

-----c) "Indirect Speech Acts," Syntax and Semantics. Vol 3, New York Academic Press.

-----d) "Linguistics and the Philosophy of Language," In: Linguistics and Neighboring Disciplines, R. Bartsch and T. Vennegan, eds. Amsterdam, North Holland Publishing Co. pp. 89-100.

-----e) ed. The Philosophy of Language. Oxford University Press, 1971.

-----f) "Speech Acts and Recent Linguistics, Developmental Psycholinguistics and Communications Disorders. Annals of the New York Academy of Sciences. 1975.

-----g) Speech Acts: An Essay in The Philosophy of Language. Cambridge, Cambridge University Press, 1969.

-----h) ed. "What is a Speech Act?" The Philosophy of Language. Oxford University Press, 1971, pp 39-53.

33. Steward, Edward C. American Cultural Patterns - A Cross-Cultural Perspective. Pittsburgh, PA. Regional Council for International Education.

34. Szalay, Lorand B. and Jack Brett. "The Analysis of Cultural Meanings Through Free Verbal Associations," Journal of Social Psychology. Vol. 72, 1967.

35. Toor, Frances. A Treasury of Mexican Folkways. New York, Crown Publishers, 1960.

36. Triandis, Harry C., ed. The Analysis of Subjective Culture. NY: Inter-Science Division of John Wiley & Sons Publishers, 1972.

37. Tyler, V. Lynn. a) "Languages of Cultures,' Languages and Linguistic Symposium. BYU Language Research Center and Linguistics Dept. 1975.

-----b) "Dimensions, Perspectives and Resources of Intercultural Communication," International and Intercultural Communications Annual. Dec. 1974.

-----c) See also Appendix C, this report. LANGUETICS MODEL.

38. Wilkins, Ernest J. and M. Rex Arnett. Languages for the World of Work. Salt Lake City, Olympus Research Corp. O. E. Project R49-99, 1976.

39. Yousef, Fathi S. "Cross-cultural Communication: Aspects of Contrastive Social Values Between North-Americans and Middle-Easteners," Human Organization. 33, No. 4 Winter 1974, 00383-387.

40. Zonis, Marvin. The Political Elite of Iran. Princeton, N. J. Princeton University Press, 1971.

PS - 37

STATEMENT OF WORK

APPENDIX A: LANGUAGE INDICATORS PROJECT 1 JULY 1976

I. OBJECTIVES

1. To determine how existing psycholinguistic techniques (Associative Group Analysis, Semantic Differential, etc.) can be used to determine factors which affect cognition and perception universally and in target cultures.
2. To provide message processors with a frame of reference for assessing more than the obvious lexical meanings of foreign language documents, speeches, etc.
3. To develop an instrument for the ready use of message processors, for the incorporation of cultural aspects of psycholinguistic variables in their evaluations.
4. To point up requirements for further research and testing which can be of use to government (business, educational, and other) personnel.

II. TASKS

1. Determination of the State of the Art:
   - A. Make an evaluative search of the literature of the past ten years, including preceding foundational studies, and of current systems.
   - B. Use consultants to verify references and sources as being fully representative (and to suggest other sources).
2. Determine criteria for evaluation and application of available Language Indicators.
3. Make notation of each procedure, system, or instrument examined, indicating uses and gaps of usefulness. Types of questions to be asked:
   - A. What specific cultural determinants within message processor's experience or cultural limitations may inhibit understanding of data provided from other cultures?
   - B. What culturally loaded linguistic markers or hidden meanings would be obvious to message processors only with the help of extensive experience or by using the procedures developed in this project?
   - C. What devices identify psychocultural meanings that could distort or dilute real messages implicit in superficial expressions?
   - D. How can cognitively interpretable DATA readily be perceived, overtly or unobtrusively, from the viewpoint of the message originator?
   - E. How can message processors consistently ascertain obvious messages?
   - F. How can data be interpreted so that it is culturally relevant and understandable to users of reports and recommendations from message processors?

III. DEVELOPMENT OF TENTATIVE ASSESSMENT PROCEDURES

1. Using information gained in Tasks 1, 2, and 3, develop tentative Language Indicators assessment procedures (models, instruments, etc.) which can be applied to extract culturally "hidden meanings."
2. Formalize parameters and procedures as ideas, profiles, and resources are collated and analyzed.
3. Apply sample Language Indicators procedures with models and instruments to a SAMPLING of resource materials written in English, but taken from a variety of cultures.
4. Note significant details and mark nonpertinent elements before actual culture-specific applications.

IV. PILOT APPLICATION OF PROCEDURES (Instruments and models in three culture areas)

1. Use models and instruments to demonstrate how representative materials from three specific cultural areas (East Asia, Latin America, and Middle East) could be assessed.
   - A. This will be a SAMPLING ONLY, not an actual in-field application.
   - B. Native language speakers familiar with a broad range of cultural expressions are to provide known Language Indicators with various meanings -- pointing up possible USES and NEEDS for further developments.
2. Reports (See V., following.)

V. END ITEMS

1. Language Indicators (validated-data) instruments.
2. Written report of project findings.
3. In-process program review meetings.
4. Projection of areas and possible applications for use of FUTURE RESEARCH in Language Indicators
5. Briefings to potential users.

(Modifications possible in sponsor determinations.)

The Eyring Research Institute is a multidisciplined, technology oriented, nonprofit organization that performs research under contract for industry, government, and other public and private groups. The Institute provides comprehensive, professional services in the fields of systems engineering, information processing, energy systems, environment, economics, social systems and physical planning. ERI places special emphasis on the effective utilization of energy resources, while protecting the environment.

CHAIRMAN OF THE BOARD OF DIRECTORS
Dr. Carlyle Harmon, ERI's founder
Former Vice President of Research
for Johnson & Johnson, and
internationally recognized engineer.

PRESIDENT
Dr. Ronald G. Hansen,
Former Provost of Research
for Southern Illinois University
and Director of Research in
Aerospace Industry.

BOARD OF DIRECTORS

Dr. Henry F. Eyring
The world's leading authority
in chemical kinetics.

John A. Dahlstrom
Prominent Utah attorney and banker

Dr. William F. Edwards
Holder of the Driggs Chair of Banking
and Finance at Brigham Young University

William R. Gould
Executive Vice President of
Southern California Edison.

B. Z. Kastler
President of Mountain Fuel Supply Company

Dr. Alex G. Oblad
One of the world's most widely
recognized coal researchers.

Gaylord K. Swim
Researcher and lecturer on
political economy.

BOARD OF DIRECTORS - EMERITIS

Dr. J. Knight Allen
Former Director of Corporate Strategy at
Stanford Research Institute

J. Merrill Bushnell
Vice President and General Manager of
Pacific States Cast Iron Pipe Company

Dr. Clyde W. Williams
Former President of
Battelle Memorial Institute

APPENDIX B: PROPOSAL FOR COMPUTER-ASSISTED MESSAGE PROCESSING AS LANGUAGE INDICATOR AIDS

(For M.P. = Message Processors: translators, adapters, reviewers, editors,
analysts, reporters, policy-makers or negotiators, etc.)

This proposal has as its objective the integration of the analytic powers of the human M.P. and the large-volume, high-speed data manipulation/correlation capabilities of the computer. The system proposed is designed to document source data, aid supervisors in assigning it to M.P., monitor its progress through the system, flag terms and expressions which may indicate the presence of important information, guide the analyst in evaluating flagged terms, provide computer-assisted editing for the compilation of message-specific reports, and provide to the supervisor(s) an on-going summary of data on specific topics as catalogued and reported by working M.P.

I. COMPUTERIZATION OF DATA

All materials to be processed are first digitized and recorded in a central library via optical scanners, CRT terminals, or other devices deemed most appropriate for this purpose. Each item will be indexed and catalogued in terms of the following specific information and/or other information of any type of significance:

a. Recording date(into data base)
b. Production date
c. Subject matter classification.
d. Reliability code of items by source.
e. Reliability code of item by M.P.

This information will facilitate the implementation of an information retrieval system now operating in the larger library systems (DIALOG/ISI/SDC/GIS/et al.).

II. COMPUTERIZED FILE MANAGEMENT

The supervisor will have at his disposal a file management system to accomplish the following:

a. List documents present in the system according to their status, e.g., digitized but not yet assigned for processing; assigned to so-and-so on date indicated with one-portion yet to be analyzed, translated, etc.

b. Facilitate the assignment of specific documents to specific M.P. via CTR terminal.

c. Monitor ongoing results to date, as entered by working M.P. for any document in the system.

d. Initiate computer search on any document or topic by using central library information retrieval.

III. COMPUTER-ASSISTED TEXT ANALYSIS

a. Listing of ALERT expressions

Items from the WEIS terms and/or other items deemed necessary can be structured as a data base with the following format:

> A list of KEY terms will be made. Each will consist of subentries which are synonyms or other expressions frequently cueing the presence of the concept or event associated in or with the KEY.

b. The Extension File

Associated with the KEY term itself or any subentry of the KEY will be an extension file in which supplementary information relevant to the item can be listed. A given extension file could, for example, contain specific questions to be considered by the M.P. for the item in its linguistic context, or explanatory material proven to be useful by other M.P. in considering the item, or cross-references to other documents in the library as they may be relevant to the processing of the item. It is intended that the extension file be dynamic, i.e., continually updated and improved. It can make available to every M.P. the accumulative knowledge and experience of the entire system, if properly constructed and maintained.

c. The Dictionary Search File

This file will consist of all KEY terms plus all expressions given as subentries. Each item in this dictionary will be cross-referenced to its location in the ALERT Expression/Extension File data base.

d. On-Line Text Analysis

The M.P. enters his identification into the system. (Id. and start/stop times will be associated with segments of the item to which they pertain.) The system checks the assignment file and brings in a document which the M.P. has already begun but not finished, and pages to the point where he stopped work; or a new document is presented for review as assigned by a supervisor.

The system checks each term in the text against the Search File, and if present there, foregrounds it on the terminal display or otherwise makes it visible as a flagged item. As the M.P. proceeds, he retrieves for each flagged item its correpsonding ALERT entry. This is presented on the terminal in a convenient format so that he can see the text being reviewed (which he can scroll backwards and forwards as he needs to). The M.P. also has an option of retrieving extension file information corresponding to items in the entry, or to initiate searches in the library for a listing of other materials containing related information. He can also retrieve the actual text of supplementary or related documents thus listed.

e. Reporting

(1) The Working M.P. Reporting System

This program interfaces with the text analysis system to allow entry of report material by the M.P. into the Output File. When wishing to make an entry in the Output File for his text, the M.P. simply specifies REPORT MODE and types in the comments he wishes to make. The system catalogues each output file item in relation to the document being processed, enters it as a part of the report on that document, and also combines it with a master listing of references pertaining to the same ALERT expression for a given time period.

(2) The Senior M.P. Reporting System

Senior M.P. monitors the master listing for specific items (either visually or by item search) and produces reports in an overview for executive officers, or special reports as requested by other users -- based on multiple document results. Regular M.P. reporting systems are used for such compiling and entry.

In his evaluation of a critical or strategic situation, the senior M.P. must have readily accessible as much information as he can. His subordinates have entered, processed, and partially digested the information on which he is to base his conclusions.

While his subordinates have extracted from the mass of data those elements which are pertinent, he must take into consideration some other factors:

Who was the M.P. of a particular document? How reliable was the processing? What is the experience and training of the M.P.? How long and over what period of time did he process this document? What stress was he under? How does he perform under stress? What is the source of the document? How or by whom was it entered into the system?

The system will be designed to insure that the senior M.P. or supervisor can consider such questions and will be designed to automatically provide much data relating to them.

Conceivably, a computerized rating system could be devised which, given information relating to questions of the above sort, could assign a reliability co-efficient to M.P. work and reports, systematically and consistently.

COMMENTS:

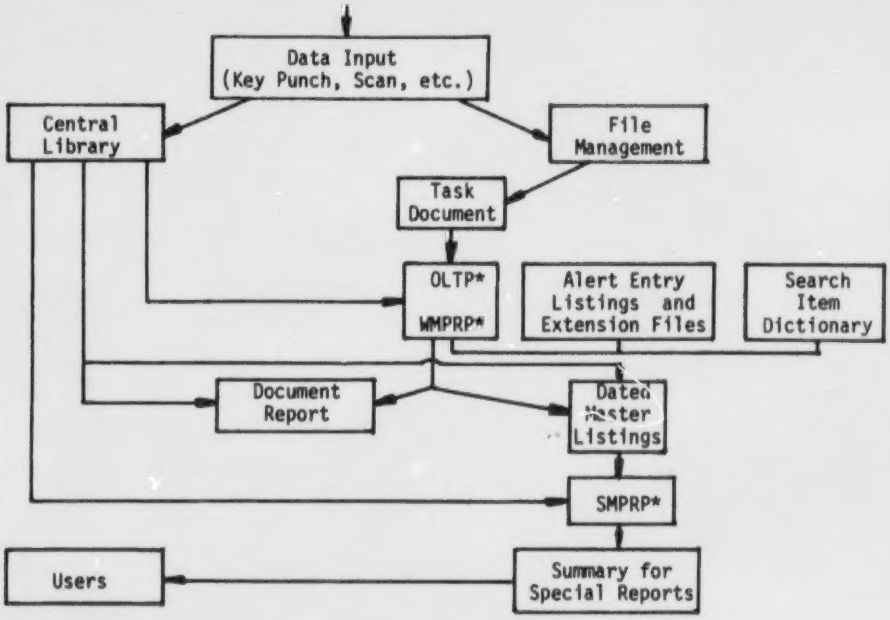
Experience and programs are now readily available to devise and implement:

1. Search Item Dictionaries
2. Alert Entry Listings and Related Extension Files
3. On-line Text Processing
4. Working M.P. Reporting
5. Senior M.P. Reporting

The ALERT-entry listings and extension files will make it possible to provide uniform guidance for both experienced M.P. and novices.

It is possible to offer a configuration which is dynamic, i.e. can be upgraded, corrected, enlarged, etc., with use -- and like a stone grinder, becomes better with experience and age.

The system proposed in outline form above and given in graphic form below is fully implementable for Language Indicators processing -- marking terms and structures in texts and making validated information available to message processors in an effective and efficient system.



*Key: OLTP = On-Line Text Processing
WMPRP = Working Message Processor Reporting Procedure
SMPRP = Senior Message Processor Reporting Procedure

Figure 8. Graphic display of Language Indicators computer assisted system.

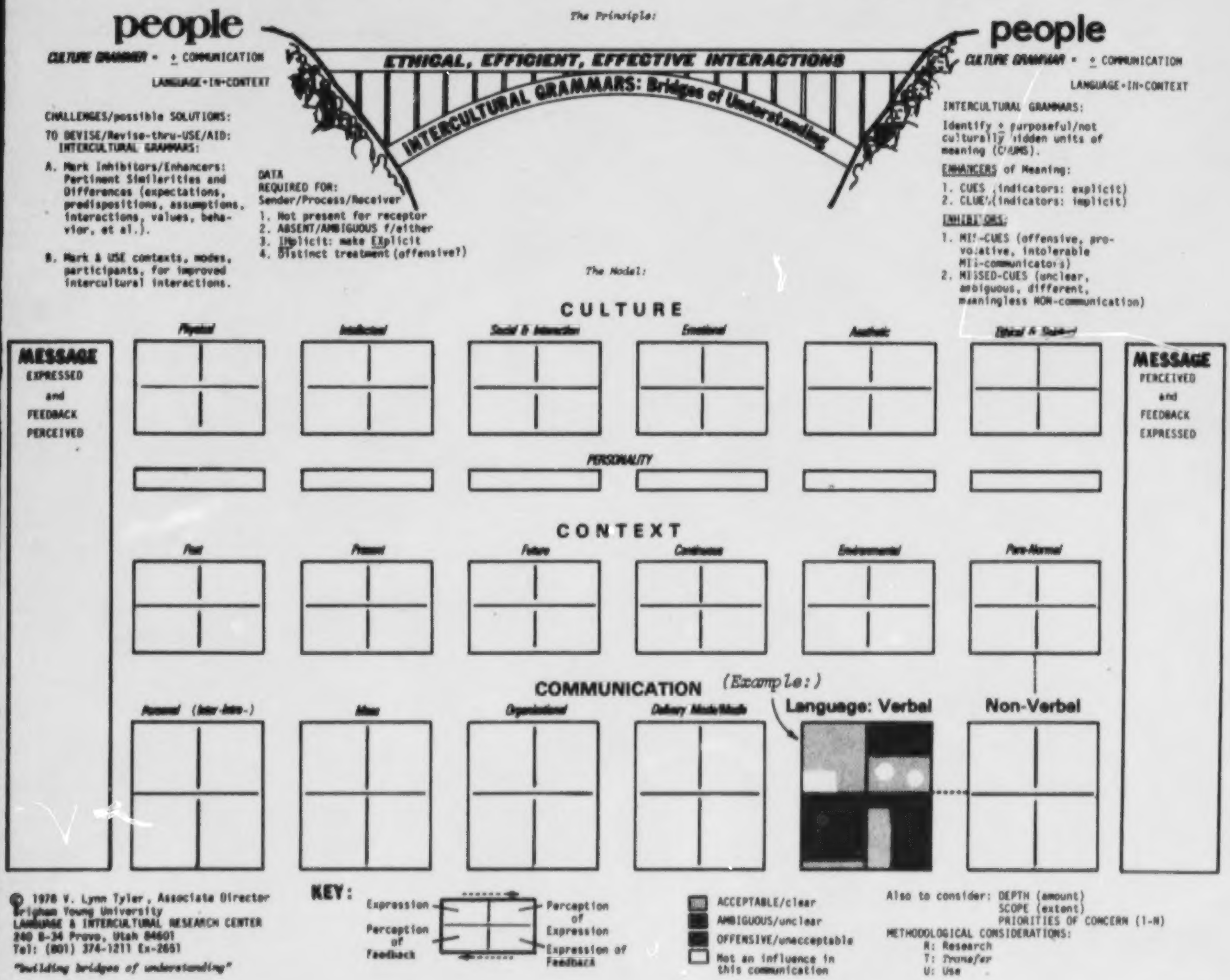
APPENDIX C: LANGUAGE-IN-FULL-CONTEXT

The critical communicative concerns which appear when people from distinct cultures try to communicate potentially "loaded" ideas, feelings, or to motivate people who put reality together in unique patterns -- these are dealt with in the Languetics model. This "building of bridges of understanding" has developed over the past several years at the Brigham Young University Language and Intercultural Research Center by V. Lynn Tyler and associates. It gives a comprehensive overview of needs for and ways to devise INTERCULTURAL GRAMMARS with a focus on "Language" in its fullest context. The term LANGUETICS has been used to mark this study of what inhibits or enhances the more important messages which are to be transferred between unique peoples -- whatever the communicative mode. The centering is always on the whole of language(s): hence, "Languetics."

The coding which follows gives a general breakdown of factors found to influence language-based messages which are intended -- or not!!-- to cross cultural boundaries. Further references can be found after the model — as well as in this project summary, and in the RESOURCES and SYSTEMS section concluding the report. This model and the principles and codes used therewith are presented here because of the consistent recommendation of consultants and colleagues that CONTEXT is as significant or more so than the language used in a message interpreted interculturally. This model as a sample is a demonstration of this principle, continuing the Language Indicators study.

INTERCULTURAL COMMUNICATIVE INDICATORS Model of LANGUETICS

Critical Communicative Concerns


people
CULTURE GRAMMAR = ± COMMUNICATION
LANGUAGE-IN-CONTEXT
The Principle:
ETHICAL, EFFICIENT, EFFECTIVE INTERACTIONS
INTERCULTURAL GRAMMARS: Bridges of Understanding
people
CULTURE GRAMMAR = ± COMMUNICATION
LANGUAGE-IN-CONTEXT
The Model:
CULTURE
Physical
Intellectual
Social & Interaction
Emotional
Aesthetic
Ethical & Spiritual
PERSONALITY
CONTEXT
Past
Present
Future
Continuous
Environmental
Para-Normal
COMMUNICATION
(Example:)
Personal (Inter-Intra-)
Mass
Organizational
Delivery Mode/Media
Language: Verbal
Non-Verbal
MESSAGE
EXPRESSED
and
FEEDBACK
PERCEIVED
MESSAGE
PERCEIVED
and
FEEDBACK
EXPRESSED
KEY:
Expression
Perception of Feedback
Perception of Expression
Expression of Feedback

CHALLENGES/possible SOLUTIONS:

TO DEVISE/Revise-thru-USE/AID: INTERCULTURAL GRAMMARS:

A. Mark Inhibitors/Enhancers: Pertinent Similarities and Differences (expectations, predispositions, assumptions, interactions, values, behavior, et al.).

B. Mark & USE contexts, modes, participants, for improved intercultural interactions.

DATA
REQUIRED FOR:
Sender/Process/Receiver
1. Not present for receptor
2. ABSENT/AMBIGUOUS f/either
3. IMplicit: make EXplicit
4. Distinct treatment (offensive?)

INTERCULTURAL GRAMMARS:

Identify ± purposeful/not culturally hidden units of meaning (CHUMS).

ENHANCERS of Meaning:
1. CUES (indicators: explicit)
2. CLUES (indicators: implicit)

INHIBITORS:
1. MIS-CUES (offensive, provocative, intolerable MIS-communicators)
2. MISSED-CUES (unclear, ambiguous, different, meaningless NON-communication)

© 1978 V. Lynn Tyler, Associate Director
Brigham Young University
LANGUAGE & INTERCULTURAL RESEARCH CENTER
240 B-34 Provo, Utah 84601
Tel: (801) 374-1211 Ex-2651
"building bridges of understanding"

▨ ACCEPTABLE/clear
■ AMBIGUOUS/unclear
■ OFFENSIVE/unacceptable
☐ Not an influence in this communication

Also to consider: DEPTH (amount)
SCOPE (extent)
PRIORITIES OF CONCERN (1-N)
METHODOLOGICAL CONSIDERATIONS:
R: Research
T: *Transfer*
U: Use

SELECTED REFERENCE LIST (USEFUL SAMPLES RESOURCES)

Allen, Virginia F. "Understanding the Cultural Context." *Modern Language Journal*. May 1969, pp. 324-326.

Brislin, Richard. *Translation: Applications and Research*. New York: Gardner Press, Inc., 1976.

Colby, Benjamin N. "Culture Grammars." *Science*. Vol. 187, March 14, 1975, pp. 913-919.

Condon, John C. and Fathi S. Yousef. *An Introduction to Intercultural Communication*. Indianapolis: Bobbs-Merrill, 1975.

Farb, Peter. *Word Play: What Happens When People Talk*. New York: Bantam Books, 1973.

Fuglesang, Andreas. *Applied Communication in Developing Countries*. Sweden: Dag Hammarskjold Foundation, 1973.

Gerbner, George. "The Need for Cultural Indicators." *Audio-Visual Communication Review*. Vol. 17, Summer 1969, pp. 137-148.

Hall, Edward T. *Beyond Culture*. Garden City, N.Y.: Anchor, 1977.

Haviland, John B. "Folk Systematics." *Science* April 4, 1975.

Holton, Gerald. "On the Role of Themata in Scientific Thought." *Science*. Vol. 188, April 25, 1975, pp. 328-334.

Kaplan, Robert B. *The Anatomy of Rhetoric: Prolegomena to a Functional Theory of Rhetoric*. Philadelphia: The Center for Curriculum Development, 1972.

Kohls, Robert H. "Communicating Across Cultures." USIA presentation.

Kolers, Paul A. "It Loses Something in the Translation." *Psychology Today*. May 1969, pp. 32-35.

Language Research Center. *Communication Learning Aid Series*. *Brazil, French-speaking People of Europe, German-speaking People of Europe, Hong Kong, Intercultural Communicating, Japan, Koreans, Latin America, Philippines, Spain (Espana), Samoa, Thailand.* Provo, Utah: Brigham Young University.

Language Research Center. *Guidelines and Thesaurus for Solving Cross-Cultural Mis-cues and Missed Cues*. Provo, Utah: Brigham Young University, 1976.

Lonner, Walter J. "The Search for Psychological Universals." *Handbook of Cross-Cultural Psychology*, Harry C. Triandis, ed. Feb. 1976.

Newmark, Peter. "Further Propositions on Translation: Part I." *The Incorporated Linguist*. Vol. 13, No. 2, April 1974.

Newmark, Peter. "Further Propositions on Translation: Part II," *The Incorporated Linguist*. Vol. 13, No. 3, July 1974.

Nida, Eugene A. *Componential Analysis of Meaning: An Introduction to Semantic Structures*. The Hague, Netherlands; Mouton, 1975.

Nida, Eugene A. *Exploring Semantic Structures*. Munich: Wilhelm Fink Verlag, 1975.

Nida, Eugene A. "Dynamic Equivalence." Address to F.I.T. Congress, Montreal, Canada, May, 1977.

Nida, Eugene A. and Charles R. Taber. *The Theory and Practice of Translation*. Netherlands: E.J. Brill, 1974.

Oliver, Robert T. *Culture and Communication: The Problem of Penetrating National and Cultural Boundaries*. Springfield: Charles C. Thomas, 1962.

Osgood, Charles E., William H. May and Murray S. Miron. *Cross-Cultural Universals of Affective Meaning*. University of Illinois Press, 1974.

Poyatos, Fernando. "Analysis of a Culture Through its Culturemes: Theory and Method." 1976.

Poyatos, Fernando. *Man Beyond Words*. Oswego, N.Y.: New York SEC Monograph, 1976.

Poyatos, Fernando. "The Challenge of Total Body Communication as an Interdisciplinary Field of Integrative Research." *General Review*. N.D.

Prosser, Michael H. *Intercommunication Among Nations and Peoples*. New York: Harper and Row, 1973.

Seelye, H. Ned and V. Lynn Tyler (Eds.). *Intercultural Communicator Resources*. Provo, Utah: Language and Intercultural Research Center. Brigham Young University.

Smith, Alfred G. "Research and Theory in Intercultural Communication." For State of the Art Study of Intercultural Education, Training and Research, March 15, 1977.

Smith, Alfred G. "The Taxonomy of Communication" *Communication Yearbook I*. New Brunswick, N.J.: Transaction Books, 1977.

Szalay, Lorand B. "Adapting Communication Research to the Needs of International and Intercultural Communication." *International and Intercultural Communication Annual*. Vol. 1, December 1974, p. 1-16.

Taylor, C.V. "A Schema for the Contextual Study of Language." In *Linguistics*. H.D.

Triandis, Harry C. "Subjective Culture and Interpersonal Communication and Action." *International and Intercultural Communication Annual*. Vol. 1, December 1974, pp. 17-23.

Tyler, Vernon Lynn. "Dimensions, Perspectives, and Resources of Intercultural Communication." *International and Intercultural Communication Annual*. Vol. 1, December 1974, pp. 65-74.

UNESCO. *DARE Information Management System*. Paris: The UNESCO Press, 1975.

Spines Thesaurus: . . . Policy-Making, Management and Development. Vol. I-III. Paris: The UNESCO Press, 1976.

Watzlawick, Paul. *How Real is Real?* Confusion--Disinformation--Communication. New York: Random House, 1976.

(APPENDIX C: CODING) LANGUETIC (INTERCULTURAL COMMUNICATIVE) INDICATORS OF MEANING

[These CODES are selectively interrelational, and developmental: growing!]

CONTENT

Explicit or implicit substantive information: What is THERE or not, real or assumed, as it is either EXPRESSED or PERCEIVED in distinct cultures -- together with all pertinent corresponding FEEDBACK, measures of INTENT, and other clues and cues which focus on

CRITICAL COMMUNICATIVE CONCERNS

-- that is, that which may be INHIBITING or ENHANCING understanding, or can rectify it for improved use.

CULTURE

- I. PHYSICAL
  - A. LIVELIHOOD
    - 1. CLEANLINESS
    - 2. REST
    - 3. SUSTENANCE
    - 4. WORKING CONDITIONS/ CONSTRAINTS
  - B. MATERIALITY
    - 1. COMMUNITY LIVING
    - 2. FASHION
    - 3. HOMES
    - 4. MODESTY
    - 5. PROPERTY:COMMUNITY
    - 6. PROPERTY:PRIVATE
    - 7. PROPERTY:UTILITARIAN
- II. INTELLECTUAL
  - A. EDUCATION/KNOWLEDGE
    - 1. CHANGE/GROWTH
    - 2. CHILD-REARING
    - 3. GROUP VS. INDIVIDUAL IDENTITY
    - 4. SCHOOLING
  - B. IDEOLOGY (COGNITIVE)
  - C. SYMBOLS
    - 1. ANIMALS
    - 2. COLORS
    - 3. FLOWERS
    - 4. MOURNING
    - 5. RESPECT
    - 6. HEALTH
- III. SOCIAL
  - A. HUMAN RELATIONS AND COMMUNICATIONS
    - 1. AFFECTION
    - 2. BURIAL RITES/CONSTRAINTS
    - 3. DATING
    - 4. ELDERLY, CARE OF
    - 5. ENTRANCE RITES/CONSTRAINTS
    - 6. ETIQUETTE, NONVERBAL
    - 7. ETIQUETTE, VERBAL
    - 8. FRIENDLINESS
    - 9. GIFT EXCHANGE, SHARING
    - 10. GREETINGS
    - 11. MALE/FEMALE ROLES
    - 12. MARRIAGE RITES/CONSTRAINTS
    - 13. POLITICS
    - 14. SOCIAL GATHERING
  - B. OBLIGATIONS
    - 1. GREAT
    - 2. INDEPENDENCE
    - 3. NON-EXISTENT
    - 4. SLIGHT
  - C. ORGANIZATIONS
    - 1. COMMUNITY SERVICE
    - 2. EDUCATIONAL SYSTEMS
    - 3. FAMILY UNIT
    - 4. GOVERNMENT, POLITICAL
    - 5. RELIGIOUS DENOMINATIONS
    - 6. SOCIAL CLASSES/INSTITUTIONS
  - D. ROLES/RELATIONSHIPS
    - 1. CANDIDATE/VOTER
    - 2. CHAIRMAN/MEMBER
    - 3. CLERGYMAN/LAYMAN
    - 4. DOCTOR/PATIENT
    - 5. EMPLOYER/EMPLOYEE
    - 6. HUSBAND/WIFE
    - 7. INTERMEDIARIES
    - 8. MALE/FEMALE
    - 9. MEMBER/OUTSIDER
    - 10. OFFICER/ENLISTEE
    - 11. PARENT/CHILD
    - 12. PERFORMER/AUDIENCE
    - 13. RULER/SUBJECT
    - 14. SELLER/BUYER
    - 15. TEACHER/PARENT
    - 16. TEACHER/STUDENT
  - E. SPACE AND MOVEMENT
    - 1. INTIMACY DIMENSIONS
    - 2. INTRUSION FACTORS
    - 3. MOBILITY
    - 4. SOCIAL DISTANCE
    - 5. TERRITORIAL MARKERS
  - F. STATUS
    - 1. EQUAL
    - 2. PERCEIVED TRAITS
    - 3. UNEQUAL
  - G. TIME
    - 1. CALENDAR, CLOCKS
    - 2. HABITS
    - 3. PUNCTUALITY
    - 4. SENSE
  - H. TRAITS OF CHARACTER
    - 1. CHARITABLE/WITHDRAWN
    - 2. CHEERFUL/MELANCHOLIC
    - 3. CULTURED/UNREFINED
    - 4. DOMINANT/SUBMISSIVE
    - 5. INDEPENDENT/DEPENDENT
    - 6. MATURE/IMMATURE
    - 7. MENTALLY COMPETENT/INCOMPETENT
    - 8. OUTGOING/INTROVERT
    - 9. SENSITIVE/RIGID
    - 10. VIGOROUS/WEAK
  - I. TRANQUILITY
    - 1. DEFENSE
    - 2. HOSTILITY
    - 3. PEACE
  - J. TYPES (HIGH VS. LOW CONTEXTS)
    - 1. IDEOLOGICAL
    - 2. "PRIMITIVE"
    - 3. TECHNOLOGICAL
    - 4. TRADITIONAL
- IV. EMOTIONAL
  - A. ATTITUDES (THINKING)
  - B. EMOTIONS (FEELING)
    - 1. ANNOYED
    - 2. COMPROMISING
    - 3. CONFUSING
    - 4. CONTROLLED
    - 5. COOPERATIVE
    - 6. DISGUSTED
    - 7. EMPATHY
    - 8. EXCITED
    - 9. FATALIST
    - 10. HOSTILE
    - 11. INSULTED
    - 12. LOVING
    - 13. SHOCK
    - 14. SYMPATHETIC
    - 15. THREATENED
- V. AESTHETIC
  - A. LEISURE/RECREATION
    - 1. GAMES, SPORTS
    - 2. HOLIDAYS AND CELEBRATIONS
    - 3. RELAXATION
    - 4. VALUES OF TIMES AND SPACE
  - B. HUMOR
    - 1. NEGATIVE
    - 2. NEUTRAL
    - 3. POSITIVE
  - C. SEE ALSO COMMUNICATION, ARTFORMS
- I. ETHICAL
  - A. CUSTOMS AND RITUALS (Acceptable/ Unacceptable ways of doing things)
    - 1. BEHAVIORAL
    - 2. ELABORATIVE
    - 3. RESTRICTIVE
    - 4. UNWRITTEN CODES: OPEN, SECRET
    - 5. WRITTEN CODES: LAW
  - B. VALUES
    - 1. COSMIC ORDER
    - 2. ECONOMIC CONSTRAINTS
    - 3. HUMAN NAUTRE (GOOD/EVIL)
    - 4. IDEALS
    - 5. INSTRUMENTS
    - 6. RELATIONSHIPS (SELF/OTHERS/ AUTHORITY/NATURE)
    - 7. RELIGION
    - 8. STATE OF HAPPINESS/DISTRESS
    - 9. STATUS/SUCCESS
    - 10. TERMINAL FOCII

PERSONALITY

- I. PHYSICAL DEVELOPMENT
  - A. PRE-NATAL
  - B. BIRTH
  - C. INFANCY
  - D. CHILDHOOD
  - E. ADOLESCENCE
  - F. ADULTHOOD
  - G. OLD AGE
  - H. DEATH
- II. COGNITIVE DEVELOPMENT
  - A. STAGES OF REASONING ABILITY (PIAGETIAN)
    - 1. PREOPERATIONAL STAGE
    - 2. CONCRETE OPERATIONAL STAGE
    - 3. FORMAL OPERATIONAL STAGE
  - B. APTITUDES
    - 1. VERBAL
    - 2. VISUAL
  - C. EDUCATION: FORMAL & INFORMAL
    - 1. ELEMENTARY
    - 2. SECONDARY
    - 3. VOCATIONAL
    - 4. COLLEGE
    - 5. UNIVERSITY
- III. MOTIVATIONAL DEVELOPMENT (MASLOW)
  - A. PHYSIOLOGICAL, PHYSICAL OR SURVIVAL NEEDS
  - B. SAFETY NEEDS
  - C. BELONGINGNESS & LOVE NEEDS
  - D. ESTEEM NEEDS
  - E. NEED FOR SELF-ACTUALIZATION
  - F. DESIRE TO KNOW & UNDERSTAND: THE COGNITIVE IMPULES
  - G. AESTHETIC NEEDS
- IV. EMOTIONALITY
  - A. ABILITY TO HANDLE CHANGE
  - B. ANXIETY LEVEL
  - C. COOPERATIVENESS
  - D. CULTURE SHOCK
  - E. DEGREE OF AUTONOMY
    - 1. FIELD DEPENDENCE
    - 2. FIELD INDEPENDENCE
  - F. DEGREE OF EMPATHY
  - G. HOSTILITY LEVEL
  - H. SELF-CONFIDENCE
  - I. SENSE OF HUMOR
- V. CREATIVE & INTUITIVE CAPACITIES
  - A. CREATIVITY
  - B. DREAMING
  - C. HALUCINATION
  - D. INSPIRATION
  - E. INTUITION
  - F. MEDITATION
  - G. TELEPATHY
- VI. MORAL DEVELOPMENT
  - A. PRE-CONVENTIONAL
  - B. CONVENTIONAL
  - C. POST-CONVENTIONAL
  - D. EXTRA-CONVENTIONAL

CONTEXT

- I. PAST
  - A. BACKGROUND
  - B. EDUCATION
  - C. EXPERIENCE
  - D. MEMORIES
  - E. TRAINING
- II. CURRENT
  - A. FEELINGS
  - B. INSIGHT
  - C. INTUITION
  - D. PREDISPOSITIONS
  - E. TALENTS
- III. FUTURE
  - A. ANTICIPATIONS
  - B. ANXIETIES
  - C. ASSUMPTIONS
  - D. EXPECTATIONS
  - E. INTENTIONS
- IV. CONTINUOUS
  - A. EVENT CHAINS: (Sequential or spliced composites of behavioral units of communicative situations.)
  - B. LANGUETIC LINKS: (All verbal/nonverbal composites of meaningful interrelated expressions/perceptions essential to a message being understood.)
  - C. SITUATIONAL DIALECTS: (Manner and level of communication used for specific circumstances.)
  - D. CODE
    - 1. ASSOCIATIVE
    - 2. ORGANIZATIONAL
    - 3. ORIENTATIVE
    - 4. FILTERING
  - E. FEEDBACK (Multi-dimensional)
  - F. IMPACT
  - G. SEE NON-VERBAL
- V. ENVIRONMENTAL
  - A. GEOGRAPHY
  - B. WEATHER-CLIMATE
  - C. LOCALE
  - D. ARCHITECTURE
  - E. ATMOSPHERE
  - F. PRESENCE OF OTHER PEOPLE
- VI. PARANORMAL (Also: Communication)
  - A. EXTRA-SENSORY PERCEPTION (Sixth Sense)
    - 1. CLAIRVOYANCE
    - 2. PRECOGNITION
    - 3. POSTCOGNITION
    - 4. TELEPATHY
  - B. EXTRA-TERRESTRIAL
  - C. ILLUSION
  - D. INSPIRATION
  - E. INTUITION
  - F. MEDITATION
  - G. PSI-KAPPA (MIND OVER MATTER
  - H. REVELATION

COMMUNICATION

- I. PERSONAL
  - A. INTRA-
    - 1. DREAMS
    - 2. FEELINGS
    - 3. PRAYER
    - 4. THOUGHT PROCESSES
    - 5. VISIONS
  - B. INTER-
    - 1. CONSULTATIVE
    - 2. INTIMATE
    - 3. SMALL GROUP
- II. MASS (LARGE GROUP)
  - A. CEREMONY--RITUAL
  - B. CONCERT
  - C. CRUSADE
  - D. DEMONSTRATION
  - E. RALLY
  - F. REVIVAL MEETING
  - G. SPEECH
- III. ORGANIZATIONAL
  - A. DYNAMICS
  - B. LEVELS
  - C. SYSTEMS AND STRUCTURES
- IV. DELIVERY MODE/MEDIA
  - A. MEDIA
    - 1. CARTOONS
    - 2. COMPUTER
    - 3. CORRESPONDENCE (LETTERS)
    - 4. DISCUSSION: GROUP, DYADS, TRIADS
    - 5. DRUMS
    - 6. FILM:STRIPS,SLIDES
    - 7. FLAGS
    - 8. GRAPHS & CHARTS
    - 9. LECTURE
    - 10. LIGHTS
    - 11. MOTION PICTURES
    - 12. PICTURES
    - 13. PRINT
      - a. BOOKS
      - b. BROCHURES
      - c. MAGAZINES
      - d. NEWSPAPERS
    - 14. RADIO
    - 15. RECORD
    - 16. SATELLITE
    - 17. SMOKE SIGNALS
    - 18. TAPE
    - 19. TELEGRAPH
    - 20. TELEPHONE
    - 21. TELETYPE
    - 22. TELEVISION
    - 23. VIDEOTAPE
    - 24. SEE ALSO NON-VERBAL
  - B. ART FORMS (AND COMBINATIONS)
    - 1. ARCHITECTURE
    - 2. DANCE
    - 3. DRAMA
    - 4. INTERIOR DESIGN
    - 5. LANDSCAPE
    - 6. LITERATURE
    - 7. MUSIC--INSTRUMENTAL
    - 8. MUSIC--VOCAL
    - 9. PAINTING
    - 10. PHOTOGRAPHS
    - 11. PICTURES
    - 12. SCULPTURE
  - C. VISUAL EFFECTS & CONVENTIONS
    - 1. CAMERA TECHNIQUES
      - a. ACCELERATION OF MOTION
      - b. CAMERA ANGLE
      - c. CAMERA MOVEMENT
      - d. DIFFUSION EFFECT
      - e. DISTORTION EFFECT
      - f. LENSES
      - g. OPTICAL EFFECTS & TIME
      - h. OUT OF FOCUS EFFECT
      - i. PANNING
      - j. REVERSE MOVEMENTS
      - k. ROCKING EFFECT
      - l SPIN
      - m. SLOW MOTION
      - n. TIME LAPSE
      - o. UNDER EXPOSURE
      - p. USE OF SPACE
    - 2. PROCESSING TECHNIQUES
      - a. ART ANIMATION AND MANIPULATION
      - b. BUSY-BODY EFFECT
      - c. DESATURATION PROCESS EFFECT
      - d. DRAMATIC SOLARIZATION
      - e. FLASHING
      - f. FLOP OVER ACTION
      - g. FOG EFFECT
      - h. FREEZE (HOLD FRAME)
      - i. HEAT HAZE EFFECT
      - j. KALEIDOSCOPE EFFECT
      - k. MAGICAL PROCESS (e.g. slight of hand)
      - l. MULTIPLE IMAGE
      - m. NEGATIVE
      - n. ONE-TO-ONE OPTICAL PRINTING
      - o. OPTICAL WIPE
      - p. PARTIAL SOLARIZATION
      - q. POSTERIZATION
      - r. PUSHING TWO STOPS
      - s. RIPPLE EFFECT
      - t. SCREENING PROCESS PRINTING
      - u. SMOKE OR STEAM

V. [redacted]
- A. [redacted]NTICS (DISTINCT MEANING)
  - 1. DENOTATION
  - 2. CONNOTATION
- B. SOUNDS (PHONOLOGICAL; SEE NON-VERBAL, AUDITORY)
  - 1. CHANGE
    - a. ASSIMILATION
    - b. CONSONANTAL SANDHI
    - c. METATHESIS
  - 2. CONTRACTION
  - 3. EXCHANGE OF MEANING--PUNS
  - 4. REPETITION
    - a. ALLITERATION
    - b. ASSONANCE
    - c. CONSONANCE
    - d. RHYME
    - e. RHYTHM
- C. SYNTAX (WORDS, PHRASES & DISCOURSE)
  - 1. CHANGE IN MEANING
    - a. ALLEGORY
    - b. ANTIPERSONIFICATION
    - c. CANT
    - d. COLLOQUIALISM
    - e. COMPARISON BY IMPLICATION
    - f. CONDENSATION
    - g. DIGRESSION
    - h. DOUBLE-MEANING
    - i. ENIGMA
    - j. FABLE
    - k. IDIOM
    - l. IRONY
    - m. JARGON
    - n. METAPHOR
    - o. PARABLE
    - p. PERSONIFICATION
    - q. PROVERB
    - r. SIMILE
    - s. SLANG
    - t. SYMBOL
    - u. WISE-FOLLY
  - 2. CHANGE IN WORD ORDER
    - a. ANASTROPHE
    - b. COMBINATIONS
    - c. ELLIPSIS
    - d. EXCHANGE
      - ANTONOMASIA
      - EUPHEMY
      - METONYMY
      - PERMUTATION
      - SYNECDOCHE
    - e. TRANSPOSITION
  - 3. EXPANSION
    - a. DESCRIPTION
    - b. ENUMERATION
    - c. EXAGGERATION
    - d. PARENTHETIC REMARK
  - 4. OMISSION
    - a. ASSUMPTION
    - b. ASYNDETON
    - c. GAPPING
    - d. HONORIFICS
    - e. INSINUATION
    - f. REASONING AND LOGIC
    - g. SUDDEN SILENCE
    - h. SYLLEPSIS
  - 5. REPETITION
    - a. ANAPHORA
    - b. CHIASMUS
    - c. CLICHES
    - d. CORRESPONDENCE
    - e. DOUBLE NEGATIVE
    - f. DUPLICATION
    - g. PARALLELISM
    - h. REDUNDANCY
    - i. REFRAIN
    - j. RESTATEMENT
    - k. SUMMARIZATION
    - l. WORD-FOLDING
- D. OTHER COMPOSITE PATTERNS
  - 1. HUMOR
  - 2. DISCOURSE
    - a. AMPLIFICATION
    - b. ARGUMENTATION
    - c. CHANGE IN MEANING
    - d. CHANGE IN PERSON
    - e. CONCLUSION
    - f. DESCRIPTION
    - g. EXPRESSION OF FEELING
    - h. HUMOR
    - i. OMISSION
    - j. REASONING
    - k. REPETITION
  - 3. LOGIC
  - 4. PHRASE
    - a. CHANGE IN MEANING
    - b. CHANGE IN PERSON
    - c. CHANGE IN STRUCTURE
    - d. HUMOR
    - e. INTERPOSITION
    - f. REASONING
    - g. REPETITION
    - h. SUPRASEGMENTAL
  - 5. RHETORIC
  - 6. RHYTHM
    - a. IAMBIC
    - b. TROCHIC
    - c. PENTAMETER
    - e. HEXAMETER
  - 7. STYLISTICS
  - 8. OTHER THOUGHT PATTERNS
- E. PARAVERBAL
  - 1. DELIVERY QUALITIES
    - a. ALLOPHONIC VARIATIONS
    - b. ARTICULATION
    - c. DURATION
    - d. INTONATION PATTERNS
    - e. JUNCTURE
    - f. LOUDNESS
    - g. NONFLUENCIES
      - "AH"
      - INTRUDING INCOHERENT SOUND (GRUNT)
      - OMISSION
      - REPETITION
      - SENTENCE CHANGE
      - SENTENCE INCOMPLETION
      - STUTTER
      - TONGUE SLIPS
    - h. PITCH, TONE
    - i. PRONUNCIATION
    - j. RATE OF SPEECH
    - k. REGULARITY
    - l. SILENCE
    - m. STRESS
    - n. STYLE MARKERS
    - o. TENSENESS
  - 2. TYPES
    - a. HARSH
    - b. NASAL
    - c. SOFT
    - d. THROATY

VI. [redacted]
- A. VISUAL
  - 1. BODY RELATED
    - a. BODY ARTIFACTS (CLOTHING JEWELRY, GLASSES, ETC.)
      - CASUAL
      - CONSERVATIVE
      - EXTRAVAGANT
      - FEMININE
      - FESTIVE
      - FORMAL
      - INFORMAL
      - IMMODEST
      - MASCULINE
      - MOURNING
      - TAILORED
    - b. BODY MOTION
      - DANCING
      - FALLING
      - FIGHTING
      - RUNNING
      - SWAYING
      - WALKING
      - WRESTLING
    - c. BODY POSTURE
      - BODY STIFF AND STRAIGHT
      - BOWED
      - KNEELING
      - LEANING BACK
      - LEANING FORWARD
      - RECLINING
      - SLOUCHING
      - STOOPING
      - TURNING AWAY
      - UPRIGHT
  - 2. EXTREMITIES (GESTURES)
    - a. ARM(S)
      - DRAWING TOWARD BODY
      - FOLDING IN FRONT OF CHEST
      - HANDS ON HIPS
      - PUSHING AWAY FROM BODY
      - RAISING RIGHT ARM TO SQUARE
      - ROCKING, FOLDED
      - SHRUGGING SHOULDERS
      - WAVING, HIGH IN AIR
    - b. FINGER(S)
      - CROSSING
      - FIST-CLENCHED--THUMB UP
      - INDEX FINGER CIRCLING EAR
      - INDEX, UP
      - MIDDLE FINGER POINTED OUT
      - PINCHING NOSE
      - SCRATCHING TOP OF HEAD
      - SNAPPING
      - TAPPING SIDE OF HEAD
      - THUMB AND INDEX FORMING "O"
      - THUMB POINTING IN ONE DIRECTION
    - c. HAND(S)
      - CLAPPING
      - CLENCHING ONE OR BOTH FISTS
      - COVERING HEART
      - CROSSED ACROSS CHEST
      - DRAWING ACROSS THROAT
      - HANDS COVERING EARS OR FACE
      - HITTING THROAT OR FOREHEAD
      - HOLDING UP--PALM OUT
      - RUBBING
      - RAPPING KNUCKLES ON HEAD
    - d. LEGS, FEET, TOES
      - LEGS CROSSED
      - SOLES SHOWING
    - e. SIGN LANGUAGE
    - f. SHOULDERS & TORSO
  - 3. FACIAL EXPRESSIONS
    - a. EYEBROWS
      - ONE RAISED
      - RAISED, ARCHED IN THE MIDDLE
      - RAISED AT THE ENDS TOWARDS NOSE
    - b. EYES
      - LOOKING DOWN
      - LOOKING STRAIGHT AHEAD
      - LOOKING TO ONE SIDE
      - STARING
      - WINKING
    - c. MOUTHS AND LIPS
      - FROWNING
      - LICKING LIPS
      - OPENING MOUTH WIDE
      - PRESSING LIPS TIGHTLY
      - SMILING
      - STICKING TONGUE OUT
  - 4. HEAD RELATED
    - a. HEAD APPEARANCE
      - CLEANLINESS
      - GROOMING (HAIR)
    - b. HEAD MOTION
      - NODDING UP AND DOWN
      - SHAKING FROM SIDE TO SIDE
      - TILTING HEAD BACK, DOWN
    - c. CHIN MOTION
  - 5. NON-PERSONAL
    - a. COLOR
      - CONTRAST
      - INTENSITY
      - SHADE
    - b. OBJECTS
    - c. PICTURES
    - d. SIGNS
    - e. SYMBOLS
- B. AUDITORY (SEE ALSO PARAVERBAL)
  - 1. HUMAN
    - a. BELCHING
    - b. BLOWING THROUGH FLAPPING LIPS & "RASBERRIES"
    - c. CLEARING ONE'S THROAT
    - d. CLICKING
    - e. COUGHING
    - f. CRYING
    - g. DUCK CALL
    - h. GASPING
    - i. GRUNTS
    - j. HEAVY BREATHING
    - k. HESITATING
    - l. INTONATION PATTERNS NOT ACCOMPANIED WITH VERBAL
    - m. KISSING
    - n. LAUGHING
    - o. MOANING, GROANING
    - p. MUSIC
    - q. NOISES
    - r. OMISSION
    - s. RHYTHM
    - t. SCREAMING
    - u. SHRILL WHISTLING
    - v. SIGHING
    - w. SLURRING
    - x. STUTTERING
    - y. WHINING
    - z. WHISPERING
    - aa. WHISTLING
    - bb. YAWNING
- C. OLFACTORY (SMELL)
  - 1. HUMAN
    - a. BABY SMELLS
    - b. BODY ODOR
    - c. BREATH ODOR
  - 2. NON-HUMAN
    - a. BURNT ODORS
    - b. CHEMICAL ODORS
    - c. DISINFECTANTS
    - d. FOOD ODORS
    - e. FISHY ODORS
    - f. FOOD ODORS
    - g. FRAGRANT SMELLS
      - FLOWERS
      - PERFUME
    - h. FRESH SMELLS
    - i. PUNGENT ODORS
      - NOXIOUS GASES
      - POLLUTANTS
    - j. ROOM ODORS
- D. TACTILE (TOUCH)
  - 1. ACTIVITIES
    - a. CARESSING
    - b. CLUTCHING TIGHTLY
    - c. EMBRACING
    - d. HITTING
    - e. KICKING
    - f. KISSING
    - g. PINCHING
    - h. POUNCING
    - i. PRESSING
    - j. PUNCHING
    - k. PUSHING
    - l. RUBBING
    - m. SLAPPING
    - n. SPANKING
    - o. TICKLING
    - p. TOUCHING
  - 2. SENSATIONS
    - a. KINESTHETIC
      - (1) TEXTURE
        - COURSE
        - HARD
        - PRESSURE
        - ROUGH
        - SHARP
        - SMOOTH
        - SOFT
        - UNEVEN
      - (2) SHAPE
        - CURVING
        - FLAT
        - POINTED
        - ROUND
        - SQUARE
        - STRAIGHT
    - b. PAIN
      - BURNING
      - PIN PRICK
      - STINGING
    - c. PLEASURE
      - GENTLE PRESSURE
      - GENTLE STROKING
    - d. TEMPERATURE
      - FREEZING
      - COLD
      - COOL
      - NEUTRAL
      - WARM
      - HOT
      - BURNING HOT
- E. GUSTATORY (TASTE)
  - 1. AGREEABLE
  - 2. BITTER
  - 3. BLAND
  - 4. DISAGREEABLE
  - 5. FAMILIAR
  - 6. HOT
  - 7. SALTY
  - 8. SOUR
  - 9. SPICY
  - 10. STRANGE
  - 11. SWEET
- F. VESTIBULAR
  - 1. BALANCE
  - 2. GRAVITY
  - 3. MOTION
- G. SPACIAL
  - 1. CLOSENESS
  - 2. SEATING ARRANGEMENTS
- H. TEMPORAL
  - 1. FUTURE ORIENTED
  - 2. LENGTH OF TARDINESS
  - 3. MAKING MOST OF PRESENT
  - 4. PAST ORIENTED
  - 5. PUNCTUALITY
  - 6. TARDINESS
- I. MULTISENSORY
  - 1. TEXTURE (OF CLOTH, OBJECTS, ETC.)
    - a. COURSE BURLAP
    - b. FURRY
    - c. HEAVY DENIM
    - d. LIGHT CHIFFON
    - e. SCRATCHY WOOL
    - f. SILKY
    - g. SOFT KNIT
    - h. THIN NYLON
  - 2. SIGNING (DEAF, ET AL. --TOTAL COMMUNICATION
- J. EVENTS, SITUATIONS, CIRCUMSTANCES
- K. EMOTION AND CHARACTER COMPOSITES
- L. DIS/(MIS)-INFORMATION
  - 1. FALSE OR FEINTED
  - 2. IMPLIED
  - 3. WITHHELD
- M. INTRUSIONAL (LANGUETIC COMPOSIT. WITH IMPACT AND RESPONSE. SEE ALSO CONTEXT.)
- N. OTHER PATTERNS, STYLES, AND ORDER (E.G. MICRO-MOMENTARY)

---

c. V. Lynn Tyler
BYU/LIRC
6-1978

APPENDIX D: ON THE DEVISING, EVALUATION, AND USE OF LANGUAGE INDICATOR THESAURI FOR DETECTING CULTURAL MIS-CUES

QUESTIONS TO BE TREATED:

1. WHY and by WHOM is a specialized system of language-specific thesauri NEEDED, for the detection of culturally hidden units of meaning?
2. HOW is such a system devised, developed, and projected for USE -- for individuals, and in conjunction with expanding systems of information processing?
3. What are the BEST RESOURCES for obtaining valid and long-lasting data -- and meaningfully related storage and retrieval systems?
4. How can the system(s) be tested and the data EVALUATED?
5. How can the system(s) be realistically updated -- to include all of the NEEDED information and systemic refinements?

The creation and adequate use of language-specific cross-cultural thesauri can help meet at least three challenges, for the effective operation of message systems and specialists. These include the development of:

1) A terminology control mechanism for message processors;
2) A user-oriented document format for specific data storage; and
3) A user-oriented NEEDS-information retrieval system.

UNISIST guidelines* indicate that a thesaurus may be defined either in terms of its function or its structure.

Function: A thesaurus is a control device used to translate the natural language of verbalized messages, and of indexers and other users, into a more constrained "system language," also providing for the translation of the system language back into natural language. Such would of necessity always be somewhat culture-language specific.

Structure: A thesaurus is a controlled and dynamic term list of semantically (i.e. meaning-oriented) and generically related vocabulary expressions which comprehensively accounts for a specific domain of data.

In both cases, a specific thesaurus covers the data content of a body of message material. Terms and cross-references appropriate to the subject matter take into account both the language and attendant "meanings" of information collection and the understanding needs of the users.

In contrast to other types of reference systems, a thesaurus can demonstrate hierarchal, equivalence, and associative relationships as these provide high flexibility and comprehensiveness -- such as required for indexing and retrieval purposes handling both the SYSTEM and the user NEEDS.

In initiating and developing such a system, important omissions, redundancies, and potential errors occur somewhat naturally -- especially when culture-languages involved present a complexity of variables yet unsorted.

The design of the system must therefore take into account its own inevitable creative deficiencies and be conceived of as a dynamic instrument which can be open and revisable, as well as expansible. There accrues a constant requirement for periodic and consistent updating, based upon valid experiences of both users and critics. A self-correcting capacity should thus help allay anxieties or dissatisfactions which could result in the discovery of the inevitable shortcomings.

A Culture-language thesaurus, as with any information system, is but a means to an end: the improvement of user capabilities for perception, understanding, analysis, and accurate reporting. In-use refinement and expansion would of necessity be part of the development projections. Until specific, essential, and validated information (as required by users) becomes fully available at lower cost -- in more minimal time, from specialized computerized systems, an in-print thesaurus serves as a meaningful stop-gap tool. It can provide for accuracy and efficiency which is otherwise not possible.

Not a few technical barriers and economic considerations mark a realization of a distant image governing the projection of highly accurate computer-assisted translation and the more expeditious and economic analysis of large sets of data traffic. That such ever can happen is a psychic stimulus for the painstaking labors which are demanded by the very limited and quite specific objectives of the careful development of culture-language thesauri.

Prior construction of such thesauri precludes the day of easy access to essential information and guidelines for handling culturally loaded cues which appear "beneath the surface, or between the lines" of messages sent across cultural boundaries in language frames of thought.

A seminal thesaurus represents but a basic taxonomy of terminology used in specific areas of interest. It becomes more valuable as added explicit information is used to "flesh-out" each term treated relationally. Its development must use practical in-service evaluation as a major mechanism of refinement and expansion. The test of an operating information system lies in its ability to provide users with pertinent information THEY NEED. This implies an understanding of not only the system, but of its effective USERS -- and of challenges facing both not only today but highly predicated on events of the future. All must be considered in planning and actualizing such a thesaurus.

---

* A number of the ideas developed in this review are adaptively extracted from the Unesco SPINES Thesaurus, Vol. I, "Rules and Conventions, and Directions for Use." Unesco Press, Paris, 1976. Additional concerns are treated more extensively in the POLITICAL SCIENCE THESAURUS (APSC, 1975.); see Preface, by David Easton, and Introduction, by Carl Beck.

However, emphases given here reflect the views only of project principal investigator V. Lynn Tyler and not necessarily those of the sponsors or project coordinators or administrators.

Thesaurus USERS generally struggle with at least two overlapping challenges: the evaluation of the system in terms of RECALL assistance, and meaningful assistance in terms of PRECISION.

RECALL intimates assurance to the user that there is a significant amount of data from all relevant information sources, as these match both interests and needs of the user. A question answered for the challenge is, "...Am I getting all the data that is available to me, and is it relevant to what I need?" Amount is required.

To answer the challenge of PRECISION, there is a required measure of the exactness of the match between the user's "need-profile" and the documentary information which can be retrieved. He or she wants to know, "...Do all the data precisely match my interests and needs accurately?" Amount is not as critical as preciseness.

The thesaurus format is one of the most effective interfaces by which needs of both systems and users, then, can be satisfied.

A thesaurus is designed as only one of the essential building blocks in an operating system dealing with information of use to translators, analysts, and other message-processing specialists. Data bases should also include a wide variety of orientation aids, including all pertinent reference texts, research reports, auddience and/or message initiator profiles, and other resources required for each set of countries/languages/cultures, as these influence or are influenced by the messages being dealt with. The thesaurus is an abstract synthesis. It cannot be expected to be comprehensive of all needed information. Rather, its focus is on specific needs and should therefore provide selective data to aid users whose own talents, skills, and resources already provide a base for daily applications.

As part of an information system, the well developed thesaurus is a first step in providing continuous service to clients on a regularized current awareness basis. It should include the capability for retrospective and broad-based data recognition. For such an operating system to be highly effective, users should make their contributions and refinements with the understanding that they are part of a network arrangement with other systems. Each requires evaluative contributions to benefit the whole process. And systems-users are essential input specialists. In some way to help refine the system, they are responsible to react to what they use as well as to make use of it for their own interests.

The potentially eligible terms proposed for a thesaurus are always more in number than can be profitably used in any one operation. First an economical reality must be faced: How much of what is needed and available, or even could become available, when considering all resource constraints? The potential users of the data may not yet possess significant or sufficient evaluative skills which may be required to systematically describe the types and dimensions of their own needs (I) -- as is the case in many culturally-based projects. [Illustrative examples abound in Edward T. Hall's BEYOND CULTURE, Anchor Books, N.N. 1977.]

Thesaurus users can usually react ably to given data, giving opinions (reliable or not) as to what something may seem to mean. However, they are often unable to generate specific and reliable data, let alone account for the essential evaluative parameters required for the development and presentation of such specific terminology and its background data. A question of dimensions of overlap in meaning also must be worked through. This is particularly critical in determining transfer of meaning across boundaries drawn by differing culturally-loaded language and experience -- particularly when focused on specific practical use.

The selection of the WEIS (World Event/Interaction Survey) terms, as a developmental base for the accompanying Language Indicator thesauri, is an actual example of the types of concerns faced in attempting to meet the challenge of data-immensity. Inductively or deductively, there is always the problem of providing the "right kind" of data for the feasible number of terms, on the level of precision and use required, in a most useful amount.

There is a natural tendency by users to provide new contexts for a term, rather than tentatively accepting it and its relational definition as recorded, and then taking into consideration the linguistic structures on cultural frameworks -- as is required in this pioneering effort with connotative lexicons.

The result is that specific applications of terms, such as in the WEIS-set of data which can be reviewed, may not be perceived as intended, and for the uses for which they were developed. This is not to say that new contexts should be avoided, but only that they should be built up within the same system, so that they can be economically welded into the thesaurus as it is updated and revised. A determination must be made of long-range value of new data before the old is deleted.

> *. . . the whole thing works so smoothly and automatically that the only time the control system is consciously brought into play is when the input signals deviate from the norm. Therefore, people individually and collectively are for the most part unaware of the patterns and reference signals governing behavior. . . . To abstract such a system from the living data where none existed before, however, is a formidable task, an intellectual achievement that can equal the great accomplishments in chemistry, physics, and astronomy.*
>
> Edward T. Hall, Beyond Culture. 1977 p. 54.

The creation of a realistic thesaurus which deals in extended culturally connotative definitions included in novel orientations can be both an act of science and an artful intuitive event. More importantly, it is the result of commitment, energy, and resources, and sometimes even of reputations of key individuals who have to be willing to not only sacrifice otherwise needed time, energy, and skill to the project, but to do so without hope of personal recognition. For such developments, hearty criticisms are always essential to the success of the project. In pioneer efforts, such criticism is not always the most accepted; and often it is not as refining as it could be were the critic(s) more directly tied-in with the development of the system and the pertinent data. Positively, however, the creators of thesauri must be able to live with and use the most pertinent recommended refinements.

The fact that an extensive Political Science Thesaurus did not appear in print until 1975, at least in English, is a statement of the reality of what has been suggested above. It may be somewhat easier to put together a "dictionary" of what one author feels is essential and basic descriptive material; but the creation of a broad-based thesaurus which is systematic in its treatment of intercultural data requires the aid of many disciplines and the best from each individual who affects the design and use of the final product.

Practitioners in most of the user-fields of cross-cultural messages have of late consciously or unconsciously come to realize that data of import to their work is being(or should be!) generated not only from within their own discipline but from interrelated disciplines as well.

The proliferation of culturally-loaded messages is but one dimension of the modern information explosion. For any person to know all about their own language and culture is, of course, to ask the impossible. To make available the needed information about messages which cross cultural boundaries, as these are derived from culturally hidden units of meaning -- that alone is a formidable task, but one which can be of immense benefit to the processors of such messages.

An approach that has been employed generally for dealing with resource aids and materials, somehow obtainable for users in given disciplines, has been to establish a specialized information CENTER that acquires potentially relevant resource materials from all required subject areas. To facilitate the ready dissemination and use of disciplinary and interdisciplinary acquisitions, various approaches to an automated system have been designed and implemented.

In practice, an essential component of automated systems has been the design and development of a terminology control mechanism that permits the definition, organization, eliciting, storage, and ready retrieval of message-specific data on a consistent basis, regardless of the scope of the discipline or of the initial assignment of source data. The information extension, storage, and retrieval thesaurus -- in-print and/or machine accessible -- has been one of the most generally used terminological control and user devices that serves as an interim information tool.

Message processers have to create their own resource devices for decoding and assessing cross-cultural messages a priori to the development of an operational information storage and retrieval system. It is essential to take into account additional levels of terminological control for any required refining applications of such devices.

A vocabulary base is essential, as it must list the basic terminology of critical value to the users. A point of reference must focus the pertinent terminolgy. A selection tool helps determine which terms should be used in acceptable fashion to express various concepts. As standards are set, practitioners in the field should be able to organize their individual files more readily, using a similar integratable format. Clear guidelines are required for the expansion and refinement of the individual thesaurus, as it should become integrated into the thesauri system. Indices, "notes" sections, resource references, up-dates, etc., can then be more readily synthesized into the system without unnecessary refinements.

One primary motivation for the development of a language-based cross-cultural indicators-of-meaning thesaurus is for standardizing devices for normalization -- to make possible the needed refinement and extension of sharable data. It is essential that when the required dimensions of a system or the document are agreed upon, and after in-service evaluation of basic research instruments(1), language and cultural expressions can be employed that are available to and can be understood by most if not all potential users.

When attempting to comprehend the language of a source document, a translator, analyst, or other message processor might be tempted to use or attempt to transfer the terms as they are found in a message document. However, individual authors sometimes reflect an idiosyncratic viewpoint and do not necessarily use terms that would be employed normally when trying to understand the broader cultural base upon which the information depends, and to which it must be transferred eventually for reference purposes.

As a result, document analysts and other message processors must of necessity describe the essential features and cultural frames of reference of specific messages -- to "anticipate the reader" and other points of view more than that of the message originator. That is to say, individuals in their personal cultural milieu to some degree always reflect idiosyncratic vocabulary. Such terms are not necessarily those which should be used generally to exemplify a culturally framed message in a critical linguistic and/or extra-linguistic presentation. These critical terms need to be understood and then marked for understanding by cross-cultural message specialists.

Ambiguity in terminology, created by such language factors as unique synonyms, homographs, spelling varieties, and word form changes, create barriers to high speed communication implementation and to interpreters working with them.

Also, each specialized area of knowledge, via culture, usually develops its own terminology or jargon to express its peculiar concepts. However, many of the terms thought to be unique and confined to a particular speciality or cultural setting may actually be essentially synonymous with, or clearly related to, terms used in other settings. These also need to be adequately noted for consistent and reliable use.

Still, it is common for scientists and information specialists to borrow terms from other circumstances when these suit their own purposes. A thesaurus must show such relationships and permit the selection of terms which can improve communication both within and across the given cultural settings.

When the thesaurus is used as a terminology normalization device, it can help bridge the gap between the language used by message processors in detecting and essentially describing the features or messages of documents, including the language used by the reader, system operator, or other person who is a user of the data. This accounts, then, for what are "between the lines" differences in expressions, as in answer to the question, " I know what was said, but what was really meant?" Extra-linguistic markers must, of course, be noted as these could inhibit or even enhance culturally-loaded terms or expressions.

Over time and with constantly changing influences, many terms used to convey specific messages are modified in meaning by the addition of new concepts or the revelation of those previously unexpressed, or by the experience and the discarding of out-moded concepts. The discipline of terminological analysis is one which must be particularly responsive to the unique elements of generation, regeneration, and change.

This does not imply that previous expressions or interpretations always must be abandoned, but only that the language base must reflect both previous and currently contexted terminology. As "culture cues" or markers of unique meanings become recognized, they need to be made part of the language set into which they must be systematically included, in order to consistently understand the otherwise hidden units of meaning.

For communication disciplines -- such as translation and message analysis (which are closely associated in purpose, method, and investigation of other disciplines: anthropology, economics, linguistics, political science, psychology, and sociology), a contamination of language may occur. This is especially so with cultural factors that mark 1) imprecise usage of terms in detecting or describing intercultural or interdisciplinary phenomena, 2) adaptation of terminology from one culture or discipline to describe similar but inexact observations in another, and 3) the attempt to separate new interpretations of pertinent concepts from previous interpretations, by varying the terminology to fit new (though possibly unacceptable message transfer of) concepts and contexts.

As a result of the dynamics of the essential dimensions of terminology used with intercultural language transfer, thesaurus devices can define the basic terminology of the field, even when it is focused on necessary genre-specifics (such as politics). It can provide a mechanism which permits revision and up-dating as essential. Such a thesaurus, or thesauri and their updating systems, can be considered to be essential to the refinement of user skills.

The process of selecting meaningful terminology -- and the corresponding cultural contexts and equivalent expressions -- requires several further considerations. A basic principle of technical communication is the desirability of expressing an idea or concept more than once in alternative terminology, to increase or expand the probability of understanding by a reader or other user. With adequate cross-referencing, and with both critical denotative and substantive connotative exposition, an expanded thesaurus may be used to identify pertinent terminology which 1) can help prevent unnecessary repetition, and 2) can aid comprehension and 3) can help avoid misunderstanding.

As a reference tool, a thesaurus can aid in 1) identifying a term for a given meaning or specified context, and 2) determining the real meaning of a term, but associating its contextual relationship terms together.

In contrast to a dictionary, a thesaurus usually arranges terms to express meanings that are implied by relationships and contexts. This network of relations supplies a connoted definition by their arrangement in semantic space, or by specific notation in selected contexts (as with the "themes" used in this Language Indicators report.)

As the proliferation of available data has affected the dimensions of message transfer as a discipline, it has also affected the individual as a translator, analyst, or other cross-cultural message specialist. Expanding conventional and unconventional data today emanates from increasing numbers of sources -- each with its own problems. A decision has to be made as to what to do with the data and their unique potential interpretations, their accepted uses, and their storage and retrieval -- whether in bits and pieces or en toto. As the volume increases, the exact application of broad classifications and the delineation of specific uses become more challenging. And, the time required for a total search of pertinent data to identify a desired contextualized message mark becomes greater. A significant solution to this dilemma comes in individual application of broad-based thesaurus principles.

It has been mentioned that a thesaurus also may be used by message specialists to organize individual files on a corresponding basis. The advantages of using consistent, identifiable terminology for filing and retrieval are as important for the individual as they are for the computer-based data availability system. By using a thesaurus system, the time required for follow-up identification and use will be greatly lessened and the search can be expedited. In addition, by noting in a personally expanding thesaurus when a term is employed as a special item, with a unique context, an individual can have a file listing available for personal use, or for sharing with colleagues having similar data-use challenges.

Standardizable normalization of terminology occurs as a commonality of language facilitates the tasks of the user. As entries in a thesaurus are validated and then contributed to a message process system, the inputer can feel satisfaction in the contribution. With such contributions, there comes also a more precise use of a thesaurus as a tool into which time and effort can be meaningfully invested.

To design and develop a thesaurus that can serve the needs of people at different levels of use, and with a variety of personal abilities to be considered, at least two conceptual criteria are essential: 1) that the thesaurus should contain the current critical terminology required, and 2) that individuals with subject/language/culture/genre-specific expertise should perform the tasks associated with the basic term identification, term analysis, and term relating -- as these can best provide for the processing of culturally significant message differences.

Basic thesaurus rules and conventions should provide for consistency and correlation. Difficulties in refining the thesauri are those which are experienced historically by information processors when facing the classification and organization of "soft science" data. However, since the basic objectives in providing data for any user are somewhat similar, it is possible to incorporate into the operations of a new process meaningful principles found in validated information sciences.

The INTRODUCTION to each thesaurus should give the basis for its organization, as founded on useful general principles of data organization. There are, of course, many forms of thesaurus organization: hierarchical, cross-reference, and reciprocal (i.e. broader, narrower, and related terms). These do not necessarily equate in cross-lingual usage. Special formats may be required, as new language combinations present new problems --as illustrated in the thesauri in this project.

Prior to general distribution of a desired thesaurus, a period of testing is essential, to sample each of the critical areas of concern that the thesaurus is intended to cover. Testing results should be evaluated critically in terms of the objectives of users and the corresponding systems devised for meeting their needs. For this purpose, a textual introduction to the thesaurus is of significant importance, as outlined.

In the language of the users, a thesaurus INTRODUCTION should state: 1) its purpose and structure; 2) its subject areas to be covered; 3) the rules for establishment, including: a) methods and sources employed in the identification of terms and their contextual qualifiers, b) term analysis techniques employed, c) processes and criteria employed in relating terms with their pertinent groupings, d) standards employed in formatting the terms and contextual aids, and e) procedures developed and proposed for updating terms, their relationships, and their elucidation; 4) the rules for usage and the limits of applicability; 5) the elicitation of comments, recommendations, and suggestions from users, for the improvement of the thesaurus; and 6) the possible uses of evaluative tools, indices, and other appended aids. Users should have meaningful input into the development of this format.

Once a thesaurus is subjected to evaluation through practical applications, there remains the necessity to include additional terms, refine others, and eliminate still others as needed.

When the desirability of adding a new term is indicated, the proposed term should be subjected to the same criteria for acceptance as for those it joins. Its relationship to other terms in the determined concept group also needs to be established and appropriately implemented.

Since the thesaurus is to serve as a terminological guide for cross-cultural message processors, as well as a vocabulary base for information storage and retrieval, prudent judgment will be required in the possible elimination of entries. For example, low frequencey of usage may be an insufficient reason for elimination. The term to be deleted should be removed only when a corresponding cultural meaning for the related term in the original language has been eliminated. On the other hand, the refinement of the terminology with nuances and modified usage should be one principal purpose for the evaluative process.

To insure that the thesaurus contains current terminology of importance to users, it is both necessary to analyze each term and to examine its cultural context; and the acceptance it might have in the thesaurus (as representative of pertinent cross-cultural messages) is also required.

Qualified evaluation specialists must be representative of the various levels and fields of use for which the thesaurus is designed. Where there is a divergence of opinion, several evaluators should be asked to sample the questioned term(s) in several corresponding contexts, in order to validate its(their)potential use.

Permuted indices are normally very helpful. These are alphabetical listings of every significant term found in the given language in the thesaurus. This approach for index and validation uses provides for the identification, and the proper correspondence of multi-word terms, and also allows for a review of generic terms in varied contexts. When a user has only a general concept in mind rather than a specific term, or when a reviewer or evaluator checks for special usage, this generic term listing can lead to more specific terms which need to be identified for validating or particularly using the term(s) in unique contexts.

As appendices to the thesauri, cultural and special-language-use notes and other types of hierarchal indices can help in determining the position and use a term has in an overall cross-cultural context. These indices can be helpful in determining relationships, and in dealing with more complex meanings of terms found in a finite but still multi-faceted situation set.

This has been the orientation for the Language Indicators project, using both themes and thesauri -- with connotative sets of terms used to orient a message processor and provide for personal involvement in the development and further refinement of these tools for the able detection of "meanings between the lines."

It is hoped its purposes will be met.

Thesaurus References

POLYGLOT POLITICAL DICTIONARY:

Back, Harry, Horst Cirullies and GÜnter Marquard. POLEC, Dictionary of Politics and Economics. New York: Holt, Rinehart and Winston. 1962.

AMERICAN POLITICAL DICTIONARIES:

Dummer Henry. Dictionary of Political Science. New York: Philosophical Library. 1964.

Gamboa, Melquiades. A Dictionary of International Law and Diplomacy. New York: Oceana Publications, Inc. 1973.

Heimanson, Rudolph. Dictionary of Political Science and Law. New York: Oceana Publications, Inc. 1967.

Plano, Jack C. and Milton Greenberg. The American Political Dictionary. New York: Holt, Rinehart and Winston. 1962.

Plano, Jack C. and Roy Olton. The International Relations Dictionary. New York: Holt, Rinehart and Winston, Inc. 1969.

Plano, Jack C. and Robert E. Riggs. Dictionary of Political Analysis. Illinois: The Dryden Press Inc. 1973.

Safire, William. The New Language of Politics: An Anecdotal Dictionary of Catchwords, Slogans, and Political Usage. New York: Random House. 1972.

Smith, Edward C. and Arnold J. Zurcher. Dictionary of American Politics. New York: Barnes & Noble, Inc. 1968.

SIMPLIFIED DICTIONARY:

Eaton, Helen S. An English-French-German-Spanish Word Frequency Dictionary. New York: Dover Publications, Inc. 1967.

English, Leo James. English - Tagalog Dictionary. Philippines: Department of Education. 1961

POLITICAL GLOSSARIES:

Cranston, Maurice and Sanford A. Lakoff. A Glossary of Political Ideas. New York: Basic Books, Inc. 1967.

Gamboa, Melquiades J. Elements of Diplomatic and Consular Practice, A Glossary. New York: Oceana Publications, Inc. 1966.

GLOSSARY (FORMAT): (COLLATION, STORAGE, RETRIEVAL, EVALUATION, AND UPDATING)

The Church of Jesus Christ of Latter-day Saints. LDS International Glossary. Salt Lake City: LDS Translation Services, 1977.

POLITICAL LEXICON:

Davis, Robert Ralph, Jr. Lexicon of Historical and Political Terms. New York: Simon and Schuster. 1973.

LEXICON (FORMAT):

de Dony, Yvonne P. Léxico del Lenguaje Figurado, Comparado, en Cuatro Idiomas, Castellano, Francais, English, Deutsch. Buenos Aires: Ediciones Desclée, De Brouwer. 1954.

THESAURI (SITUATIONAL QUALIFIER BASE):

Tyler, V. Lynn. "Application of Emotions/ Character Traits/Personality Traits (Media Miscues--BYU-LIRC) 'SITUATIONAL QUALIFIERS' -- in Thesaurus Format to Potential Critical Concern Areas for Language Indicators." Unpublished. 1977.

THESAURUS FORMAT:

UNESCO. SPINES THESAURUS, A Controlled and Structured Vocabulary of Science and Technology for Policy-making, Management and Development. Vol. I-III. Paris: The Unesco Press. 1976.

ADDENDUM:

Texts used in Detecting and Expanding Political Terms--See RESOURCES.

APPENDIX E: PROPOSED FUTURE RESEARCH — RECOMMENDATIONS FOR EVALUATION AND CONTINUED DEVELOPMENT

> ...Point up requirements for further research and testing which can aid both sponsors and other users in the possible applications of Language Indicators and related areas of concern. (Statement of Work, 1976:4, E.I.4.)

As the Language Indicators project developed, numbers of additional or related areas of concern became quite apparent. Text references, various queries, and suggestions from consultants and colleagues, and a number of significant developments by staff members combined a set of recommendations for the use, refinement, and extension of the project in meaningful ways which are focused on the needs of sponsors and users.

Additional recommendations have been made by consultants and colleagues, but currently do not seem to correspond directly to the unique and critical nature of the project. These ideas are possibly of potential value for a broader range of Language Indicator applications. Though they are not expanded here, they can be made available on request from project principal investigators.

The following higher priority recommendations themselves are directed toward End Items -- with quite specific applications which can aid in the assessment and effective handling of significant culturally hidden messages.

I. TYPES OF END ITEMS FOR PROPOSED FUTURE RESEARCH

A. REPORTS: To update and outline advanced resources and procedures, to mark how these can help refine current thesauri and other Language Indicator aids; also to point out new aspects and concerns upon which message processors may desire to place higher research and application priority. BRIEFINGS (i.e. illustrative oral reports and evaluations) with sponsors and users are also projected.

B. INSTRUMENTS and MODELS (refined for research and user-oriented): Required for language/culture specific context data, these "tools" or "maps" can aid message processors to detect and deal more adequately with newly defined culturally hidden units of meaning. (See also Orientation Aids, following.)

C. THESAURI: These term-in-context texts are prepared to aid systematically in the recognition and decoding of culturally hidden units of meaning, with specific user-based terms. They appear in original-culture and English(American) connotations, as these can be of help to message processors. Cross-referencing aids provide for quick look-up and application. (See also other recommended systems which can be updated, with options for consistent expansion of data files through the use of "Remkard"-type and/or computer bases.) These end items would include continually refined and updated editions of current working thesauri, as well as proposals for their continued development, such as with new context aids. Also, other language(s) thesauri may be developed. Current options include Arabic, Hebrew, and Russian. These latter are only projected for another research phase, after possible evaluation and recommendations are made in concert with sponsor review.

D. ORIENTATION AIDS: These are genre-specific (socio-political, economic, or some other base), in self educational "walk through" orientation devices for users. In-service hands-on training systems can also be devised. Recommendations which follow specify types of principles and cognitive tools to be extracted from current and projected streams of Language Indicator research for practical use by message processors. These aids deal with the detection and systematic handling of culturally hidden units of meaning.

E. Other Feasible END ITEMS: Such are projected as being hand-on Remkard or computer terminal retrieval systems for look-up and referencing, as specified by sponsor requirements; refining procedures for thesauri development and expansion; and additional training aids deemed to be of practical use.

II. RECOMMENDATIONS FOR FURTHER RESEARCH WITH LANGUAGE INDICATORS

A. UPDATE RESOURCE REVIEW (Literature and Specialists): This is essential because the nature of the project has been modified or redirected several times in its two year development. Considerable new research that might enhance the development and use of Language Indicators may be assumed to have been done by other scholars in the field, particularly as these have been beyond the purview of the initial scope of the project. Therefore, the following recommendations for further literature/specialist searching are made.

1. The original Language Indicators proposal dealt with considerably more expansive CULTURAL CONTEXT and wider assessments of CONTENT and COMMUNICATION MODE, than was specified in interim phases of the work. (See Appendix C: LANGUAGE-in-Full-Context, preceding.) A literature/specialist search for language-in-context dimensions, with cultural-context parameters being used, could very likely significantly benefit the project development, particularly as additional and recent resources have become

available (such as new connotative lexicons or dictionaries and culture-specific detail for language/cultures not determined until well into the project)--which could directly benefit Language Indicators users.

2. The direct thesauri format focus allows for comparison of similar or related devices if already available in language areas being treated, or which may be projected (such as Arabic, Hebrew, and Russian) and as these might be useful in further research which can benefit sponsors and users. A search for such instruments is considered essential. Their discovery could also directly aid individual translators, analysts, et al.

3. Because the definition of Language Indicators has been considerably modified, there is a need for a resource review which specifically handles such modifications. NTIS, FAR, DARE, ISI and other data retrieval systems could somewhat inexpensively provide such a review. This recommendation has to do with principles whereas the two preceding proposals are designed for specific instruments and particular frames of reference. Actually, all three are part and parcel of one potential resource review and would be conducted in concert, first with computer retrieval systems, then hands-on search (as in FAR) and finally with specialists who would confirm and expand findings.

4. Additional search dimensions can be developed with sponsor personnel giving refinement to the scope of this proposal.

B. Review of Language Indicators System/Products (with WEIS type and language systems and culture specialists): Because of both the political and cultural nature of the Language Indicators thesauri, there can be considerable potential value in having specialists (who have developed world and international event/interaction and cultural language systems) evaluate the system and products of this project and to make contributing recommendations for their further development and implementation.

1. Review with WEIS (Beal, et al.) and CREON (Hermann, et al.) and other similar project specialists, the scope and detail of the Language Indicators Project for their evaluative input. Include ICPSR-recommended specialists as feasible and any sponsor-nominated resource persons as well.

2. Confirm with culture/language specialists the extent of the Language Indicators universal applications. (See work of Lonner, Newmark, Nida, Hall, et al.) Note evaluative refinements for sponsor considerations.

3. Draw upon developments from "in-house" evaluation by specialists.

C. Conduct Related Significant Research for Language Indicator Refinements: Because it has become increasingly apparent through the development of the Language Indicators Project that contextual factors (situational, cultural, extra-linguistic language facets) are essential to understanding any cross-cultural transfer of meaning, it is recommended that meaningful research relate this important area of study (which is yet to be developed in the literature and by the work of many specialists) to the ongoing work of Language Indicator users. The following recommendations cover several dimensions of this research which may have the greatest impact on decoding hidden meaning of messages which, while language-based, surface to the attention of translators and analysts only with unique or critical cultural insights and/or with experience which is often beyond their temporal or special domain.

1. Study basic elements found in resource study and earlier project findings to develop a unique model, with a multi-applications evaluative instrument to detect cultural context in language-based messages which may come in extra-linguistic format but are heavily influenced by or which directly influence the language - linked message.

2. As part of the first recommendation above, continue the thematic review of culture-language expressions as initiated in the Language Indicators Project, focusing on critical incidents and Political terms rather than the general approach taken earlier. (Consider core values as they commonly and hierarchically relate to this dimension of hidden meaning.)

3. As part of the first recommendation above, continue the study of culturally oriented but critically coded logic patterns and other significant rhetoric devices which "map" high impact potentials as Language Indicators of culturally hidden units of significant meaning.

4. Study interculturally incongruous terms which affect cross-cultural messages, including hiatus and ellipsis, as these are culturally significant: that is, what is expected to be said, or not--and then culturally exceeds the norm in critical messages which

might not be at the awareness level of over-programmed message processors.

5. Study issue-specific situational relevance terms which have potentially high impact on culturally hidden units of meaning being transferred across selected (language-specific, user-need-based) cultural barriers such as deception or manipulation terms, or others which demand special attention because of connotative inference.

6. Study the perception of natives of politically-based language-specific messages through back translation of texts which have translated into English (American) and /or as these have culturally hidden contexts which many translators find to be a unique challenge for message transfer. That is, the context becomes apparent only after translation into English, then given a contrast to the language-specific culture from which it originated. (See Hall, ISI, Royal Institute of International Affairs for possible aids.) Such terms may also be found in English expressions originated by natives of non-USA cultures.

D. Synthesis of the Best Ideas and Current Successful Aids which can help Language Indicator users: During the course of the research into potential Language Indicators systems, a number of implementable "great ideas" have come to the surface. Also, an awareness has been reached that there are those who do exceptionally well with perceptive skills enjoyed by few in the use of Language Indicators to detect culturally hidden meanings across language boundaries. The following research would synthesize those great ideas and verbalize the "how-to" of the skills. In an easy to use learning format these could be devised for "self-taught" orientation of message processors. On the basis of recent findings, first there would be a quick review of what is available in the field to complement or refine the basic principles and aids now known. Then a series of guidelines, procedures, checklists and other task-oriented learning aids could be provided.

1. Survey the "best ideas" and resources now used in government, industry, and education in the form of inter-language-specific "connotative systems and lexicons," as these are extant or being devised along the lines of Language Indicator dimensions now being used or projected. The specific focus is on culturally hidden meanings which have been found to be essential for message transfer across language barriers, but which go well beyond the best "in-print" dictionaries, glossaries, et al. Many have not yet either been reduced to print or otherwise shared.

2. Synthesize the principles into working guidelines, checklists and other ideas of value to Language Indicators sponsors and users, into self-taught "walk through" learning aids as these could be of particular benefit to translators, analysts, and other message processors who must handle a great amount of written traffic each working day.

   a. See LIRC's Intercultural Communicating text, draft revised for Language Indicator specialists, but not included during the project because of its otherwise focused nature. To this would be added other similar principles and guidelines felt to be of unique value for Language Indicator users.

   b. Checklists (similar to those in the previous text, but with political-term focus) could be individually divised for specific genre of Language Indicator use (culturally-oriented, with given language focus, as drawn from the main subsections 1, 2 and 3 above).

   c. Make insertion, into on-going thesauri, of helpfully marked and noted common pitfalls and potentially effective solutions for dealing with cultural type terminology and related data which might otherwise be missed because of their unavailability or unique nature. This would be a synthesis of the "best ideas and other aids" into practical quick reference form to go along with the connotative lexica found in the thesauri now being developed. This also would be part of the ongoing updating process, so that new and more effective procedural ideas could be shared with all who have need of Language Indicator aids.

E. Perform a Resolve-Fault PRIORI-TREE Analysis of the Language Indicator System and Aids: as it is projected to be used to determine from message origination through final use the priorities that additional cross-cultural message detection research could most profitably deal with. (See sample, figure 6, page 19.)

This process of auditing the possible error concerns in the use of Language Indicators could be conducted with the aid of its originator. Statistical elements are possible for consideration which can aid sponsors and users. The charts which result from the analysis can give significant focus to the entire process of intercultural communication as this is essential to the perception, analysis, reduction and transfer of messages which can be lost or misperceived because of cultural factors inhibiting those who have to handle the given message (or messages) anywhere along the track. The (Figure 6.) "Fault-Tree Analysis" illustrates a very limited but highly significant "narrowing down" of current Language Indicator work because of the use of this procedure. The Resolve-Fault PRIORI-TREE approach also suggest remedies for each of the potential breakdowns identified. Of particular note is the fact that this procedure gives uniquely specific detail of where potential problems and concerns exist without having to deal with extraneous detail or overabundant "fact" which may be found later to be irrelevant.

F. Extension of Initial Computer-Based Project: Provide an extension of the initial (See Appendix B), computer-based study of a political-language-specific flagging and storage retrieval system which can aid with decoding culturally loaded messages, including an extended look-up system and text management system as requested and required. Interim systems (such as Remkard) would be noted as possible extensions of the current thesauri approach, particularly as rapid reference is required for bulk data documentation and referencing, as these are essential to intercultural aspects of the sponsor needs.

NOTES (other research to be done):[Sources:]

Language Indicators: Themes and Thesauri

Ultimately, what makes sense (or not) is irrevocably culturally determined and depends heavily on the context in which the evaluation is made. The result is that people in culture-contact situations frequently fail to really understand each other.

-- Edward T. Hall, BEYOND CULTURE.
N.Y., Anchor Books, 1977. p.214.

INTRODUCTION: FINDING HIDDEN MEANINGS IN CROSS-CULTURAL MESSAGES

"THEMES" OF PEOPLES

People in every distinct culture have certain feelings and assumptions that influence how they act, both as individuals and as members of a larger society. These underlying feelings and assumptions, called 'themes,' help determine the value and emphasis people place on feelings, ideas, behavior and roles, expressions, and objects.

Because these themes are an integral part of every human being, any message an individual sends will be influenced somehow by them. People do not usually recognize the themes that influence them, nor their manifestations, as something they have learned. They are not likely to assume that their values, norms, and beliefs are distinct. Rather, they usually feel that anyone anywhere is fully capable of understanding as they do. Indeed, they seem to expect others to fully concur with them in their beliefs, norms, and values. However, since the themes differ between cultures, (sometimes quite markedly), what speakers from one culture say or leave unsaid, as a "foregone conclusion," may be anything but obvious to listeners or readers in another cultural situation. The result is often misunderstanding--ranging anywhere from a humorous mix-up ("great stories!") to a tragic confrontation.

For example, Americans seem to believe that doing well in business and gaining wealth are admirable pursuits and reflect desirable personal qualities. Wealthy persons often command major respect. By contrast, people in Asian cultures seem to be more strongly influenced by those who are older and wiser. The most respected are not necessarily the most affluent. They are those who, through age and experience, have acquired great wisdom.

If we can know what assumptions other people make--and understand their predispositions, we will be better prepared to predict what a speaker may have implied, or left unsaid. For instance, Americans are time-conscious in many situations where others might not be. Americans admire promptness. If someone is late, he or she is seen as being rude, inefficient, or not too concerned about the real impression being made. Perhaps this preoccupation with time explains why many Latin Americans, who view time very differently, are disturbed that people from the U.S.A. culture 1) usually seem to be in a hurry, 2) expect others to be ON TIME(!) for appointments, 3) apply pressure to get work speeded up, and 4) often apologize even if they are only a few moments late.

When people understand that frequently they are acting according to well-established but unconscious patterns, they may learn that people in other cultures also act in equally well-established but often distinct patterns. They then have a much better chance of understanding why messages from these other cultures may not be as they would seem at first glance.

Behavior also is affected when people are confronted with distinct ways of thinking, feeling, and behaving. Mexican people are not being rude when they arrive "late" by U.S.A. standards. Iranians are not being cold nor unfriendly when they do not smile at a person passing them on the street. Orientals are not odd because they try to build their homes "in harmony with the spirits of the hills and trees." Even American aggressiveness may be understandable to others when they see why such action is important in the society of the United States. Often we judge other people without taking into account the unique influences that make them as they are.

What is socially "right" or "wrong?" In what circumstances? Messages are invariably colored to some degree with underlying feelings and assumptions as well as conditions with which one is familiar, but which may often be unconscious. How people perceive their own messages and behavior is occasionally quite distinct from how "foreigners" see them. Say, for example, that an American is asked to describe a message from a fellow countryman. He responds, "That is 'alive' and filled with ambition and courage." Or, "That shows real independence and self-confidence--though it is friendly and straightforward." People from other cultures may well read the same words and get a much different impression: "Quite awkward--well-meaning, but embarrassingly over-friendly." Or, "Blunt, impatient, and very possessed with an annoying sense of superiority." Same message; different cultural perceptions! Why the difference in understanding? The answer often lies in the fact that each observer is influenced by underlying "themes" or perceptual prisms focused from his or her own cultural setting.

Traits and trends can be used to typify a people by indicating what in general makes them alike. Yet every person is an individual; so there will always be exceptions. Themes are, then, like broad road maps. They give guidelines for understanding particular underlying feelings and assumptions that are generally so. An American in his speech might seem very competitive. But if he does not, it may not necessarily indicate he is "un-American." (Think of all the connotations of that term!)

In general, culturally influenced expressions are common. Idiosyncracies and circumstantial reactions vary from person to person and time to time. This results in a broad variety of message styles within any given culture. Nevertheless, a preview or review of the broad influences that characterize distinct peoples can usually be very helpful. The orientation can bring understanding as to why certain messages seem 'strange' or unclear to others, even those who are somewhat experienced. (No one has had all experience with all themes in any culture--let alone all possible critical situations!)

The following themes can help people from other cultures, who work with messages coming from or going to Americans, to focus on otherwise hidden assumptions, feelings, norms, and values. It may even be a helpful experience for American processors to better understand influences they themselves may have missed. The representative definitions are by no means complete. They can, however, provide a contrast when evaluating message meanings. Perception or variations, as well as of other possible themes, can contribute to the undestanding of culturally loaded message meanings. This is but an orientation to help make the reading of hidden meanings more feasible.

As with other observation and classifying of human experience, the portrayal of "Language Indicators Themes" must take place with some degree of distortion and imperfection. "Filters, lenses, mirrors, and prisms," and other tools of perception may be inadequate. Yet, they have the potential to enable better illumination, improved vision, and more helpful insights, with which we must live until we can improve them all. One objective for use is to reduce the major uncertainties and to mark potential levels of risk that might be acceptable in terms of likely benefits from more careful assessment and understanding of hidden messages in cross-cultural settings.

Following a review of American themes and contrasts, there will be a culture-specific portrayal of characteristic themes for other particular cultures. A situational orientation is given to socio-cultural themes which pervade a given culture. Their influences on messages will be summarized.

Then follows an application to specific themes with political (and attendant social) overtones, as these relate to "differences that make a difference" and deal with understanding of culture-specific messages. Concluding each "themes" segment of the LANGUAGE INDICATORS project for Japanese, Iranian Farsi, and Mexico Spanish will be a thesaurus of contrastive and significant terms which show meanings that otherwise would be hidden to anyone yet unfamiliar with elements of the culture and its distinctness. American English contrasts are used.

There is also available a selectively annotated list of somewhat useful resources for message processors who must deal with culturally loaded meanings. Beginning this report is more detailed exposition of the principles and guidelines which can be of use to translators, analysts, editors, intercultural writers, et al. It brings together the findings of the project research in an orientation package of meaningful ideas.

So that readers and users of the materials which follow can have more adequate background, if desired, the themes will be presented with specific resource references. Because people and times change, it is expected that the themes and their language indicators of meaning will be modified as new messages are sent, better understood, and more adequately analyzed. The base laid here should allow for ready recognition, while helping those who desire to pay the price of understanding to acquire new dimensions of skill and comprehension.

BACKGROUND READINGS

Hsu, Francis L.K. The Study of Literate Civilizations. New York: Holt, Rinehart and Wilson, 1969.

McGiffert, Michael, ed. The Character of the Americans. Illinois: Dorsey Press, 1964.

Stewart, Edward C. American Cultural Patterns: A Cross-Cultural Perspective. Pittsburgh: Regional Council for International Education, 1974.

Tyler, V. Lynn, et al. Intercultural Communicating. Provo, Utah: BYU Language and Intercultural Research Center, 1976.

AMERICAN THEMES

Affecting MESSAGES Which
Are Sent and RECEIVED

The following broad profiles of values and resulting behaviors which are often found "in the American way" are only highlights. Obviously, each is interrelated with others and all are represented in different proportions in each unique experience of an American. This is so also for those who are reflecting on what is American in messages coming and going across cultural boundaries. A caution is given again that this is but an orientation, to serve as a vantage point for assessing the WHAT and WHY of message modification because of hidden perceptions and unconscious misperceptions.

INDIVIDUAL RIGHTS, INTERSTS, AND CONCERNS

Self-interest, self-expression, self-development, self-gratification, and independence, are all of notable concern to the typical American. Privacy is viewed as a basic individual right. Intrusion into a person's thoughts, or space, or to use one's personal property--all are usually permitted or tolerated only by invitation. These ofttimes fiercely protected rights also include FREEDOM OF CHOICE and OF EXPRESSION--including the "right" to criticize others. Americans want to "do their own thing" and to make their own decisions. They usually expect and enjoy recognition for such individualism--in particular for singular achievement.

AUTHORITY AND STATUS AND FRANK EXPRESSION

Relatively little respect is held by Americans for rank and authority that is inherited or apparently unearned. The exceptions are for religious figures and for those who have proven themselves over the years.

For Americans, in general, the role of government is to serve the individual, rather than the individual to be a vassal of government. Authority systems are seen to exist to benefit individuals in the enjoyment of their freedoms, and to protect them from encroachments. Most forms of authority are suspect, including even those popularly elected government officials and their benefactor systems. Government and its symbols are somehow respected, however, in times of national emergency--such as war on systems considered to be 'evil.' Patriotism and respect for the flag are generally acceptable. Such also requires one's speaking out against what may be felt to be bad or unjust.

It is assumed that anyone can become President of the United States. Even charismatic sports and entertainment leaders and other heroes are acceptable as having the ability to be people's representatives and to do an exceptional job. Those with notoriety are expected to excel.

Americans accept much flexibility with rules of protocol. They are often frank and outspoken and consider it a sign of honesty to speak quite candidly about almost any subject--self, family, religion, but especially about politics.

MOBILITY - THE AMERICAN DREAM

Freedom of movement is somewhat sacred to Americans. They are very mobile on the whole. They think little of moving hundreds of miles if their job or education or other new opportunities require it. They leave very good friends and extended family behind, and they look to make new friends quickly, easily, and possibly somewhat superficially. There is also considerable mobility within social and economic stations. Everyone can, or thinks he/she can, become a rising 'boss.' The "American Dream" seems achieveable for everyone. Those who climb up through the ranks are especially esteemed.

ENTERPRISE, WORK STATUS, AND SUCCESS

Efficiency is an admirable quality for Americans. Progress and enterprise are held to be very worthwhile and inevitable. An individual must minimize his or her efforts and maximize the returns. Competitiveness and "appropriate" aggressiveness bring considered admiration. Those who achieve success usually do so only with those qualities.

By many it is felt that to be active and progressive is synonomous with being American. Initiative in accruing material possessions is a supposed symbol of expected progress and personal development. This is so for groups and organizations as well. However, monopolies and trusts are often suspect if too pervasive.

Americans of all social classes and circumstances are expected to engage in physical labor and exercise. Even for the wealthy this is expected and admired. However, there is a certain aura about those who "have it made"--who can live on the fruits of their honest labors. This is especially so when this results from creative ideas and also involves philanthropic sharing with those less fortunate. Those who rise to the top while hurting others, however, may be treated only with pseudo-respect. They are usually not as well liked as are those who have helped others to succeed with them. Altruism is usually considered to be part of honest enterprise.

EQUALITY

Americans view males and females as having equivalent or equal rights--in most areas. All human beings are felt to have an equal right to (try to) succeed in life. However, an individual's success often depends upon being accepted by one's peers--especially for young people and those "on their way up."

MAN VS. NATURE

Human nature is generally assumed to be good. American men and women are believed in large part to be able to create their own destinies. That is, a person can achieve what he/she is willing to plan, sacrifice, and work hard to obtain. Nature is to be "used." It is there for the taking. Life is expected to be difficult but not unyielding. It can be manipulated for one's benefit.

RELIGION

Almost every conceivable type of religious practice is found in America. A majority of individuals profess belief in or acknowledge the powers of a Divine Being. Belonging to an organized church or other religious institution is expected by most Americans. Religion is felt to be meaningful--any religion being better than no religion. Agnosticism is very much a minority view. Atheism is somewhat of a rarity.

THE FAMILY

American families are mostly nuclear, consisting of only the parents and children; extended families receive sometimes less association than friends. This result of the emphasis on the individual and the fulfillment of personal ambitions often excludes "family honor," particularly beyond filial ties.

VIEW OF AGE

Much emphasis is placed on looking, acting, and feeling young. The old are often cared for in nursing homes rather than by families in ancestral homes. Those who are older are expected to care for themselves where possible.

COMMUNICATION: FORMAL VS. INFORMAL

The American is usually very informal and outgoing. Almost everyone is called by given or nicknames. Social manners are generally informal. Only in the most traditional or diplomatic circumstances are formal speech and behavior called for.

NOTE: In the contrast language (U.S.A. with Farsi/Persian, Japanese, Mexico/Spanish) thesauri treatment of connotations, the above themes will be given distinctive review in term settings.

REVIEW

As an exercise in perception, the reader may desire to consider messages currently being processed, to determine how much "American" is found to either inhibit or enhance understanding of culturally loaded meanings. The following may also be used to mark one's own relationship with American themes. (There will always be some overlap.) Related considerations can be verified by checking how one has placed emphasis in his/her own view--either for message analysis or in expressing one's own feelings.

LITTLE		SOME	VERY MUCH		AMERICAN THEME
1	2	3	4	5	A. Individual Rights, Interests, and Concerns
1	2	3	4	5	B. Authority and Status and Frank Expression
1	2	3	4	5	C. Mobility--and The American Dream
1	2	3	4	5	D. Enterprise, Work Status, and Success
1	2	3	4	5	E. Equality
1	2	3	4	5	F. Man vs. Nature
1	2	3	4	5	G. Religion
1	2	3	4	5	H. The Family
1	2	3	4	5	I. View of Age
1	2	3	4	5	J. Communication: Formal vs. Informal
1	2	3	4	5	K. (Other themes you feel should be included.)

AMERICAN CHARACTERISTICS — CONTRAST — AS SEEN BY OTHER PEOPLE

AMERICAN CHARACTERISTICS:
CONTRAST -
AS SEEN BY OTHER PEOPLE

Part of the analysis of meaning comes with the vantage point of message originators or reviewers who have predispositioned mental values concerning what Americans are like. This reflects in their culturally loaded expressions.

The following exercise can be used to consider what inhibits or enhances messages being processed across cultural boundaries. It can also be used to determine how one feels personally about Americans or about messages going to or coming from them.

LITTLE		SOME	VERY MUCH		PERCEPTION OF AMERICANS: NEGATIVE
1	2	3	4	5	A. CARELESS: with dress, possessions, time, money, rules, manners, ceremonies, nature, relationships, political dealings with lesser nations.
1	2	3	4	5	B. SELF-INDULGENT: pursuing only material happiness.
1	2	3	4	5	C. COMPLACENT yet ARROGANT: peculiarly ethnocentric, to the point of embarrassment; misunderstand "honor."
1	2	3	4	5	D. COLONISTIC: ethnocentrically imperialistic; have disregard for other systems; overly proud of own.
					PERCEPTION OF AMERICANS: MIXED OR NEUTRAL
1	2	3	4	5	E. SENTIMENTAL/ROMANTIC: prone to extremes in emotional expressions; too open; e.g. "movies."
1	2	3	4	5	F. MATERIALISTIC: usually honest; ambitious, with success seeming paramount; vastness and bigness appear to be more desirable than appropriateness.
1	2	3	4	5	G. SELF-CONFIDENT: sometimes very brash, yet demand possibly too much of selves and others.
1	2	3	4	5	H. COMPETITIVE yet EQUALITARIAN: (a paradox to most non-Americans) no real aristocracy, class, or rank; what is achieved or held seems temporary.
1	2	3	4	5	I. INDEPENDENT and DIFFERENT: individual feelings not able to fit any mold; fiercely defensive if seemingly offended or encroached upon.
					PERCEPTION OF AMERICANS: POSITIVE
1	2	3	4	5	J. GENEROUS/HOSPITABLE: as victors in war, as friends in need, as U.N. benefactors, as neighbors.
1	2	3	4	5	K. RESOURCEFUL: combining all of the above; lovers of common sense and results; inventions, innovations, and flexibility are NOW-oriented--though the future is considered worth sacrificing for.
					OTHER
1	2	3	4	5	L. ADDITIONAL PERSPECTIVES.

A FEW POSTULATES FOR UNDERSTANDING THE THEMES OF PEOPLES

[Read the postulate, mark your responses, and indicate WHY you feel as you do.]

(Ref. H. Ned Seelye: Teaching Culture. Illinois: National Textbook, 1974, and in Language Indicator developments.)

Agree ☐
Disagree ☐
Uncertain ☐

1. Culturally conditioned patterns and images influence, and are influenced by, even common words and phrases in native language. A person can use someone else's language and be unaware of such patterns--instead assuming that other people have similar patterns to one's own logic, style, and expression. ☐ ☐ ☐ W H Y ?

2. The communicative behavior of a people usually illustrates conventional options for satisfying common or shared mental, social, emotional, and physical needs. Exceptions are usually idiosyncratic, or are seen under unusual stress. ☐ ☐ ☐ W H Y ?

3. Social variables (such as sex, age, social class, time factors, place and position) affect how certain people think, feel, and communicatively behave in specific situations. ☐ ☐ ☐ W H Y ?

4. Conventional acts of a people in common and some critical situations usually seem fully rational to them, even if not so to others. ☐ ☐ ☐ W H Y ?

5. Generalities concerning cultural norms, values, and assumptions always must be modified when considering individual or particularly unique events. In fast developing societies, today's exceptions can become "rules" of tomorrow. ☐ ☐ ☐ W H Y ?

6. What is timely or acceptable in some communicative situations may not be so in others. All of the essential conditions, circumstances, and contexts must be considered when seeking understanding of a complete cross-cultural event. ☐ ☐ ☐ W H Y ?

NOTES/COMMENTS:

I
I
I
I
I
I

IRAN
Persian

Introduction to Themes and Thesaurus

What gives man his identity no matter where he is born—is his culture, the total communication framework: words, actions, postures, gestures, tones of voice, facial expressions, the way he handles time, space, and materials, and the way he works, plays, makes love, and defends himself. All these things and more are complete communication systems with meanings that can be read correctly only if one is familiar with the behavior in its historical, social, and cultural context.

Everything man is and does is modified by learning and is therefore malleable. But once learned, these behavior patterns, these habitual responses, these ways of interacting gradually sink below the surface of the mind and, like the admiral of a submerged submarine fleet, control from the depths.

-- Edward T. Hall, BEYOND CULTURE.
N.Y., Anchor Books, 1977, p. 42.

INTRODUCTION TO THEMES AND THESAURUS

The following pages, divided into Themes, Thesaurus, and complementing Bibliography sections, constitute a discussion of basic and somewhat generalized concepts that focus attention on potential communication problems and misunderstandings among Americans and Iranians.

Two sorts of themes are illustrated in the following pages: social and political.

Social Themes: These themes or concepts, fourteen of them, have been developed from various resources, including the annotated bibliography at the end of the materials and suggestions and the experiences of Iranian and foreign scholars. The fourteen social themes are: *enshā'allāh* attitude, the individual in the group, personal pride, family loyalty, getting along with others, male/female roles, age, concern for others, social levels, the Islamic influence, time balanced with courtesy, national pride and loyalty, and calendars and special dates. It will be seen that these themes represent a broad perspective; yet they are samples and they are selective rather than comprehensive. Further, they constitute merely one fruitful way of approaching "a people," in this case the Iranian people, and their distinctive way of living, thinking, and behaving.

Political Themes: Twenty-two political concepts or themes are also illustrated and their American and Iranian vantagepoints or differences contrasted. Again, the contrasts have been derived from many sources, although the specific event categories are adapted from Charles McClelland's World Event/Interaction Survey (WEIS), which attempts to code where one nation or group "acts to" another. These event categories or themes are: accuse, agree, approve, comment, consult, demand, demonstrate, deny, expel, force, grant, propose, promise, protest, reduce relationship, reject, request, reward, seize, threaten, warn, and yield.

The social and political themes on the following pages are presented in a learning format. A short situation indicates where, and sometimes *why*, people are interacting. At least one of the actors is Iranian. The situation involves a context where an understanding of the particular theme makes it possible to perceive what is happening and *why*.

Following the situation, three alternatives require a response as to what could happen next -- or why the situation turned out as it apparently would. The reader is asked to choose one alternative as most likely, even though other choices might also be "right" under certain circumstances.

After the reader has made a choice, he or she reads an explanation of each choice: what is most likely and *why*. In this way, the choice, which is often based on personal cultural values, can be evaluated. If the choice is "correct," then the cultural judgment is confirmed. If an alternative is unlikely, it will become apparent that an altering of expectations may be needed.

Following the learning exercise, a brief explanation of the theme reviews how it is perceived or how it functions for the Iranian, in general. Since the information is brief and in summary form, other sources, all of them cited in the concluding Bibliography, are recommended -- where the reader can pursue a more detailed discussion, if desired.

In many of the social and political contexts in which these sorts of themes represented in the Social Themes and Political Themes sections of these materials appear, the pivotal aspect of a situation may be a single lexical item or term which is untranslatable or, when translatable, includes distinctive connotations and associations in English not part of the meaning of the equivalent term in Persian, or *vice-versa*. Thus, a Thesaurus section follows the Social and Political Themes sections of the materials.

Specific Terms and Expressions -- The Thesaurus

Many representative terms and expressions are herein culturally defined and cross-referenced, particularly as they are likely to occur in socio-political contexts. The thesaurus directs the reader to related terms and themes.

Where significant differences in the Persian-to-English connotations occur, contrasting explanations are given in high-light fashion. Where translations are found to be usually reliable, only the common connotation is given -- as a marker or an indicator of reliability. There could be other connotations for most of the terms in either or both of the languages. When the terms are used with the connotations listed, the meaning can be accepted as valid from one language to the other.

At the outset, it was stated that the discussion of concepts in the following materials are basic and somewhat generalized. In many different contexts and among people of different classes or backgrounds, there will of course be variations. None of the conceptual portrayals are absolute. Some Iranians will vary in their acceptance towards that which is appropriate. The "people-map" approach is always somewhat subject and implicit. LANGUAGE INDICATORS are only *indicators*, but can be quite helpful in recognizing one context from another, and one person from the next. The goal of the themes which follow is orientation or sensitization. The reader should be able to then better work with cultural distinctness -- while more accurately determining areas of common understanding.

IRAN/PERSIAN

THEMES

Social

Enshā'āllah Attitude......................IS-1
The Individual in the Group..............IS-1
Personal Pride............................IS-2
Family Loyalty............................IS-3
Getting Along with Others................IS-4
Male/Female Roles.........................IS-4
Age.......................................IS-5
Concern for Others........................IS-6
Social Levels.............................IS-6
The Islamic Influence....................IS-7
Time Balanced with Courtesy..............IS-8
National Pride and Loyalty...............IS-9
Calendars and Special Dates..............IS-13

Political

Accuse..............................IP-1
Agree...............................IP-1
Approve.............................IP-1
Comment.............................IP-2
Consult.............................IP-2
Demand..............................IP-3
Demonstrate.........................IP-4
Deny................................IP-4
Expel...............................IP-5
Force...............................IP-5
Grant...............................IP-5
Promise.............................IP-6
Propose.............................IP-6
Protest.............................IP-7
Reduce Relationship.................IP-7
Reject..............................IP-8
Request.............................IP-8
Reward..............................IP-9
Seize...............................IP-9
Threaten............................IP-10
Warn................................IP-10
Yield...............................IP-11

Editorial assistance with the IRAN-Persian
themes and thesauri, and references, has
come most appreciatively from:

PERSEPOLIS ENTERPRISES
Box 8016 Austin, Texas 78712
and is here gratefully acknowledged as
significantly contributory to the project.

IRAN
Persian

Social Themes

Deep cultural undercurrents structure life in subtle but highly consistent ways that are not consciously formulated. Like the invisible jet streams in the skies that determine the course of a storm, these hidden currents shape our lives; yet their influence is only beginning to be identified.

-- Edward T. Hall, BEYOND CULTURE.
NY: Anchor Books, 1977, p. 12.

ENSHĀ́'ALLĀ́H ATTITUDE

[*Enshā́'allā́h* is an originally Arabic phrase used in Persian, meaning "whatever God wills" or "God willing." It is one of a number of terms that appear in transliteration in these materials; for a guide to the transliteration system used throughout the materials, refer to the prefatory note to the Thesaurus of English/Persian Terms.]

An American earthquake expert has been sent to assist an Iranian construction company building in a high probability earthquake zone. He has made several suggestions for architectural changes but notices that the Iranians are not putting these suggestions into effect.

Why could this be? (Choose one.)

A. Iranians will not accept advice from foreigners.
B. The Iranians feel that there is no need to make changes in the structure of the building because if it is meant to collapse, nothing will be able to prevent it from doing so.
C. The Iranians do not want to insult the American by telling him, but they know that the earth is unsuited for the type of changes he has in mind.

Which one did you choose?

A. It may appear that Iranians do not accept advice; but often when they do not understand, they hesitate to ask for an explanation.
B. This is the concept of "Fatalism." It is quite often the reason why Iranians do not take extensive preventive measures.
C. Yes, Iranians do not want to cause the American to "lose face."

Discussion:

In the Western world human beings are viewed as able and obliged to change and improve their environment. But, in the Eastern world, the traditional view has been that the physical environment is something human beings are to adjust to rather than to alter. And in this latter view there is the notion life follows a preordained course, with human action and character determined by the will of God. An obvious consequence of such a view would be a lack of concern for serious planning and a resignation to the *status quo* rather than an inclination toward innovation and change.

The expression */enshā́'allā́h/*, often pronounced */énshāllāh/*, which means "whatever God wills" or "God willing," is an Arabic expression that signals a Moslem attitude toward the future. It is an expression used by Iranians of all classes and education levels in all sorts of situations. And, although Islam is a religion that encourages both human use of and control over the environment and practical approaches to the solution of human problems and although educated urban Iranians are just as future-oriented and plan-conscious as their contemporaries everywhere, there is a distinctive attitude of fatalism implied in */énshāllāh/* that obtains in Iran today.

For more traditional, conservative, and less educated Iranians who constitute the majority of the population, this fatalism is part and parcel of religious faith: God is omnipotent, has ordained everything from the beginning of time, with whatever human beings attempt meeting success or failure insofar as human attempts concur with destiny; natural disasters, accidents, sickness, poverty, and the like are thus seen as part of the divine plan, and are thus not seen as phenomena amenable to control or change through human agency or planning.

For more modern, educated Iranians, the fatalism implied by */énshāllāh/* may not be either a religious or intellectual attitude with which they subscribe. But, here, in cultural terms, because of their upbringing in an environment where such attitudes have been and remain so important, such people may seem comfortable with such a view in reaction to some events.

Readings:

Arasteh, "Values Underlying the Social System."
Haas, "Persian Psychology."
Massé, *Persian Beliefs and Customs*.

Related Themes and Terms:

Accept
Fatalism
Give up
Pacifism
Traditional society

THE INDIVIDUALS IN THE GROUP

An American working in Iran goes into a branch of Iranian National Bank to cash a personal check drawn on a bank in the United States. He is not sure if it is possible, but decides to take a minute to find out.

What will probably happen? (Choose one.)

A. The teller he goes to will send him to the head teller. The head teller takes him to see the assistant manager who asks him to wait a minute and gives him some tea. The assistant manager excuses himself for a few minutes, then returns and asks the American to follow him. They go into the branch manager's office and have some more tea. The manager asks a few questions and makes the decision about cashing the check.
B. The teller he gives the check to says the bank policy does not allow the cashing of foreign personal checks.
C. The teller at the window asks for some identification, takes the check and the identification and cashes the check.

Which one did you choose?

A. Most low-level employees are unwilling to make a decision and must take the problem to their superior. The more important the decision, the higher it is likely to go up the line of authority.
B. Even though the bank's policy may be that it cannot cash foreign personal checks, the teller would not want to be the one to inform the customer of this.
C. If the policy of the bank permits the cashing of such checks, this may be what would happen.

Discussion:

In America, individual responsibility is stressed, and decisions are often made by individuals far down the line of authority; whereas, in Iran, decisions are often not made on matters until the question has gone all the way to the top in hierarchical organizations.

The situation in Iran with respect to decision-making has two aspects. First, there seem to be many situations where an individual in an organization seems hositant, even when he or she apparently has the authority, to make a final decision without first seeking the approval of a superior. Second, there seem to be many situations where individuals with the necessary expertise and experience are not given the authority in their organization to make decisions; and such individuals "push pencils" for a number of years (if they don't choose to leave the organization) till a higher position with authority is vacated. In short, either individuals are fearful of the consequences of exercising delegated responsibilities or authority or are not given the power to do so by other individuals who are their superiors.

This situation implies that Iranians as individuals feel very much on their own, unprotected, and vulnerable outside of their families. The individual in authority may hesitate to delegate authority even to a competent subordinate because ultimately the individual in authority will have to pay the consequences for mistakes *vis-à-vis* those above him or her. Likewise, the subordinate may decide that making a decision on his or her own is merely to take an unnecessary risk *vis-à-vis* his or her immediate superior who, as superior, ought to take all the risks.

Ultimately, this question of decision-making and exercise of authority is political, and may reflect all the way down the hierarchical ladder the situation at the very top, as the political elite deals with the Shāh.

The Shāh, while basing his throne on the officer corps, has continued his father's methods of using the civilian elite. He has utilized them partly as a means of gaining respectability, partly as technical consultants (though some feel they are heard only when called upon), and partly as high-ranking administrators carrying out his instructions. In return for unquestioned loyalty, they have been showered with riches, status, and official honor. Opponents of the Shāh claim these people have been given everything except that which they need the most -- some sense of influence over their own personal destinies. An even more severe view held by some is that members of the Iranian upper circles are not independent decision-makers, that they do not exert real influence, but merely act on behalf of a court that monopolizes all real influence. Being powerless, then, they manifest the normal symptoms of lack of real power. They are highly insecure, distrustful, fearful, alienated, cynical, and unable to make major decisions.

Readings:

Bill, "Plasticity of Informal Politics."
Jandaghi, "The Present Situation in Iran."
Westwood, "Politics of Distrust."
Zonis, *The Political Elite in Iran.*

Related Themes and Terms:

Authority
Concentration of power
Elite behavior
Hierarchical authority
Official
Traditional society

PERSONAL PRIDE

An Iranian negotiator at a high level meeting is given a document by one of his aides. The negotiator notices several errors on the document.

How will the negotiator handle the situation? (Choose one.)

A. He will show anger and demand that the aide get the corrections made immediately.
B. He will show no emotion and pretend that he has not noticed any errors.
C. He will calmly explain the errors to his aide and ask him to make the corrections as soon as possible.

Which one did you choose?

A. Becoming visibly angry at the aide would be very unlikely. Iranians show a great deal of emotion but are careful not to offend another.
B. It is doubtful that he would overlook the errors. The negotiator is a professional and wants to be sure that all is carefully worded and well understood.
C. The negotiator would probably be careful not to offend his aide but at the same time see to it that the document is corrected.

Discussion:

Maintenance of an image of personal dignity or "face" seems very important to Iranians. Thus, in many situations, Iranians seem loathe to confront another person publicly with criticism that might diminish the other's self-respect. At the same time, Iranians seem very aware of their own station or status and do not hesitate to "pull rank" when that will either get desired action or protect one's own self-respect.

The importance attached to a sense of "face" *vis-à-vis* the equal importance attaching to social and class distinctions in Iran might prove conflicting forces, did not a verbal system exist in the Persian language which enables people to maintain "face," to avoid unnecessary affronts to the self-respect and "face" of others, and to abide by the very marked class distinctions that wealth, education, social prominence, and the like foster and perpetuate.

This verbal system is called *ta'ārof*, a term which literally means "offering" or "presenting" something, such as a gift. The verb *ta'ārof kardan* means literally "to present [something]." But the verb has a second meaning, which is to speak deferentially and respectfully and to offer compliments or invitations that one might not expect the person addressed to accept literally. And it is this second meaning of the verb *ta'ārof kardan* that relates to the verbal system in Persian that provides a means whereby in a very personal way business and social matters are carried out agreeably and efficiently.

Basically, the system of *ta'ārof* consists of a speaker verbally indicating a lack of self-importance (e.g., using *bandeh* ("slave"), implying "I/me") while verbally indicating great importance to the person addressed or being talked about (e.g., using various equivalents for "your excellency" as a substitute for pronouns meaning "thou" or "you.") And, when a person who is obviously the superior of another so addresses his or her employee or subordinate, the speaker maintains self-respect by exhibiting good manners, graciousness, and magnanimity (the words not obscuring the fact of his or her real authority); and the person addressed will even accept criticism offered in deferential, respectful terms because verbally he or she will have suffered no loss of face.

Readings:

Arasteh, "Values Underlying the Social System."
Beeman, "Status, Style, and Strategy."
Bill, "Plasticity of Informal Politics."
Hodge, "Aspects of Persian Style."
Wilber, "Language and Society."

Related Themes and Terms:

Be careful
Be pleasing
Compliment
Human dignity
Recognize
Reward

FAMILY LOYALTY

Mohammad is a young man preparing to enter the university. He wants to study to become an architect. However, his parents, especially his father, want him to study medicine to become a doctor.

What will Mohammad do? (Choose one.)

A. He will disregard his parents' wishes and study architecture.
B. He will study medicine, as his parents wish.
C. He will discuss it with his parents and decide for himself.

Which one did you choose?

A. Many urban youth might do what they want regardless of their parents' desires, yet family loyalty is still a strong influence.
B. The more rural, traditional youth would probably follow parental wishes as such.
C. Discussing problems and decisions might take place in more modern, urban families.

Discussion:

Traditionally, Iranians have depended upon their extended family group to such an extent that even a man's occupation and the choice of a spouse were made by family elders. And, today, in rural Iranian society where, in some 50,000 villages, the majority of Iran's 34,000,000+ citizens still live, the traditional ways are maintained, although military conscription and the lure of big city life have wrought changes. In the cities, on the other hand, there is wide variety in terms of adherence to traditional beliefs and customs, including reliance upon the family. But, even in the most "Westernized" and "modern" upper middle class Iranian families, the traditional significance of the family as a social unit and force--the only group one can rely on--persists; for example, there are families who make calculated choices of professional careers for their children so that the family might one day have a voice of power in various government agencies and sectors of private enterprise. And certainly marriages which are really family alliances are still arranged even among the most educated segment of Iranian society.

In general, urban Iranians identify first with their immediate family. Second, there is the extended family with members in various Iranian cities and perhaps abroad whose advice, influence, and hospitality can generally be sought without reservation. Third, there is a sense of regional, ethnic, or religious community with which many Iranians identify. For example, certainly Iranian Armenians, Assyrians, Zoroastrians, Baha'is, and Jews feel more at home with and perhaps expect certain support from others of the same faith. And, where there are no religious differences, say among the Shi'ite Moslems who constitute nearly 95% of the population, there are affinities among those from particular places, such as Mashhad, Shirāz, Esfahān, and of course smaller cities and towns. Finally, where one's mother tongue is a distinction, as in the case of Āzarbāyjāni Turks, Kurds (most of whom are also Sunnite Moslems), and the inhabitants of the Caspian littoral provinces of Māzandarān and Gilān, there is group feeling based on a common linguistic and ethnic heritage. And a fourth and increasingly more important sense of identification is at the national level where pride in the Iranian past, confidence in assumed Iranian qualities such as artistry in poetry and sensitivity, and satisfaction in the increasing importance of Iran on the world scene all contribute to a sense of Iranianness.

Ultimately, economic facts and considerations are effecting radical change in family loyalty in Iran. In recent decades young adult members of middle class families, in pursuit of higher education and consequent better employment opportunities, more often than not forsake their hometown for Tehran, and Tehran for the West. In the latter case, more than half of the Iranians studying abroad do not even return to Iran to live. For them, then, the family is an emotional tie but not one so strong as to oblige their physical return to the family.

Readings:

Arasteh, "Values Underlying the Social System."
Beeman, "What Is (Iranian) National Character?"
Haas, "Persian Psychology."

Related Themes and Terms:

Advise
Be durable
Confer
Cooperate
Give opinion
Hierarchical authority
Identity crisis
Protect
Sentiment
Traditional society

GETTING ALONG WITH OTHERS

Last year, Ali did translation work for Mr. Nafisi, a friend of his father's. He did not perform very well but was never informed of this appraisal. He now hopes to get a job with a large company doing the same type of work, and asks Mr. Nafisi for a letter of recommendation.

What is likely to happen? (Choose one.)

A. Mr. Nafisi will politely excuse himself from writing the letter.
B. Mr. Nafisi will write a complimentary letter.
C. Mr. Nafisi will write a private letter to the company, explaining Ali's work habits.

Which one did you choose?

A. Mr. Nafisi might find a way to get out of writing the letter, but if he does not write a letter, Ali may lose "face."
B. Smooth social interaction dictates that Mr. Nafisi not go on record negatively in writing. He is likely to write a good letter, but later call the person to whom the letter is addressed and explain in private.
C. The writing of an "honest" letter, as would probably be done by an American, while perhaps lauded by Iranians, is unlikely to be done, since it sets the scene for future social interaction problems.

Discussion:

Formality and reserve pervade social customs and daily routines in Iran. Oft-used and elaborately formal greetings help keep people at a distance and depersonalize relationships, while reflecting mutual respect. Close relationships evolve gradually. Hospitality is closely tied to formal greetings, and hospitality without food or drink is not complete. It is almost unheard of to visit anyone, even at a business office, without being offered some kind of refreshment.

Since the *Koran* directs that "God loveth not the speaking ill of anyone in public," an Iranian will not usually "tell off" someone when others are present. One is consistently polite in public, even to those one dislikes. The same is true for written judgments. An Iranian will give a letter of recommendation but later, if it is not within his or her interest, he or she will call the person to whom the letter is addressed and explain the letter in private. The Western willingness to be frank and to go on record regarding faults of another is considered a naive and potentially self-damaging approach to Iranians. However, often there are non-verbal cues which indicate how one really feels.

Personal relationships are extremely important in Iran. The most important thing in life is family and friends. The Westerner is seen as willing to sacrifice people for things. An Iranian will have a few friends who share a sense of affection, closeness, and mutual obligation in time of need. By comparison, American friendships, quickly formed and sometimes quickly ended, appear shallow and lacking in commitment. Consideration and obligation are implicit in friendship. An Iranian expects to receive a favor in return for a favor done for another; and he or she expects to be able to repay a favor another does. Friendships among those of the same sex are much stronger and more common in Iran than in the United States.

Readings:

Beeman, "What Is (Iranian) National Character?"
Wilber, "Language and Society."

Related Themes and Terms:

Be careful
Be in harmony
Consider
Human dignity
Recommend

MALE/FEMALE ROLES

Mr. Smith is an American communications technician working for an Iranian company in Tehran. He works closely with five Iranian men, each of whom is married and has a family. Mr. Smith is very interested in learning about Iranians and how they live. One day he asks one of the men, Mr. Hamadāni, about his family and learns he and his wife have two boys and two girls. Mr. Smith then begins to question him about his wife and what she does at home. Soon he begins to notice that the Iranians, and particularly Mr. Hamadāni, are not as sociable as they had been and seem to be avoiding him.

What is the problem? (Choose one.)

A. Because Mr. Smith spoke only to Mr. Hamadāni about his family, the others feel hurt that he did not inquire about their families.
B. The Iranians feel that Mr. Smith is wasting too much time.
C. Iranians do not discuss their wives, particularly not with casual acquaintances.

Which one did you choose?

A. Far from being hurt, the other Iranians are probably insulted at the rudeness shown to Mr. Hamadāni, and fearful that it may happen to them.
B. Although they might tell another American that they think Mr. Smith is wasting time, this would probably not be true.
C. Unless one is *very* close to the family, one does not make mention of another's female relatives in a specific manner. Inquiring about the family in general is better. Mr. Smith, in speaking of Mr. Hamadāni's wife, has infringed on a concept of honor which is carefully avoided in Iran.

Discussion:

Iranian women generally take a secondary role in their relationships with men which means that the free and easy relationship between American men and women often lead Iranians to unfortunate misinterpretations.

Women in Iran are gaining many new freedoms and responsibilities and are participating much more in the social, economic, and political affairs of the country. But, the idea of giving greater freedom to women has received criticism and opposition from some sectors of society. However, the movement is growing, particularly in urban areas, and is led and supported by women from upper-class families. The Family Protection Law, and various changes in the country's economic policies, and the visibility that the Empress of Iran has achieved in her involvement in social and political affairs, have helped women make gains toward equality with men.

Nevertheless, there are traditional attitudes still very much alive even among Western-educated, "liberal" Iranians. For example, some Iranian males otherwise very Western might not consider marriage with a woman who was not a virgin (regardless of their own sexual experience) and consider a wife a part of very private life, not to be the subject of specific discussion with non-family members. On the whole, coeducation, a marked increase in the number of women participating in higher education, and the greater incidence of marriage among college classmates are obviously diminishing the influence of such traditional values.

Readings:

Arasteh, "Values Underlying the Social System."
Baraheni, "Masculine History."
Hillmann, "Forugh Farrokhzād."

Related Themes and Terms:

Civil rights
Concentration of power
Discrimination
Dominate
Equal rights
Hierarchical authority
Protect
Social class
Subjugate
Suffrage
Traditional society

AGE

An Iranian university student, Jalāl has an important decision to make. He discusses it with his friends who are somewhat Westernized. However, he is not sure and goes to his grandfather with whom he lives. Jalāl's grandfather gives him advice opposite to that of his friends.

What will Jalāl do? (Choose one.)

A. Follow the advice of his friends.
B. Follow the advice of his grandfather.
C. Go to a counselor to get another opinion.

What did you choose?

A. If Jalāl has become Western in his thinking, he may go along with what his friends have advised.
B. Jalāl would probably follow the advice of his grandfather, even though he may not agree with him.
C. An Iranian will not go to an uninterested third party to discuss his problems.

Discussion:

In America, "youth" is a magic word. American youth are generally encouraged to think for themselves and to make their own decisions. On the other hand, older people are often assumed to be "out of touch" or "out of date"; and not only is age not generally respected in America, but in the American view there would seem to be nothing desirable about being or growing old.

In Iran, however, things are quite different, whether one is thinking of the Iran of modern cities or the Iran of the more traditional villages. For these, age carries with it some respect because it implies experience and the learning that experience can provide. Thus, the most respected religious, business, and intellectual leaders are likely to be older persons. And, in family life, whether or not actual final decisions are made by family elders, they are invariably consulted and made part of the process. For these and other reasons, the casual observer may notice in Iran greater enjoyment and self-satisfaction on the part of senior citizens in comparison with their compeers in America.

In recent years, the exposure to Western ideas and to life and formal education in the West has surely brought a sense of a "generation gap" to middle and upper class Iranian families. But because the several generations of a family may still be living together or may at least have much contact, problems and conflicts which the so-called "generation gap" may cause are generally resolved through some deference, at least verbal, to family elders by younger family members, and some compromise on the part of the elders to strongly-held convictions and plans of younger members. In this regard, the often-observed characterization of many Iranians as very adaptable would seem to apply to family elders who maintain their importance in the family by being flexible in the face of new demands and situations.

Readings:

Beeman, "Style, Status, and Strategy."
Bill, "Mohammad Reza Shah Pahlavi."
Haas, "Persian Psychology."

Related Themes and Terms:

Authority
Expert
Give advice
Hierarchical authority
Historical value
Human dignity
Protect
Sympathetic
Traditional society
Virtuous

CONCERN FOR OTHERS

Mrs Jahānbāni has recently become a widow. She lives in a small town in the southern part of Iran. Her oldest son is married and works as a government translator in Tehran; her oldest daughter is a school teacher in the provincial capital. Mrs. Jahānbāni has three small children still living with her at home.

How will Mrs. Jahānbāni support herself and her family now? (Choose one.)

A. She will receive her husband's pension and may, if necessary, receive government assistance.
B. Upon becoming a widow, Mrs. Jahānbāni immediately becomes eligible for a special stipend from the government.
C. Her children, especially those who are older and working, will support her. She may even move in with one of them, probably her son.

Which one did you choose?

A. It is unlikely that Mrs. Jahānbāni's husband had any pension fund. If he did, it may not go to her. The government may assist, but usually as a last resort, if no help comes from the family.
B. There is no special government fund for helping widows.
C. One of Mrs. Jahānbāni's working children will probably take her and the younger children in and support them.

Discussion:

Iranians seem more personal, emotional, and paternalistic than Americans in responding to the needs of others; yet they are generally less organized in their concern for others outside their own group. And, sometimes it appears as if many Iranians are unconcerned for others beyond their own family or group and are even lacking in compassion for the unfortunate, for example, beggars and others who can hardly survive without charity. In other words, it seems sometimes that the same Iranian who would never allow an aged relative to be institutionalized might display irritation at an obviously helpless aged person on the street begging.

Another aspect of the issue of concern for others has to do with the importance explicitly given in Islam to alms-giving and to contributions of a percentage of income to religious endowments, mosques, and shrines where often food and shelter are provided for the indigent.

Perhaps, in Iranian terms, indigence, disability, and the like are not seen as demands on one's own conscience unless the indigent, disabled, or otherwise helpless individual has a personal connection with one. In that case, one automatically assumes responsibility; and the ensuing generosity is not thought of as charity, but as a sort of duty, automatically shouldered, whether the beneficiary is a relative, a servant, or someone else with personal ties to one. In contrast, in America one might be quite willing to put an aged parent in an institution, yet be very concerned about the plight of an anonymous aged person trying to walk across a street.

Related Themes and Terms:

Consider
Give
Hierarchical authority
Human dignity
Humanitarianism
Welfare society

SOCIAL LEVELS

Kāmbiz is a young Iranian from a non-Moslem, urban family. Realizing he has above average intelligence and being ambitious, he is deciding what profession he should plan on.

Of the following, which would probably be his best choice as far as personal achievement and upward social mobility are concerned? (Choose one.)

A. A high school teaching career.
B. A career as an officer in the military.
C. A career as a government worker.

Which one did you choose?

A. Unlike public school teachers in the United States, Iranian school teachers have little status. Also, there is little chance for upward social mobility as a teacher.
B. Although he is not a Moslem, Kāmbiz would probably be in a better position to achieve upward social mobility as an officer in the military than as either a school teacher or as a government worker. (Actually, all teachers are government employees.)
C. Because Kāmbiz is not a Moslem, he would probably not be promoted unless he is an exceptional worker. He would probably not be given much responsibility.

Discussion:

Iran is still a traditional society in many ways. In the past, each member usually regarded his role as fixed and not to be questioned. Today, although there is some vertical mobility in almost every segment of society, it is very pronounced in the urban structure. The movement of individuals between social strata and classes, particularly among the urban population, and the coexistence of traditional and modern structures reflect the transitional character of the society. In the urban areas, there are distinct upper, middle, and lower class strata, each with its modern and traditional elements. Religion is often a barrier to social mobility; the feeling is that non-Moslems should not hold positions of authority over Moslems. (The constitution prohibits a non-Moslem from holding high government or military positions.) There is a better chance to gain prestige and to achieve upward mobility in the military than in society at large.

Social mobility and status are increasingly based on such criteria as education, achievement, and position, rather than on birth and family ties. Birth into an upper class family no longer assures one of continued membership in that class, although the accident of such birth usually provides the opportunities and connections for one to maintain participation in the advantaged classes. The number of upper class individuals who were born into middle and lower class families is increasing.

Wide gaps remain between the members of the educated, urban elite on the one hand, and the lower urban classes and villagers on the other. Villagers are becoming more aware of the value of education and modern technology. The major efforts of a reform movement beginning in 1963 and called "The White Revolution" or "The Revolution of the Shah and the People" (although not very successful on a practical level) were directed toward destroying the traditional landlord-peasant relationships and toward improving the conditions within the peasantry. The influence of the former large landowners, the clergy, and the tribal chiefs has somewhat diminished, whereas that of the military leaders, industrialists, and top-level government officials has grown.

Social status is now determined by how much money one has, how one earns money, and how one spends money, and factors such as Western education and knowledge of a foreign language. It plays a part in professional communications as well. As two parties interact, each is able to establish his own position relative to the other. Uniforms and titles are often used as symbols of social status and prestige. Inspectors, doctors, attorneys, engineers, professors, etc., use titles with their names. An officer in the military or police is recognized as an authority figure, especially among the lower class, and is shown a degree of deference and respect.

Readings:

Bayne, *Persian Kingship.*
Bill, *The Politics of Iran.*
Lambton, *The Persian Land Reform.*
Zonis, *The Political Elite in Iran.*

Related Themes and Terms:

Affluence
Authority
Discrimination
Elite behavior
Goal setting
Hierarchical authority
Identity crisis
Intelligentsia
Materialism
Middle class
Nobility
Open society
Progress
Poverty
Religious persecution
Social class
Traditional society

THE ISLAMIC INFLUENCE

Mr. Pack, an American trainer, has been asked to illustrate a point for a group of Iranians and would like to make reference to a quote from the Old Testament. He is hesitant, however, for fear of insulting the Iranians and their Moslem beliefs.

Should he use the quote? (Choose one.)

A. No. Any reference to the Christian religion immediately causes friction.
B. Yes. The Old Testament is recognized as scripture by Moslems.
C. Yes. But he should not mention the source.

Which one did you choose?

A. Since Iranians are generally very tolerant of non-Moslems, one need not be concerned about causing friction by reference to other religions.
B. It would be perfectly acceptable to quote from the Old Testament, as Moslems recognize it as scripture.
C. One could quote without reference to the source, but this need not be done just to avoid the issue of religion.

Discussion:

Islam has been the major religious, cultural, and social force in Iran for 1,300 years. Even today, Iranian citizens who are not Moslem must function within a totally Moslem context (a context much more pervasive than the Christian cultural context that American non-Christians must acknowledge). And it can be said of non-Moslem Iranians as well as Iranians nominally Moslem but not active in the their religion that they are all culturally Moslem, paying lipservice publicly to its basic tenets, customs, and rituals.

The practice of Islam, for Westerners, is seen as observance of five so-called "pillars": (1) declaration of belief in the oneness of God and the prophethood of Mohammad, (2) performance of daily ritual prayers, (3) alms-giving, (4) observance of the month-long fast during Ramazān, and (5) undertaking the *hajj* or pilgrimage to Meca (if one's health and financial circumstances permit).

But, really it is the first "pillar" that makes one a Moslem and announces Islam as a special, culminating, complete religion. For the monotheism of Islam is a refinement and more definite statement *vis-à-vis* Judaism and Christianity. And belief in the prophethood of Mohammad means the abrogation of early prophetic traditions in the Old and New Testaments, the *Koran* seen as God's final word. So, it is this belief that causes Moslems to accept Jews and Christians as people with "holy books" and valid traditions; but it is also this belief that persuades Moslems to feel that their religion is the perfect culmination of imperfect prior Jewish and Christian traditions.

Actually, the performance of ritual daily prayers and the observance of the fast for a whole month in Ramazān give an indication of how much more influential Islam is in Iran than, say, Christianity is in America. By this statement it is meant that the active practice of religion in public in Iran is unlike the once-a-week public religious observance in America. Likewise, a whole month of fasting from dawn to dusk has great implications for businesses, restaurants, and the like during that month.

But even these obvious aspects of the so-called "pillars" of Islam -- and the economics of the annual pilgrimage to Mecca by thousands of Iranians shouldn't be overlooked here -- are secondary to Moslem attitudes that persist today in influencing behavior in almost all aspects of life.

When a segment of Iranian society seems distrustful of change, antagonistic to Western ideas and products, confused by secular tendencies in social programs, and hesitant to assume responsibility for certain events and consequences, an assuredly Islamic set of traditional notions and values lies behind the attitude, the most discussed among which being the fatalism some people exhibit in keeping with a traditional belief in divine determination of all events and providence over creation.

Readings:

Cammann, "Symbolic Meanings in Oriental Rug Patterns."
Encyclopaedia Britannica, 15th ed. S.V. "Islam, History of."
Hodgson, *Venture of Islam.*
The Koran Interpreted.
Tabātabā'i, *Shi'ite Islam.*

Related Themes and Terms:

Be in harmony
Fatalism
Give
Hierarchical authority
Historical value
Human dignity
Mythology
Traditional society
Worship

TIME BALANCED WITH COURTESY

An American has an appointment with Mr. Mahmoodi to visit and inspect a site where they have a joint construction project going on. The American is in Iran for a short period of time only and they have had this meeting scheduled for several weeks. Mr. Mahmoodi's brother shows up at the office just as they are about to leave.

What would probably happen? (Choose one.)

A. Mr. Mahmoodi will invite his brother to go with them to the site.
B. Mr Mahmoodi will ask his brother to go to his home and wait for him.
C. Mr. Mahmoodi will postpone the trip to the site.

Which one did you choose?

A. Asking his brother to accompany them is a likely possibility.
B. Having his brother go to his home and wait may happen only if the two Iranians are very Westernized.
C. Postponing the trip is a possibility as it would be considered quite rude for Mr. Mahmoodi to leave when his brother has just arrived.

Discussion:

Many Iranians seem far less exacting about time than Americans in certain situations. Americans are a time-conscious people; every minute counts. The American will have a schedule and will adhere to it strictly, often appearing to be enslaved to his schedule. Only the most extreme circumstances are allowed to interrupt it.

Some Iranians do not consider time wasted if it is spent in chatting, relaxing, or in other activities which by American standards are non-producing. If an appointment is set for a specific time, that time is not to be taken literally but rather to mean "no sooner than." Dates are often set in the same spirit. It is not unusual for an Iranian to cancel an appointment when friends or relatives happen to visit. He or she would probably not even bother to call to cancel the appointment unless the other party is of much greater importance, or money or self-interest is involved. An Iranian would be considered extremely rude to ask friends to come back another time because he or she had already made other plans. When an appointment is set up between two Americans, each is expected to be there at the designated time. One will usually wait anywhere from ten minutes to an hour for the other, depending on the importance of the relationship.

However, having said this, one must recognize that in Iran today there are many Iranians, either with foreign training or much experience in dealing with Westerners, who comfortably operate within two systems, the Western and the Iranian. This means that one can rarely assume an individual Iranian with whom one has dealings will behave in a stereotypical Iranian fashion or, conversely, in a strictly American fashion. Rather, one might expect that such Iranians will use, in a given set of circumstances, whichever system or combination of aspects of both systems that will increase the likelihood of their success in the communication or transaction at hand.

Readings:

Beeman, "What Is (Iranian) National Character?"
Chemers, *Iran Culture Assimilator.*
Haas, "Persian Psychology."

Related Themes and Terms:

- Cancel
- Consider
- Human dignity
- Individual
- Postpone
- Sentiment
- Traditional society
- Value system

NATIONAL PRIDE AND LOYALTY

An American city planner has been asked to assist the municipal government of Tehran with its traffic system. After his Iranian counterpart tells him what the Shāh has said about the problem, the American says, "Well, that's fine, but I disagree with His Majesty. He's not a city planner and is not as aware of certain specific problems as I am. I feel the following would be better."

How would the Iranian counterpart most likely react to this? (Choose one.)

A. He will respond in defense of the Shāh.
B. He will remain noncommital.
C. He will openly agree with the American.

Which one did you choose?

A. If the Iranian is very nationalistic, he will support the Shāh openly and at all times. Nothing the Shāh does can be wrong.
B. If the Iranian agrees with the American, he will probably not say so, but will remain noncommital.
C. It is very unlikely that any Iranian would openly disagree with anything the Shāh has said, or even suggested.

Discussion:

National pride in Iran is strong among educated Iranians who have a sense of the significance of past achievements and, in recent years, renewed importance in the world. And at the center of this awareness of the past greatness and present power lies the monarchy, its traditions and its role in effecting progress in Iran today. The monarch of Iran is not really *Shāh*, a word which means "king" but *Shāhanshāh*, which means "king of kings" and echoes imperial days and traditions, traditions that are still alive today and that account for the Shāh's role as the personification of his nation, in which context criticism of him by foreigners can be taken as a direct insult to the nation and criticism of him by Iranians can be taken as a sort of treason.

These traditions that are part of the Iranian monarch today are graphically represented in the name of the present monarch, Mohammad Rezā Shāh Pahlavi. And in the following paragraphs, something of what the four words that constitute his name reveal about today's Iran and about the role the past has played in shaping the present is discussed.

Mohammad, an originally Arabic word meaning "praised" or "greatly praised," is a most popular masculine given name in Islamdom, its popularity obviously stemming from reverence for Mohammad, the prophet of Islam, who in the early part of the 7th century brought into being a religion which one seventh of the world's population at least nominally espouses, who set in motion the energies and drive that made Islam and Islamicate civilization a great religious, social, political, military, and cultural force in the world from that time down into the 18th century, and through whose intercession the Arabic *Qur'ān* or *Koran*, God's very word and final revelation to human kind and one of the world's most important documents came into being.

That one of the names of the ruler of Iran is Mohammad is a reminder of the Moslem Arab invasion of the Iranian plateau in the middle of the 7th century, the most important of the three great, pre-modern invasions of the area, the other two being Alexander's in the 4th century B.C. and the Mongols in the 13th century A.D. More significantly, the name demonstrates Iran's continued participation in Islam. More that 95% of Iran's 34,000,000 people are, in fact, Moslem. And Islam in Iran today remains: (1) the greatest, single, unifying, nationalizing bond among Iranians of diverse language groups, among them Persian, Turkish, and Kurdish, and of the varied life styles and environments of the tribe, village, town, city, and the capital; (2) the greatest single reactionary force in the country; and (3) the source, more than any other indigenous cultural phenomenon, of contemporary Iranian mores and attitudes. It remains such because, simplistically put, "religion for most Iranians means much more than theology; it is traditionally their society, their law, and their culture, as well as their system of ethics and behaviour."

But Iran's participation in Islam is distinctive, else it could hardly prove a unifying, nationalizing force for people whose Turkish, Soviet, Afghan, Pakistani, and Arab neighbors are also Moslem. And this special participation is symbolized by the monarch's second name *Rezā*, an originally Arabic word meaning "satisfaction" or "agreement" and an especially popular masculine given name for Iranian Moslems. Significantly, it was the given name of the present monarch's father, Rezā Shāh, who ruled Iran from 1925 through mid-1941 when the pressure of Allied forces occupying the country forced his abdication and exile. It is, further, one of the given names of the present king's five half-brothers and deceased brother. And it is one of the given names of the Crown Prince, Rezā Cyrus Ali, who was born in 1960. But the real significance of the name *Rezā* has nothing to do with modern times and refers to a Moslem *emām* or leader called Rezā whom the caliph Ma'mun, a son of Hārun al-Rashid, named as his successor but who was assassinated in A.D. 818 in Khorāsān, the eastern province of today's Iran, at a place therafter called "Mashhad," which means "place of the martyr." Today, Mashhad is a thriving, modern city of more than half a million people, whose most impressive buildings and most important attraction for most Iranians are the shrine edifices there in honor of Emām Rezā.

Emām Rezā was the 8th in line of religious leaders going back to Ali, Mohammad's cousin and son-in-law. Ali's friends and followers who believed that Mohammad, having no male heir, had designated Ali and his descendants as his caliphs or successors became a faction or party within Islam called *shi'ah* or Shi'ite. Political in origin, in time the Shi'ite faction became a religious sect or branch of Islam, itself splintering into several groups, the most important being the so-called Twelver Shi'ite sect whose adherents hold that there were twelve *emāms* or leaders after Mohammad. Eleven of them, beginning with Ali and including Rezā, the 8th Emām, were martyred. But the 12th *emām* escaped death through disappearance as a child in 873 and will return at the end of time. In his physical absence, this *emām*'s role as an infallible guide is fulfilled by religious leaders, called *mojtahed*, who are assumed to be his representatives.

It so happens that the official state religion of Iran is Twelver Shi'ism, first proclaimed as such at the beginning of the Safavid period which extended from 1499 to 1722. The actual conversion of the majority of the people living in what is now the country of Iran to Twelver Shi'ism took place in the 18th century as did the emergence of Shi'ite *mojtaheds* as powerful voices at all levels of social and political life. The conversion of the population to Twelver Shi'ism and its establishment as a state religion made the population of Iran for the first time in the history of the region a single people. From the 18th century till today, then, a unity under religious laws and dogmas has distinguished Shi'ite Iran from Sunnite Moslem neighbor states and peoples. And it is this religious distinctiveness and not any racial or other shared characteristics that has given the Iranian urban population a national aloofness and sense of superiority *vis-à-vis* Afghanistan, Pakistan, the Arab gulf states, Iraq, Turkey, and the bordering Soviet republics. It, further, has provided an essential stimulus for the spirit of nationalism, which began emerging in the last decade of the 19th century and which today is a "major key to the understanding of Iranian attitudes and political behavior."

In short, it is no accident that the name *Rezā*, commemorating the only *emām* of the Shi'ites buried in Iran, is so important to the royal family. But, at the same time, the name *Rezā* and all it implies should serve as a signal of the complexity of this so-called oneness of the Iranian people in political terms and of the tensions which the nationalizing bond of the state religion creates in nationalistic and modernizing enterprises.

First, there is the question of religious minorities, constituting about 5% of the population. Not all of Iran's Moslems are Shi'ites ---the Kurdish Iranians, for example, are Sunnites. And there are significant Armenian, Assyrian, Bahā'i, Jewish, and Zoroastrian minorities in Iran whose national loyalties, excepting those of the Zoroastrians, are potentially not Iranian and whose sense of participation in the Iranian nation must derive from something other than the state religion.

Second, nationalism itself, by which is meant here "a belief on the part of a large group of people that they comprise a political community that is entitled to independent statehood, and a willingness of this group to grant their community a primary and the terminal loyalty," is inherently a secular impulse in Iran, and conflict continues between individual and group religious values and individual and group national values.

Third, the conflict between the aims of the religious community and the government's nationalistic aims in Iran have been greatly accentuated because the primary nationalist forces have been and remain modernizing forces, constituting an increasingly greater threat to a religious institution apparently unable to adjust to these forces.

How these conflicts and potentially disruptive tensions in Iran are minimized becomes partially apparent in an appreciation of the monarch's remaining two names: *Shāh* and *Pahlavi*, in which are combined a wholly different historical appeal and elaborate mythology helping to explain how and why Iran remains Iran and the king remains king.

The word *shāh*, which means "king," is a Persian word which has been in use on the Iranian plateau and adjacent areas throughout history. As early as the 7th century B.C. the concept appears in the title "king of kings" or *shāhanshāh*, a title by which the present ruler is also referred. Parenthetically, the word *shāh* is the origin of the English word "check" in all its denotations and combinations, such as checkmate, exchequer, checkbook, and checkers.

The present monarch of Iran conceives of himself and behaves as a traditional *shāh* in important respects. Like Esmā'il, the first Safavid *shāh* who composed verse referring to himself as participating in divinity and from whose time Iranians became accustomed to regarding their *shāhs* as holy persons and even as descendants of the *emāms*, Mohammad Rezā Pahlavi considers himself a special person guided and protected by some unseen force and has acknowledged visions of the Shi'ite *emāms*. He conceives of his dynasty, inaugurated by his father, as the restoration of a rightful succession, just as the Achaemenids, Sāsānians, and Safavids apparently thought of themselves, in each case constituting a so-called "Iranian" or "Persian" dynasty regaining rightful control from foreign domination. In the case of the Pahlavis, it was the removal of a dynasty of so-called "Turkish" rather than "Persian" rulers, the Qājārs. A ruler convinced that he is enthroned by divine sanction, that he is the true voice of all the people from whom his power derives, that Iran is literally his country, and that his is a special mission, the Shah seriously contends that he has made no serious policy errors during his long career. And his contention is not contested because he epitomizes the traditional *shāh* figure in the most important characteristic of the office, that of exercising the power of an absolute monarch supported by an aristocratic political elite competing for his favor. This power, literally that of life and death over his subjects, has been the Shāh's since the late 1950s and seems in significant ways to be increasing as the years pass, with the existing constitution, parliamentary institutions, and bureaucratic forms remaining an artificial veneer and, in fact, devices which seem to facilitate extra-legal behavior and the further exercise of absolute power. There is no question but that the majority of the citizens of Iran fear and respect Mohammad Rezā Pahlavi as a traditional *shāh* and accept the authoritarian police state which he directs as a natural form of government. But in equally significant ways Mohammad Rezā Pahlavi cannot and does not address himself in the same ways to problems as *shāhs* in the past. First, the external enemy is no longer an invading army to be repulsed. The external "enemy" is the West, amorphous and pervasive, which threatens the sovereignty of Iran spiritually and culturally as well as economically. And the Shāh, determined to make use of all that the West has to offer, sees as a basic challenge to him on his mission for his country the creation of a society that will rival Western societies in terms of Western progress and yet remain essentially Iranian. Any Iranian who is not committed to this goal is guilty of a sort of treason. Second, although internally the Shāh can rely on traditional coercion of the people at large and on the traditional manipulative techniques of balance, persuasion, and political maneuver to maintain his patriarchal position over the political elite, none of them can be allowed to develop independent power. World opinion, the need for cooperation on the part of other nations, and the growing awareness of many Iranians of how things are elsewhere all tend to limit the display of overt coercion typical of *shāhs* in the past and offer further encouragement to the Shāh to formulate policy in terms that are appealing rhetorically speaking to the times. Thus, the Shāh balances a basic policy of coercion and continued consolidation of power, on the one hand, with a campaign of dramatic, modernizing reform, on the other. The White Revolution, first promulgated in the early 1960s, is a far-reaching program of development and reform which has become the basic ideology against which the Shāh, lacking other rationalizations of rule such as charisma or legitimate succession of long-standing, justifies his activities and rule.

Third, major new elements of the growing middle class who do not fit into the traditional system and perhaps are least likely to support it, as well as the obviously threatening elite itself, have not been the target for this White Revolution, which has been directed to a class of people traditionally ignored when not directly oppressed, the peasantry, the class in fact that most completely supports both the system and its patrimonial leader. It would seem, in short, that as long as a balance is maintained in the components of coercion, cooperation and reform, Mohammad Rezā Pahlavi will continue to rule, though there is at least one potential irony for him in the most progressive aspect of his rule.

In the past, one reason for the speedy rise and decline of dynasties on the Iranian plateau was that ordinary people played no part and had no say in historical events, which were activated almost entirely by rulers and political elites. Mohammad Rezā Shāh Pahlavi, in his invitation to the peasant majority to participate in his revolution of reform may doom his dynasty to a speedier demise than the Qājār dynasty it replaced because "economic development, education, and social mobility will create a different social environment, perhaps less ready to accept the traditional props that uphold the crown." But this might not happen if the population of Iran becomes imbued with the spirit which the word *Pahlavi* represents and is used to foster.

In the spring of 1925, Rezā Shāh, then prime minister and commander-in-chief of the armed forces, in forbidding the use of medieval titles and honorifics among military officers and Ministry of War officials, announced his choice for a family name. In 1932, the population at large was ordered to choose surnames. The name Rezā Shāh chose was *Pahlavi*.

Etymologically, the word *Pahlavi* means "Parthian" and refers to a people and period of history on the Iranian plateau between the Achaemenid dynasty terminated by Alexander in 330 B.C. and the Sāsānian dynasty which came to power in A.D. 224. Linguistically, the word *Pahlavi* refers to Middle Persian which was the literary language of the area until the Moslem Arab invasion and subsequent rise in the 9th century A.D. of the neo-Persian language, called *Fārsi*, the official language of Iran today.

No one seems to know how the word *Pahlavi* was chosen for Rezā Shāh as a surname. But it is clear that the name implies at the time of its choice the expectation that Rezā would one day rule Iran, which he began to do, six months later, in October, 1925, in deposing Ahmad Shāh, the last of the Qājār line that had come to power in the final decade of the 18th century.

In any case, the intention both to recall the glory of the history of the Iranian plateau and to provide the new dynasty with an aura of historical lineage has well served the present Shāh. Nearly every city and town has a Pahlavi Square. Pahlavi Avenue is main street everywhere. A major port on the Caspian, a Torkaman town near Gorgan, all denominations of gold coins, an important university, and the nation's largest foundation have the name. And fewer and fewer people remember that the name is a fiction. In short, the name *Pahlavi*, the basic product advertised by the wholly controlled media, has proved phenomenally successful as a public relations rallying point and effectively nurtures attitudes which many urban Iranians have about the past and present.

With the Industrial and French Revolutions towards the end of the 18th century leading to the so-called "Technical Age" and with the concomitant establishment of European world hegemony, agrarianate Moslem society on the Iranian plateau became a backwater and a helpless participant in world affairs. As early as 1708 and 1715, with the signing of capitulatory commercial treaties with France, Iran's future role as an almost powerless spectator in the determination of its own borders and destiny was augured. And it is no exaggeration to observe that much of the history of Qājār and Pahlavi Iran has been and remains one of Iran's unsuccessful attempts to deal with this fourth and most serious invasion, that by the West.

One of the effects of this invasion has been the attraction of the past for many urban Iranians who felt that Iran's glory is past, that Iran today is a decadent shadow of that past. Many people take great pride in that past, especially in those periods which they can conceive of as purely "Iranian" or purely "Persian." In taking pride in that past, in identifying with aspects of it, and in wishing that today were more like it, these Iranians telescope time and live vicariously in history, personalizing and concretizing it. The memory of something like Shāpur I's capture of the Roman emperor Valerian, 1900 years ago, still evokes pride in some Iranians. And as part of a xenophobic revision of history, some point with pride to supposed Aryan origins, the thirty intervening centuries of mingling with Turkic, Arab, and Mongol peoples on the plateau notwithstanding. It was not for nothing that Rezā Shāh in his public statements avoided mention of the great figures of the Islamic period of Iran, most of whom were not Iranian or Persian, but instead stressed the glories of the pre-Islamic Achaemenid and Sāsānian periods, in which context the Pahlavi fiction fits perfectly and finds many people ready to accept it, especially with recent claims and strides of a renewal of greatness. And it is an image calculated not only to appeal to those Iranians for whom the state religion can offer no nationalist rationale but also to develop kinship with the West. In 1935, Rezā Shāh decreed that the country was henceforth to be called *Iran* and not *Persia* outside of the country. The word *Iran* derived from the Old Persian *aryanam*, meaning "land of the Aryans." (Parenthetically, the suggestion which prompted this decree originated in 1934 at the Iranian legation in Berlin.)

The implications of the word *Pahlavi* as an appeal to ethnic distinctiveness, national identity, xenophobia, and a rejection of foreign influences past and present in Iran would seem initially to contradict the implications of the words *Mohammad* and *Rezā* as images of the Moslem Arab tradition. But, in fact, the pairing of Moslem and so-called Aryan traditions seems to affect a more inclusive internal nationalism, together with a shifting sense of exclusiveness *vis-à-vis* neighbor states and the world at large, without being contradictory because of the myth, generally accepted in Iran, that Twelver Shi'ite Islam itself constituted an heroic Iranian protest against Arab Sunnite Islam. Thus, Iran can proclaim itself as part of Islamdom when the issue is a conflict between the Nile-to-Oxus region and the world beyond and as part of the European, Aryan tradition when the conflict is exclusively within the Nile-to-Oxus area.

Readings and Sources:

Bayne, *Persian Kingship*.
Bill, "Mohammad Reza Shah Pahlavi."
Cottam, *Nationalism in Iran*.
Frye, *Iran*.
Wilber, *Riza Shah Pahlavi*.

Related Themes and Terms:

- Acculturation
- Authority
- Colonialism
- Compulsory education
- Concentration of power

Fatalism
Foreign aid
Hierarchical authority
Historical value
International alliance
Military policy
Official
Patriotism
Propaganda
Public
Security forces
Suffrage
Technical aid
Traditional society
Treason

CALENDARS AND SPECIAL DATES

It is the week after *Noroóz* and Mr. Thomas notices that his Iranian employees are not working as well as they had been before the vacation. They seem sullen and very sad about something?

What is the probable reason? (Choose one.)

A. The employees expected a *Noroóz* bonus but did not receive it.
B. The employees had expected the customary two weeks vacation but did not get it.
C. *Noroóz* is a period of mourning which lasts for a month.

Which did you choose?

A. Most employees in Iran receive a *Noroóz* bonus which is usually equal to one month's salary, depending on how long the employee has been working.
B. There is often a two week vacation period at *Noroóz* but most business and government offices remain open and operating. The bonus is the important item.
C. *Noroóz* is a happy occasion. Mourning is associated with the month of *Moharram*.

Discussion:

Four calendars are in use in Iran: (1) the Gregorian, (2) the Islamic, (3) the Islamic solar, and (4) the Monarchic.

All urban educated Iranians are familiar with the Gregorian calendar, which is called *meelādeé* (i.e., "relating to the birth of Christ") in Persian. And it is used in dealings with foreigners, in discussing world history and current events, in making travel plans and discussing travel, and the like. Parenthetically, New Year's Eve has become a widely celebrated evening among the urban middle and upper classes in Iran. The Western months in the Gregorian calendar year are usually presented in basically French pronunciation; i.e., *shānveeyéh, fevreeyéh, māre, āvreél, may shoo'án, shoo'eeyéh, oot, septāmbr, oktobr, novāmbr*, and *deeāmbr*.

The Islamic calendar, a lunar calendar of Arab origin, is used in Iran exclusively for religious purposes, i.e., for calculating the anniversaries of important events and the dates of important ritual activities associated with TwelverShi'ite Islam, the state religion of Iran. Because the Islamic calendar is lunar, its year has been 10 or 11 fewer days than the solar calendar years. This means that events to be commemorated occur earlier in the solar calendar year each year. On a day-to-day basis, perhaps only more religious Iranians are aware of the exact day of the particular Islamic lunar month it is; but most Iranians are generally aware of this calendar because some events and rituals, such as the *hajj* or annual pilgrimage to Mecca, *Ramazān*, the annual month-long fast, and *āshoorā*, the date commemorating the martyrdom of Hosayn, the third leader or *emām* of the Shi'ites, are very important in Iranian society.

The Islamic calendar is called in Persian *hejreé*, which means "relating to the *hejira* or flight of Mohammad with his small troup of followers from Mecca to Medina in A.D. 622, from which date the formal beginning of the religion and society of Islam is calculated. Thus, A.D. 622 equals A.H. 1 (A.H. = *anno hejirae* or "in the year of the flight"). A.D. 1978 equals A.H. 1398/1399, with the *Ramazān* fast occurring in August, the pilgrimmage to Mecca occurring in November, and the mourning for Hosayn taking place in December. On a year-to-year basis, to keep track of the Islamic calendar and the Gregorian calendar *vis-à-vis* the Islamic/Iranian solar and Monarchic calendars described below, many Iranians purchase and use pocket-size date books in which days and dates in the various calendars are paralleled.

An Islamic solar calendar called in Persian *shamseé* or *khorsheedeé* (i.e., "pertaining to the sun") was the major domestic calendar in use in Iran from 1925 till 1976. Like the Islamic lunar calendar, the Islamic/Iranian solar calendar uses A.H. 1 (or A.D. 622) as its beginning year. But, the year of 365 days is divided into twelve months, the first six of which having 31 days each, the next five 30, and the final month 29, or in a leap year, 30, the year commencing on the vernal equinox or the first day of Spring, generally March 21st. The twelve months, and where they fall in the Western calendar are:

favardeén	March 21 - April 20
ordeebehésht	April 21 - May 21
khordād	May 22 - June 21
teer	June 22 - July 22
mordād	July 23 - August 22
shahreevár	August 23 - September 22
mehr	September 23 - October 22
ābān	October 23 - November 21
āzár	November 22 - December 21
day	December 22 - January 20
bahmán	January 21 - February 19
esfánd	February 20 - March 20

To calculate the Islamic/Iranian solar year, 621 is subtracted from the A.D. year, e.g., 1950 = 1329, 1960 = 1339, 1970 = 1349, 1975 = 1354. However, it is noted that because the Islamic/Iranian solar year does not end on December 31st but rather on March 20th, nearly three months of the Islamic/Iranian solar year fall into the next Western calendar year; e.g., *Āzár* 1354 = November/December 1975, but *Bahmán* 1354 = January/February 1976. In 1976, a new solar calendar, using the same months as the *khorseedeé* calendar, was instituted called the Monarchic (or *shāhanshāheé*) Calendar, its year 1 is the coronation of Cyrus, the founder of the Achaemenid Empire (559-330 B.C.), in 559 B.C. Thus, 1976 equals 2535 according to the new calendar (i.e., 1976 + 559). The new Monarchic Calendar replaces the Islamic/Iranian solar calendar; but familiarity with the Islamic/Iranian solar calendar is still necessary because everything written between 1925 and mid-1976 uses that system.

Readings:

Encyclopaedia of Islam: New Edition. S.V. "Iran."
Wilber, *Iran Past and Present.*

Related Themes and Terms:

Historical value
Patriotism
Traditional society
Worship

IRAN
Persian

Political Themes

Many people believe that the language of gestures is universal.

Many people believe that one picture is worth a thousand words, the implication being that what we see is ever so much clearer than what is said.

Many people believe that communication means speaking and that misunderstandings only occur with speaking.

Many people believe that smiling and frowning and clapping are purely natural expressions.

Many people believe that the world is flat.

-- Condon, John C., and Fathi Yousef.
INTRODUCTION TO INTERCULTURAL
COMMUNICATION. N.Y. Bobbs-Merrill,
1975, p. 123.

ACCUSE (POLITICAL THEME)

Mr. Ahmadi is speaking with Mr. Fātemi and accusing Mr. Rezā'i of something which he has done to offend Mr. Ahmadi. Mr Ahmadi is very upset. He knows that Mr. Fātemi is a friend of Mr. Rezā'i, but this fact does not bother him. Why doesn't Mr. Ahmadi go to Mr. Rezā'i himself and confront him directly instead of going to Mr. Fātemi? (Choose one.)

A. Mr. Ahmadi does not want to confront Mr. Rezā'i personally, but wants Mr. Fātemi to do it for him.
B. Mr. Ahmadi is hoping that Mr. Fātemi will tell Mr. Rezā'i to stop doing whatever it is that has been offending Mr. Ahmadi.
C. Mr. Ahmadi is just letting off some steam and Mr. Fātemi is a good friend.

Which one did you choose?

A. If Mr. Ahmadi confronts Mr. Rezā'i directly, it will be an affront. Instead, Mr. Fātemi will help solve the problem.
B. Mr. Ahmadi does not want to have Mr. Fātemi tell Mr. Rezā'i to stop doing whatever it is he is doing, but wants Mr. Fātemi to tell him there is a problem and have Mr. Fātemi help both of them work it out.
C. Mr. Ahmadi may be just letting off steam, but when one tells a friend of both parties, the friend is usually expected to mediate the difference.

Discussion:

Because Iranians take accusations as attacks on their pride and self-esteem, accusations in Iran are usually made indirectly. One will try to arrange a situation in which the accusation can be overheard by the one accused. After this, an intermediary is used to help the two resolve their differences. Often the situation cannot be arranged, so the intermediary is used first. Thus, an American may not understand that an accusation is taking place. He may interpret it as merely a suggestion. However, when an Iranian makes a direct accusation it is much stronger and more severe than it would be in the U.S.

Reading:

Bill, "Plasticity of Informal Politics."

Related Themes and Terms:

Blame
Charge
Condemn
Confront
Denounce
Find fault with
Reproach
Scold
Write criticism

AGREE (POLITICAL THEME)

An American contractor has received a letter from an Iranian supplier agreeing to have a certain amount of cement delivered by a certain date. When the date comes and there has been no delivery, the American calls the Iranian for an explanation.

Why wasn't the cement delivered on time? (Choose one.)

A. The supplier did not receive his shipment of cement as he had expected, but did not feel any need to call the American.
B. Even though it was a written agreement, the supplier did not feel obligated to deliver on the agreed date.
C. The supplier had no intention of delivering the cement, but had not wanted to tell the American so.

Which one did you choose?

A. The Iranian probably would not have called to inform the American buyer that he had not received the shipment, since that could have caused him to appear inefficient and thus lose face.
B. Iranians do not feel obligated to meet such deadlines as long as they fulfill the agreement eventually. Possibly, too, the Iranian may be delaying as an excuse to get more money than originally agreed upon.
C. If the supplier had no intention of delivering, he would probably put the American off with excuses, delays, and promises, rather than telling him bluntly that he could not deliver.

Discussion:

Oral agreements are not very binding in Iran unless they involve matters of personal dignity and "face." The most binding agreements in Iran are those which are personally negotiated in private, and then pronounced and notarized. Personal contacts and personal connections are extremely important. Written agreements between citizens are somewhat more binding than verbal ones, but not a great deal so. Written agreements (signed, stamped, notarized) among government officials or between government officials and commoners are almost always abided by. The least binding agreements are those made impersonally and without formal ceremony.

Related Themes and Terms:

Accept
Approve
Concur
Endorse

APPROVE (POLITICAL THEME)

An American serving as chairman of the English department at an Iranian University spends several weeks preparing a reorganization plan for the English curriculum. He presents his recommendations to the faculty senate consisting of the chancellor, the vice-chancellor, and the deans of the various colleges. They respond favorably and give what the American interprets as their approval for him to implement his new program. Soon, however, he meets with resistance from this same group. Why? (Choose one.)

A. Flaws in his plan were noticed after approval had been given.
B. The American misunderstood; approval had not been given.
C. The American had not reacted properly to the senate's approval; therefore, they had decided to disapprove without telling him.

Which one did you choose?

A. If errors had been found after approval had been given, the American would probably have been advised of them and allowed to make the necessary changes.
B. What Americans think is approval is often the Iranian manner of paying a compliment. The department chairman had merely been complimented for his effort and preparation, but approval had not yet actually been given.
C. The senate may not have liked the American's reaction, but if they had actually approved of his plan, they probably would not have disapproved later.

Discussion:

Verbal approval in Iran of a notion or plan often is intended as encouragement to the person presenting the notion or plan or as a sort of compliment to him or her. In other words, such approval is seldom to be construed as involving a commitment to a notion or plan. If that sort of binding approval is sought, one usually needs to seek it in writing or to have established a relationship in which approval derives from a sense of obligation as a result of a prior favor done for the person whose committed approval is sought.

Related Themes and Terms:

Agree
Be in harmony
Endorse
Like

COMMENT (POLITICAL THEME)

An American supervisor and his Iranian counterpart decide to point out areas which need improvement to their subordinates. The Iranian speaks to the subordinates. Upon returning to the office, the American asks the Iranian why he did not point out the weak spots to the workers. The Iranian says he did.

What happened?

A. The Iranian couched his criticism in language not offensive to the workers.
B. The Iranian did not make any critical comments to the workers for fear of offending them, but he does not want the American to know he did not.
C. The American did not understand what was happening.

Which did you choose?

A. When making critical comments, an Iranian is not as blunt as an American. He makes sure he does not offend the other person.
B. The Iranian would tell the workers about their errors because he is concerned about eliminating them. But he also is aware of the workers' pride.
C. The American might not have been aware of how his counterpart was handling the situation. He may not have noticed the non-verbal cues.

Discussion:

When someone in Iran makes a comment, he or she is careful to be sure that the comment does not offend others' pride. Critical comments are made in a subtle way so as not to offend. Political comments in Iran are usually made by only a few people; and they are generally positive. The one making the comment is understood to be one with specific knowledge or expertise in the matter or to be involved in it in some way. Being elected in a one-party system is almost as being appointed; therefore, for politicians, as well as for other government employees, fear of being removed from office is another reason for being extra careful in making comment or not making it at all. In fact, it is only the monarch who candidly and freely offers critical commentary on any subject he chooses.

Related Themes and Terms:

Converse
Discussion
Express
Give opinion
Propose
Remark
Say
Suggest
Talk
Write commentary

CONSULT (POLITICAL THEME)

An American consultant to an Iranian trucking company has been asked to make a final report in writing to the board of directors. A few weeks after his report has been submitted, he notices that the members of the board are not as friendly as before and that none of his suggestions for improvement have been implemented. (Choose one.)

What happened?

A. The consultant was too open in his criticism and the Iranians were offended.
B. The Iranians have been busy making the recommended changes.
C. The Iranians distrust the American view of the situation.

Which did you choose?

A. Iranians do not really want to be criticized for their work. If any negative criticisms are noted, they should be carefully worded so as to avoid anyone's embarrassment.

B. Changes, if any are made, would come about very slowly.

C. Generally, Iranians distrust foreigners. This is based on the many experiences of the past.

Discussion:

The use of an outside consultant or evaluator in Iran is a phenomenon obviously related to the presence of Western technology and government and business interests in Iran. Very often, it is a course of action taken by one level of an organization for the purposes of review of the performance of a subordinate level; or it is a form of governmental review of organizations and institutions within its purview. In other words, it rarely stems from a desire on the part of the organization or personnel with whom the outside consultation or evaluation is to take place for such a review. At the same time, the consulting or evaluation process may have been a condition to the execution of a contractual arrangement. Therefore, it can be anticipated in many cases that the consultation will be viewed with suspicion by those persons for whom it represents an intrusion and with a lack of concern by those persons who authorize it as a mere formality.

In short, the American consultant sincerely interested in imparting his or her expertise and in encouraging greater efficiency or productivity should pay less attention to the final written report than to the establishment of personal relationships during the period of his or her period of observation of the organization in question. With one group he or she must establish a sense of confidence and trust; and criticisms perhaps are best communicated to those people informally, privately, and orally; with the second group, he or she must overcome indifference and persuade them that it is in their personal interest to consider implementation of suggestions the consultant makes.

Related Themes and Terms:

Ask for
Committee
Confer
Consider
Converse
Discussion
Exchange ideas
Express
Give opinion
Inquire
Propose
Request
Seek
Suggest

DEMAND (POLITICAL THEME)

Mr. Eslāmi made an agreement with Mr. Smith to do some special work for his firm. The time has now passed for the work to have been done and Mr. Eslāmi has not finished it yet. Mr. Smith is upset that the work has not been completed. He decides to call Mr. Eslāmi to his office and demand that the work be done immediately.

How should Mr. Smith enforce his demands? (Choose one.)

A. Mr. Smith should honestly tell Mr. Eslāmi how he feels and find out why the work has not yet been completed.

B. Mr. Smith should not say anything, but should be patient and the work will get done.

C. He should fire Mr. Eslāmi and get another to do the work.

Which did you choose?

A. Mr. Smith would be wise to confront Mr. Eslāmi and request him to finish the work as soon as possible.

B. By not saying anything, Mr. Smith is indicating that all is okay.

C. It would be better to work with Mr. Eslāmi and solve the problem than try to get someone else to take over.

Discussion:

In Persian, the word *motālebêh* means a strong request for something due one, for example, dunning for money owed. Otherwise, the notion of "demand" usually is represented from the point of view of one of the two presumably unequal parties in an interaction situation. In other words, a person with greater authority will actually be ordering or commanding; whereas a person in a subordinate position will be requesting or petitioning. And the parties in an interaction situation understand who is seeking something from a position of strength. This does not, however, mean that the terms used in a situation where a demand is being made will always reflect the relative positions of the interacting parties; for the first step in any serious request or demand for something will involve use of *ta'ārof* terms whereby the seeker will behave verbally as a petitioner *vis-á-vis* a benefactor. Only when the ordinary polite approaches of making requests fail will the actually more powerful of the parties begin verbally to "pull rank."

Related Themes and Terms:

Ask for
Blackmail
Command
Insist
Request
Require
Want

EXPEL (POLITICAL THEME)

There is a purge in the government of Iran, and several high-ranking officials are indicted for malfeasance in office. Though the charges and the evidence against them are similar, the punishments inflicted vary greatly.

What is likely the reason for the differences? (Choose one.)

A. There are subtleties in Iranian law that Americans do not understand, but that distinguish between crimes in a very minute way.
B. Certain of the accused undoubtedly had influential friends who were able to obtain special consideration for them.
C. During the trial, the judge would weigh each case carefully, taking into account mitigating circumstances.

Which did you choose?

A. No such subtleties in the law exist.
B. Influential friends make a great deal of difference. When one is in trouble, they may be called on to use their power to help.
C. Although the judge does the sentencing, he may be greatly influenced by other important people.

Discussion:

A sense of disgrace is intense in Iran when a public finger of disapproval is directed at one or a member of one's family. If a child is expelled from school or a parent fired from his or her job, there is a special sense of shame because obviously other people well know what has happened.

The word in Persian for both "dismissal from a job" and "expulsion from school" is *ekhrāj*, which literally means "sending out," the most extreme sort of being "singled out" in negative terms.

At the same time, it is interesting to observe that in Iran "expulsion" or "exile" is considered a very severe sort of punishment. Persons convicted of political crimes are likely to be exiled, not out of the country, not out of Iran, but to another part of the country where it is presumed the exiled person will be both disgraced and unable to use the personal connections upon which his or her reputation depended.

Related Themes and Terms:

Bring down
Cut off relations
Deport
Deprive
Dismiss
Fire
Reject
Set free
Suspend
Turn away

FORCE (POLITICAL THEME)

A year earlier, Rezā had used his influence to get Ali a job. Now Rezā is taking an unpoplar stand, and he asks Ali to side with him.

What will Ali do? (Choose one.)

A. Go along.
B. Remain neutral.
C. Try to convince Rezā that he is wrong.

Which did you choose?

A. Because Rezā helped him get his job, Ali feels he must support him. It would be against Iranian courtesy to do otherwise.
B. Ali may try to remain neutral, but if Rezā reminds him of his favor, Ali will be forced to side with Rezā.
C. Privately, Ali may try to convince Rezā that he is wrong, but if Rezā does not change his position, Ali will support him.

Discussion:

Obligation and force are facts of life for most Iranians. Things one has to do because of some obligation or because of the threat of the exercise of coercive power are generally done without second thoughts, although it may seem that in many situations things are not done until a sense of obligation or force is palpable. For example, accepting a favor at one point is understood to oblige one to grant a favor at some later date -- the latter favor is granted willingly because both parties understood from the beginning that "one favor deserves another." The coercive force which the Iranian government brings to bear on the people of Iran has proved during the past twenty-five years to be equally effective with most educated Iranians grudgingly acknowledging the efficiency of the system in this regard and generally acquiescing.

Related Themes and Terms:

Arrest
Capture
Compel
Control
Demand
Dominate
Impose
Insist
Make sure
Order
Subjugate

GRANT (POLITICAL THEME)

Rezā needs to travel to Europe, so he goes to the passport office to get an exit visa. He pays the functionary the necessary fee, and he adds a tip to insure promptness. He receives the visa, after the functionary has made it clear that he had to make special efforts to get it so quickly. As a result, who is obligated to whom? (Choose one.)

A. Since Rezā paid extra, the functionary owes him a special consideration in return.
B. Rezā is still indebted to the functionary who, through his position, granted Rezā's request quickly.
C. Each has done the other a favor, so there is no further obligation on either part.

Which did you choose?

A. Rezā is actually the one who owes the favor. Although the functionary is only doing his job and is paid for it, Iranians see him as "granting" the visa.
B. Even though Rezā added a tip to the fee, he is still in debt to the functionary.
C. Only when Rezā pays back the grant will there be no further obligation on either part.

Discussion:

Many relationships in Iran seem to be based upon reciprocal granting of favors. This implies both the readiness and obligation to do for others what they do for one. In this sense, Iranian society operates on the basis of payment and repayment for favors done. But, whenever possible, the situation in which an expected favor is requested, the behavior of the person seeking (and expecting) the behavior is such that the person who is to supply the favor can feel that he or she is freely granting a favor. In such situations, an American may seem "pushy" even when he or she has a right to get something done by failing to allow the other party to the transaction to feel that he or she is granting a favor.

Related Themes and Terms:

Confer
Donate
Give
Give present
Permit
Present (v.)
Reward

PROMISE (POLITICAL THEME)

An American goes to the police station to apply for a work permit. The officer assures him it will be forthcoming without delay. When it doesn't come, the American pins the man to a specific date. "It will be here in four days without fail," the man promises.

The American should -- (Choose one.)

A. view the promise as a sincere commitment and expect the permit to be delivered shortly.
B. accept the promise as a move to calm the American, recognizing that the permit will probably be delayed a while longer.
C. disregard the promise and force the man to put in writing a specific delivery date.

Which did you choose?

A. The promise is sincere; however, the American should still not expect the permit immediately. The problem is probably somewhere else.
B. Social harmony is important. The Iranian officer would tell the American just about anything if he thought it would make him feel better.
C. To force an Iranian to do anything would be a very serious insult. It would probably delay the permit even more.

Discussion:

Americans often have a difficult time in Iran judging when promises and expressions of approval are to be taken literally. Although it is true to observe that oral promises and oral agreements are usually not to be trusted as binding and that written agreements and promises are more trustworthy, the point is not that one sort of promise is oral and another sort is written. The point generally is whether or not the promise has been a means by which a person has extricated him- or herself from the pressure applied by someone seeking a commitment. In other words, for many people in Iran, a statement of promise may merely be a way of avoiding an immediate disagreement, disappointment, or unpleasantness, with its actual later commitment left for rethinking when the pressure of the immediate situation has been dissipated. In other words, an oral promise can surely be trusted when the person to whom the promise has been made has in no way forced or elicited the promise, or when the promise is a favor in the future to be done for a favor requested now, honor and one's reputation being motivation for fulfilling the promise later.

Related Themes and Terms:

Advise
Confer
Give advice
Give opinion
Persuade
Point out
Recommend
Suggest

PROPOSE (POLITICAL THEME)

A U.S. worker in Iran hears that a government official is proposing a measure to limit the traffic flow in Tehran. Later he hears that the measure has received support from other officials. After another two months, however, he observes no difference in the traffic flow.

What has happened? (Choose one.)

A. The proposal was vetoed by higher authorities.
B. The people are ignoring the new ordinance.
C. The proposal has not become an ordinance yet.

Which did you choose?

A. It is possible that officials at the top opposed the idea and vetoed it.
B. Iranians do not usually take such proposals seriously. They know that there is not much effort made to enforce them.
C. The proposal has been made and that is the important thing. One may never hear of it again.

Discussion:

A proposal in Iran may be made to do something not explicitly mentioned in the proposal. The gesture of making a proposal, rather than its fulfillment, is emphasized; specific details for implementation are not given. A proposal coming from the Court or high government officials is usually accepted with limited debate. Often, an intermediary is used in making proposals, a prime example of this still occuring in marriage proposals where a representative of the suitor approaches the girl's family; presumably, this gives time for the idea to sink in and also reduces the embarrassment a rejection would involve.

Related Themes and Terms:

Agree
Assure
Grant
Intend
Make certain
Reinforce
Take oath
Vow

PROTEST (POLITICAL THEME)

An American who works in the Consulate in Shiraz comes in one morning and observes two of the Iranian employees arguing with each other. They seem to be very upset as they are gesturing wildly and being very loud. Later, the American runs into one of the Iranians, Mr. Moghaddas, and asks him what the problem was. Mr. Moghaddas tells him it was nothing important. The American feels badly that Mr. Moghaddas would not confide in him.

What is the problem? (Choose one.)

A. The problem is a minor one, which by now has probably been forgotten by the Iranians.
B. Mr. Moghaddas did not want to burden the American with his problem.
C. Mr. Moghaddas is afraid he will lose his job; therefore, he does not want to discuss it.

Which did you choose?

A. The problem is probably very small, as Iranians tend to protest small disagreements, problems, etc., very loudly.
B. It is possible that Mr. Moghaddas does not want to share his problem with the American because he does not feel close enough to him.
C. If the problem is small, there should be no worry about losing his job.

Discussion:

Many Iranians seem quick to complain and protest loudly over petty wrongs and grievances; but they seem equally ready to accept major setbacks, other than the deaths of loved ones, with fatalistic resignation. For example, for the majority of people, major disasters, economic reversals, and government actions are seen as things over which the individual has no control. Nevertheless, when away from his homeland, the Iranian may be politically active(if the host government allows public protest and dissent), and may even complain of limitations to political freedoms, although he does not enjoy those freedoms in any manner at home in Iran.

Related Themes and Terms:

Challenge
Complain
Condemn
Contradict
Denounce
Disagree
Find fault with
Object to
Oppose
Refuse
Reject

REDUCE RELATIONSHIPS (POLITICAL THEME)

An American attends a party with an Iranian friend of his. While there, the Iranian points out another Iranian and tells his American friend of a dispute the two had had several months before which put an end to their relationship. When the two Iranians come together at the party, the American is very surprised at how they treat each other.

Why? (Choose one.)

A. They bring up the old problem and begin arguing, each accusing the other.
B. They are reacting as if nothing had ever happened.
C. Neither of them says anything to the other.

Which one did you choose?

A. The old problem would probably not be brought up again and especially not in public.
B. Politeness and courtesy prevail between parties who have severed relations. They will appear as though nothing has happened between them, especially when in public.
C. Although this is possible, B. above is more likely.

Discussion:

Because personal relationships in Iran may involve considerable contact and various social and business dealings, with an invitation extended or favor granted triggering the receipt of a reciprocal invitation and favor, a lessening of a relationship involves a break in the chain or cycle of doing something in return for something. Thus, Iranians seem not to merely stop seeing as much of one another as might happen in a social relationship among Americans. Instead, there may be some formal and polite acknowledgment of the change in the relationship. At the same time, however, public behavior may not exhibit the change; for even two persons who entertain a strong dislike for each other are likely in Iran to behave in public with the sort of decorum and civility that the *ta'ārof* system makes possible.

Related Themes and Terms:

Abandon
Cancel
Collapse
Cut off relations
Decrease
Deport
Destroy
Dismiss
Give up
Hold back
Limit
Negate
Postpone
Reduce
Suspend
Turn away
Withhold

REJECT (POLITICAL THEME)

Mr. Khājehpoor wants to sell some of his company's products to Mr. Hāfezi, who represents another large company. Mr. Hāfezi listens to Mr. Khājehpoor's presentation and decides he does not want to purchase anything.

How will Mr. Hāfezi convey this to Mr. Khājehpoor? (Choose one.)

A. He will tell Mr. Khājehpoor directly that he is not interested in the product.
B. He will indicate that he may be interested in the product at some future time but not now.
C. He will point out the products' weaknesses and tell Mr. Khājehpoor that he can't use the product.

Which did you choose?

A. An Iranian will probably not be so blunt. He would be considered rude to be so straightforward.
B. This is the more polite manner of rejecting. Reference is made to some possible action in the future, thus avoiding hurt feelings in the present.
C. Again this would be considered rude in the Iranian culture.

Discussion:

As in the use of force or in denials, rejections are often made indirectly and implicitly in Iran rather than in direct statements. Considerations of "face" and self-esteem account for the reluctance of one person to reject another's ideas, service, or product directly; and the verbal system of *ta'ārof*, with its built-in cues, enables both parties to skirt the rejection, recognize that it has happened, and separate with no ill-feelings. One of these cues is indefiniteness, e.g., "Yes, that sounds wonderful...sometime perhaps..." Another is self-deprecation, "Thank you for explaining everything...unfortunately, I have such a small business...it's really not up to me..." At the same time, rejection does not necessarily bring an end to a matter; for the person whose request has been rejected when presented in light of some set of merits, may find other sets of merits to recommend it, e.g., mutual acquaintances, influential relatives, and a possible commission to the person who is in a position to accept or reject.

Related Themes and Terms:

Abandon
Bring down
Cancel
Denounce
Nullify
Oppose
Refuse
Turn away

REQUEST (POLITICAL THEME)

Mr. Palmer has recently been hired as an American supervisor in a large company in Tehran. He has noticed a few problems in the department he supervises, so he decides to have a brief meeting with his subordinates. He has about ten Iranians under him and his secretary is also Iranian. He dictates a memo to his secretary, indicating the time and place of the meeting, to be sent to each of his subordinates. When the secretary brings him the memo for his approval, he notices that it has been worded quite differently.

In what way was the memo probably changed? (Choose one.)

A. The secretary changed the tenor of the memo so that it would not be so offensive to the Iranian.
B. The secretary used simpler language than that which the American had used.
C. The time and place of the meeting was changed to something more suitable to the Iranians attending.

Which did you choose?

A. The memo may have been too straightforward and so the secretary changed it to a more subtle request.
B. If the memo was to be in English in its fi-

nal form, the secretary may have changed it to simpler English.

C. The secretary probably would consult the supervisor before making such changes.

Discussion:

In Iran, the success of a request is often seen as depending upon the tact, style, and deference with which it is made. A bold, direct request is likely to produce embarrassment for the person making the request should it be rejected and for the person expected to respond to the request if he or she has to say no, a "no" which itself if necessary may be verbalized in an indirect way. In the case of written requests, often the writing is a final formality after views have been orally elicited; otherwise the challenge in the directness of the writing itself might offer the same potential two-fold embarrassment. A corollary to this is that the feeling on the part of some Americans that some Iranians seem obstinate and "never take no for an answer" derives from the experience of situations where unequivocal "no" is not given, thereby allowing the person making a request to choose to pursue it or not.

Related Themes and Terms:

Ask for
Claim
Demand
Need
Petition
Plead
Require
Seek

REWARD (POLITICAL THEME)

Mr. Khandan is an Iranian politician who is very influential in the government. An American representative of a large multi-national corporation meets with Mr. Khandan to see if it is possible to change some of the current legislation unfavorable to his company. The American wants to offer Mr. Khandan some money but is afraid he will offend him or be accused of trying to bribe him.

What should the American do? (Choose one.)

A. Explain to the Iranian how much good such a move would do for Iran.

B. Offer money directly, saying it is for Mr. Khandan's personal use.

C. Offer Mr. Khandan some money through an intermediary to cover any extra expenses incurred.

Which did you choose?

A. This may help convince Mr. Khandan but unless there is some personal incentive, he will probably not initiate any proposal to change.

B. To offer money directly in exchange for such a "favor" would probably be offensive and/or dangerous.

C. An intermediary can be of much assistance in helping two parties reach an agreement. The money is Mr. Khandan's "incentive" to help.

Discussion:

Many Iranians seem to expect to receive some sort of a reward, such as a medal or a certificate whenever they make a contribution to society or successfully complete a program. Because advancement is often slow in Iran, especially among the lower classes, the recognition of even small accomplishments is very important. Rewards and recognition among political figures is also important, with great ceremony attached to the execution of different sorts of managerial functions; and what might be viewed as bribery in the West is seen as a reward or an incentive in some situations where otherwise the person to whom the incentive is offered will not receive any sort of commendation or recognition for his or her effort.

Related Themes and Terms:

Bonus
Compliment
Give
Give present
Praise

SEIZE (POLITICAL THEME)

An American living in Tehran leaves his home one morning and notices several police officers at the home of Mr. Bāqeri, one of his Iranian neighbors. Upon his return later, he visits with another Iranian neighbor. He is surprised to learn that Mr. Bāqeri was taken away by the police. But even more surprising is his neighbor's attitude. The Iranian feels nothing special has happened.

What might explain the second neighbor's attitude? (Choose one.)

A. This sort of thing is commonplace and no one seems to notice it much now.

B. It may be that the police have only taken Mr. Bāqeri for questioning.

C. The neighbor is afraid and does not want to discuss it.

Which did you choose?

A. Such incidents are not "commonplace" and when they do occur, they cause much excitement in the neighborhood.

B. The secret police often pick up people only for questioning.

C. If Mr. Bāqeri is suspected of some anti-governmental activity, the American neighbor may be afraid that he himself could be implicated in some way.

Discussion:

At least two very different attitudes by Iranians are expressed when someone is seized or arrested. If those doing the seizing are of the secret police or some other such organization, neighbors assume that the one seized is not guilty of a real crime. On the other hand, if the seizure is done by the city police, the person seized may be seen as guilty of some offense, and the burden of proof is upon the seized to prove otherwise. The distinction lies in the supposed differences between political and civil violation of law. In political terms, the Iranian government is seen as a power able to coerce the people, with "crimes" being anything from indiscreet expression of opinion to guerilla warfare. In other words, most Iranians think of SAVAK (secret police) seizures as coercive government action against basically blameless people. However, in ordinary police matters, "where there's smoke there's fire" seems to be the view. An arrest or suspicion of embezzlement of $1,000 is met with a general reaction that it must have been $100,000. And it is generally expected that more resourceful and wealthy people will be able to buy their way out of these sorts of legal entanglements (as they might not be able to in the use of political seizures).

Related Themes and Terms:

- Aggression
- Arrest
- Capture
- Claim
- Confiscate
- Control
- Force
- Get
- Obtain
- Subjugate
- Take
- Take possession of
- Violate

THREAT (POLITICAL THEME)

At a party, an American and an Iranian have a misunderstanding. The Iranian immediately begins to threaten the American who is very surprised.

What should the American do? (Choose one.)

A. Begin to make threats also.
B. Become involved physically with the Iranian by attempting to throw him out of the house.
C. Pay no attention to his threats

Which did you choose?

A. By making threats in return, the American will probably make the Iranian angrier.
B. He should not try to attack the Iranian, especially physically.
C. If the Iranian sees that the American is paying little attention to his threats, he will soon calm down.

Discussion:

Threats in Iran often seem to arise when one person feels frustrated in attempting to deal with another in a personal, one-to-one way or when the other person seems to epitomize a force that one cannot otherwise deal with. For example, the threats that an Iranian might make to an American may basically voice the frustration of the Iranian *vis-á-vis* the threats he or she feels America constitutes to Iranian society and culture. And verbal antagonism may even turn out to be a release of such frustrations after which a normal personal relationship can develop.

On the other hand, serious, calculated threats are those made by persons who think themselves invulnerable or desparately compromised and consider the other party either vulnerable or responsible for an existing sense of disgrace. In any case, government leaders are very rarely the objects of public threats by identifiable parties.

Related Themes and Terms:

- Accuse
- Aggression
- Arrest
- Blackmail
- Confront
- Find fault with
- Imply
- Scare
- Warn

WARN (POLITICAL THEME)

Mr. Bunker, the American manager of a company in Iran, has received a letter warning him of the possibility of the government shutting down his company. The letter comes from an Iranian but not one with whom Mr. Bunker is familiar.

What should he do? (Choose one.)

A. Check into the warning immediately.
B. Try to follow the company's daily routine, but check into the warning as soon as he has time.
C. Forget about the warning completely.

Which one did you choose?

A. If Mr. Bunker feels there is some danger, he should check into it immediately.
B. If Mr. Bunker feels there is no danger, he would be wise to continue as normal and check into the warning when possible.
C. As long as this is not one in a long string of warnings, Mr. Bunker should not disregard it.

Discussion:

Warnings usually begin in a friendly manner, then gradually become stronger, and finally can take the form of threats. Warnings are common in Iran; Iranians tend to warn friends, neighbors, and acquaintances of danger, such as political consequences of certain behavior, much more often and more emphatically than do

Americans. The political warnings most often heeded are those made by the court or leaders of the government. Often, because there is a prevailing pessimism about what the future holds, people have a tendency not to heed warnings, as if it were hard to distinguish between the everyday premonitions impending financial or political ruin and a specific signal of a specific consequence.

Related Themes and Terms:

- Advise
- Confront
- Express
- Give advice
- Make someone conscious
- Notify
- Protect
- Scare

YIELD (POLITICAL THEME)

An Iranian politician finds out that he has been mistaken on a particular subject about which he claims to know a great deal.

What will he do? (Choose one.)

A. He will continue as he has been without making any changes.
B. He will immediately announce his error and change his views accordingly.
C. He will change his views without letting anyone know immediately.

Which did you choose?

A. Depending on how important the subject is, the politician may not make any changes in his views.
B. The politician would probably not announce his error immediately. This would be very difficult to admit, as it might cause him to lose "face."
C. The most likely possibility is that he would wait for the appropriate moment to announce his change, indicating that he has made extensive research which has changed his mind.

Discussion:

As people who seem able to accommodate themselves to existing constraints, who have long-standing traditions, and who attach great importance to their reputation, many Iranians find it sometimes difficult to yield to new and different ideas from outside. First, yielding implies that existing ideas are inadequate. Second, new ideas may have unknown consequences -- at least the present has proved tolerable. On the other hand, Iranian adaptability would seem to enable Iranians to adjust to change, which Iran has been undergoing so intensely during the past twenty years. Thus, the willingness to yield depends upon allowing the "yielding" to occur in a situation which does not involve explicit or direct admission of error, guilt, or inadequacy.

Related Themes and Terms:

- Abandon
- Give up
- Nullify
- Set free
- Spare
- Submit
- Suspend

IRAN
Persian

Thesaurus: Contrast Terms and Expressions

THESAURUS USAGE GUIDE

English, Persian transliteration, script → ACCUSE *mottaham kardan* متهم کردن

Discussion → To declare guilty of fault or offense; immediate; suggests directness or sharpness. (Related themes/terms: ACCUSE, THREATEN)

Political cross-references → ACCUSE, THREATEN

A complete cross-referencing section interrelating themes and terms is provided immediately following the thesaurus. (See p. IT - 23.)

[The transliteration of Persian terms in English script is always a problem in writing about Iran. There are two major transliteration systems in use: (1) the American Library of Congress system, and (2) that recommended by Naser Sharify in *Cataloguing of Persian Works*. In this thesaurus, all Persian terms presented as equivalent to English terms appear both in Persian and transliterated English scripts, the transliteration system being the following:

ā	(as in "s*aw*") for	آ
āy	(as in "h*igh*") for	آی
a	(as in "h*a*t") for	ـَ
ay	(as in "s*ay*") for	ی
b	(as in "*b*ed") for	ب
ch	(as in "*ch*ew") for	چ
d	(as in "*d*ot") for	د
e	(as in "f*e*d") for	ـِ
ee	(as in "f*ee*t") for	ی
f	(as in "*f*ed") for	ف
g	(as in "*g*od") for	گ
h	(as in "*h*ot") for	ح، ه
j	(as in "*j*et") for	ج
k	(as in "*c*at") for	ک
kh	(as in German "ni*ch*t") for	خ
l	(as in "*l*ip") for	ل
m	(as in "*m*et") for	م
n	(as in "*n*o") for	ن
o	(as in "*o*pen") for	ـُ
oo	(as in "f*oo*d") for	و
ow	(as in "s*ew*") for	و
p	(as in "*p*at") for	پ
q	(uvular plosive not in English) for	غ، ق
r	(as in Italian "*R*oma") for	ر
s	(as in "*s*it") for	ث، س، ص
sh	(as in "*sh*oe") for	ش
t	(as in "*t*op") for	ت، ط
v	(as in "*v*at") for	و
y	(as in "*y*es") for	ی
z	(as in "*z*oo") for	ذ، ز، ض، ظ
zh	(as in "rou*g*e") for	ژ
'	(glottal stop, as in "the__end") for	ء، ع

In some Persian proper names in the foregoing Themes sections, for the sound *ee* as in "feet," /i/ has been used instead of /ee/ merely because /i/ is more commonly used in transliterating the sound, as in the words Tabriz, Shirāz, and Irān.]

ABANDON *tark kardan* ترک کردن

To surrender control or possession; implies being left to mercy of someone or something else. (related themes/terms: DENY, YIELD)

ABSOLUTELY *motlaqan* "مطلقا

Americans use "absolutely" to mean positively, sure, *not to be doubted* or questioned; whereas some Iranians use such a term for emphasis when perhaps something less than wholly definite is being communicated.

ACCEPT *pazeeroftan* پذیرفتن
qabool kardan قبول کردن

To permit to come into one's possession; implies mental consent; often suggests tacit acquiescience. (related themes/terms: APPROVE, GRANT)

ACCOMPANY *hamrāhee kardan* همراهی کردن

Implies companionship and often, with a personal subject, equality of status. In Iran, equal status is never given in Persian to persons visiting with, accompanying, or talking with the monarch; rather such persons are described as "having the honor of paying respects to...," "making a pilgrimage to...," and "making petitions to..." (related theme/term: AGREE)

ACCULTURATION [no exact Persian equivalent]

Americans expect *foreigners to conform* to the United States cultural roles. Americans traveling to other cultures often are *slow to accept or conform* to roles possibly expected of them in those cultures. Iranians, on the other hand, are willing to adopt to patterns of a foreign culture even in Iran where adaptability means some important benefit may result or offense may be avoided. At the same time Iranians *seem not to expect* foreigners to try *to imitate* Iranian behavior. However, two Persian terms, *eerāneezeh* and *qarbzadeh*, indicate a positive and negative side to the Iranian view on adapting to foreign culture. *Eerāneezeh* means "Iranified" or "Iranized" and is used in a positive, complimentary sense with reference to foreigners who have adapted to Iranian ways -- as persons proud of long-standing cultural traditions, Iranians are naturally pleased when foreigners demonstrate interest in and appreciation of Iranian culture and language. The word *qarbzadeh* means "weststruck" and is a negative term used to refer to Iranians who are overly Western in their attitudes toward things, i.e., Western to the point of assessing that Western ideas are better than native traditions.

ACCURACY *sehhat* صحت
dorostee درستی

Americans are as *exact* as possible. Things are usually "black or white." It is generally better to be as accurate as possible. Iranians, on the other hand, do not seem as exact in some situations, but rather they seem relatively *noncommittal* or they tend to be very *general*. However, this impression sometimes stems from a sense of caution in a situation where an Iranian prefers not to be precise until the consequences of a definite position are apprehended.

ACCUSE *mottaham kardan* متهم کردن

To declare guilty of fault or offense; immediate; suggests directness or sharpness. (related themes/terms: ACCUSE, THREATEN)

ACTIVIST [no exact Persian equivalent]

Americans are culturally *ambivalent*, depending on the popularity of the cause, but accept *activism* as part of the *system*. In Iran, political activism is perceived by the government and those whose livelihood has some connection with the government as *anti*-government and as a sort of *terrorism*.

ADMINISTRATION *edāreh kardan* اداره کردن
modeereeyat مدیریت

Administrators in America are seen as *necessary* to insure proper functioning in business and government; whereas in Iran, administrators are often viewed as merchants and commercial middlemen are in the States, i.e., one must be careful to avoid "getting taken." In Iran, money often passes hands from the individual to the administration, in the form of "commissions" and "percentages" to be paid to persons along the line to expedite things. This exchange of money is interpreted as bribes by many Americans, who thus find it difficult to work within and manipulate the Iranian system.

ADMIT *e'terāf kardan* اعتراف کردن

Concede relunctantly the truth of a contention. (related theme/term: APPROVE)

ADVISE *naseehat kardan* نصیحت کردن

To recommend decision based on real or pretended special knowledge or experience; also a suggestion of forewarning or counsel. (related theme/term: CONSULT)

AFFLUENCE *refāh* رفاه

Americans usually view those who are affluent as people who have succeeded in life. It is seen as something that is good for the nation. In Iran, importance is attached to affluence, but there is general suspicion toward the wealthy, it being often assumed that wealth comes to those who take advantage of other people or who are necessarily deeply involved with the government. In any case, no advantages to society or the nation are perceived in the affluence of individual Iranians.

AGGRESSION *tajāvoz* تجاوز

In the United States, if one country assaults or attacks another country for *national gain*, it is viewed as *undesirable*. In Iran, the same general view holds. But divergence occurs in the generally held view by middle- and upper-class Iranians that the United States and Russia are both aggressors in the world today; Americans naturally do not view their role and presence in Iran or elsewhere as any sort of aggression.

AGREE *movāfeqat kardan* موافقت کردن

To come into harmony regarding a matter of opinion or policy; indicates that argument is ended. (related theme/term: AGREE)

ALTERNATIVE *chāreh* چاره
sheqq شق

Americans generally like to have several alternatives so that they can make a *choice* of the one that best *suits* their *needs* or desires. Iranians do not generally think in terms of sets of alternatives; for the Persian term *chāreh*, which first comes to mind as an equivalent for "alternative," really means an "answer," "solutions," or "way out." Thus, problem-solving for many Iranians may seem to mean zeroing in on a solution which does not pose other immediate difficulties. If this is true, the discussion of alternatives may actually serve to *cloud* the *issue* or to *distract* one from the original idea or plan.

ANALOGICAL *qeeyāsee* قیاسی

For Americans, this type of reasoning is used and moderately respected; but empirical evidence is more highly valued. In Iran, people reason from history or their past experience to solve the problem at hand. This type of analogical reasoning is very pronounced and respected.

ANARCHY *harj-o marj* هرج و مرج

Considered disruptive, undemocratic, and, therefore, un-American, anarchy, if it means loosening the hold of a rigid system over the people; is not so negative for Iranians whose history is the violent rise and fall of dynasties.

ANNOUNCE *e'lām kardan* اعلام کردن

To make known publicly, especially for the first time, something of interest or to satisfy curiosity. (related theme/term: WARN)

APOLOGIZE *ozrkhāhee kardan* عذرخواهی کردن

To explain or defend an act, policy or deed; implies that one has been, at least apparently, in the wrong; defense bringing forth palliating circumstances or a frank acknowledgment of error with an expression of regret, by way of reparation. (related theme/term: GRANT)

APPROVE *qabool kardan* قبول کردن
tasveeb kardan تصویب کردن

For Americans, approval is used to express a favorable opinion or decision. When used by the government in Iran, usually means ratify; usually used by high administrators; indicates a strong, firm approval; usually written.

ARGUE *bahs kardan* بحث کردن

Discourse about in order to arrive at truth or convince others; implies conviction and evidence in support of one's position. (related theme/term: CONVINCE)

ARGUMENT *mobāhesah* مباحثه
bahs بحث

Americans consider an argument desirable if used in coherent reasoning, but undersirable if it descends into a quarrel. Iranians love to argue, even for the sake of argument itself; but, as the term *bahs*, which literally means "discussion," implies, "arguments" are not thought of as disagreements.

ARRANGE *qarār gozāshtan* قرار گذاشتن
tarteeb dādan ترتیب دادن

To set in proper sequence; suggests careful manipulation with end in view. (related theme/term: AGREE)

ARREST *dastgeer kardan* دستگیر کردن

To hold under restraint or in custody by authority of the law; refers to both civil and criminal cases. (related theme/term: SEIZE)

ASK (FOR) *talabeedan* طلبیدن

General term for putting a question or seeking to obtain by making one's wants or desires known; implies expectation of a response. (related theme/term: REQUEST)

ASSIGN *mohavval kardan* محول کردن
ma'moor kardan مأمور کردن

To fix arbitrarily for some practical end such as harmony in operation or functioning; to give as one's share, portion, role, or place; stresses authoritative, usually fixed, allotment. (related themes/terms: CONSULT, YIELD)

ASSURE *etmeenān dādan* اطمینان دادن
khater'jam'ee dādan خاطرجمعی دادن

To make an event or outcome sure; expresses the notion of removal of doubt, uncertainty, or worry from a person's mind. (related theme/term: PROMISE)

ATTRACT *jalb kardan* جلب کردن

Implies a drawing of one thing to another; may suggest the arousing of strong admiration. (related theme/term: SIEZE)

AUTHORITY *qodrat* قدرت

Americans view authority as necessary for the smooth functioning of organizations and society. Iranians, whose very governmental system is extremely authoritative, seem to dislike formal organizational authority, since it infringes upon personal action.

AUTOCRATIC GOVERNMENT *estebdād* استبداد

Seen by Americans as an unacceptable form of government, despotism is a fact of life in Iran.

BACK UP *poshtebānee kardan* پشتبانی کردن

To favor actively a person or thing that meets opposition; implies assistance given to prevent failure. (related theme/term: APPROVE)

BALANCE *movāzeneh kardan* موازنه کردن

Suggests a steadiness resulting from all parts being properly adjusted to each other. (related theme/term: REWARD)

BARGAINING (HAGGLING) *chāneh zadan* چانه زدن

Americans negotiate and bargain in large matters, but not in daily shopping, where bargaining takes the form of sale prices announced by the seller. In Iran, where *caveat emptor* is always to be borne in mind, bargaining is part of almost every sort of transaction. Often, foreigners perceive bargaining as a manifestation of inexactness and the lack of importance of time in the Iranian temperment. The facts are that pricing and profit and loss margins in Iran are mentally calculated in transactions as exactly as in marketplaces elsewhere; and, should the customer be foolish enough to bargain without knowing the going price of something, bargaining becomes a very efficient use of time for profit. Bargaining pits the individual against the market, with the individual his or her own consumer advocate, which means that there is no mystery to it provided the individual knows the market.

BE CAREFUL *movāzeb boodan* مواظب بودن
deqqat kardan دقت کردن

Showing or revealing close attention to detail, implies great concern, solicitude or watchfulness. (related theme/term: CONSULT)

BE CONTRADICTORY *tanāqoz dāshtan* تناقض داشتن

To be so self-willed as to be unable or unwilling to accept dictation or advice; to vigorously object to any arrangements or plans made by others. (related theme/term: DENY)

BE DURABLE *davām dāshtan* دوام داشتن

Implies power of resistance to destructive agencies; usually suggests a capacity for lasting, exceeding that of other things of the same kind. (related theme/term: THREATEN)

BE IN HARMONY *sāzgār boodan* سازگار بودن

To exist or go together without conflict or incongruity. (related theme/term: AGREE)

BE PLEASING *matloob boodan* مطلوب بودن

Something highly acceptable to the mind or the senses. (related theme/term: REWARD)

BE READY *hāzer boodan* حاضر بودن
āmādeh boodan آماده بودن

To make easier to do something. (related theme/term: AGREE)

BE THE CAUSE OF *mosabbab boodan* مسبب بودن

To produce an effect or result; contribute to the production of an effect or result. (related theme/term: ACCUSE)

BE UNANIMOUS *hamra'y boodan* همرای بودن

To join forces in order to act together or to form a larger unit. "Unanimity" in Persian is *tavāfoq-e ārā*. (related theme/term: AGREE)

BILATERAL *dojānebeh* دوجانبه

Affects both sides equally or reciprocally in some respect. Often Iranians seem more comfortable when they have an "edge" on the other side rather than to deal with another side bilaterally in an equal situation. (related theme/term: PARTNER)

BLACKMAIL *bājegeeree* باجگیری

Usually considered immoral or criminal in both America and Iran; however, the pressure of seeking a favor in repayment for a previous favor granted or of offering a commission to expedite approval or implementation often in Iran seems to be intended as force to compel compliance.

BLAME *moqasser dānestan* مقصر دانستن

To find fault with someone or something openly; may convey an accusation of wrongdoing; may connote ultimate responsibility. (related theme/term: ACCUSE)

BONUS *pādāsh* پاداش

Usually applied to something given over and above what is regularly received or due, either as a reward or encouragement. (related theme/term: REWARD)

BREAK *qat'-e rābetah kardan* قطع رابطه کردن
faskh kardan فسخ کردن

General term for "to come apart"; may imply a destruction of continuity by interrupting, terminating, or disintergrating; also implies violation or transgression. (related theme/term: REDUCE RELATIONSHIP)

BRING DOWN *sarnegoon kardan* سرنگون کردن

To cause to fall from the normal position; may imply breaking down, ruining, or destroying. (related theme/term: REDUCE RELATIONSHIP)

BUREAUCRACY *tashreefāt-e edāree* تشریفات اداری
ta'seesāt-e edāree تاسیسات اداری

In America, bureaucracy is an accepted but disliked system of administration; whereas in Iran, it is often perceived as a means whereby the government can further harass or frustrate the people. It is often referred to in Iran as *kāqaz'bāzee* ("the paper game").

CANCEL *faskh kardan* فسخ کردن
hazf kardan حذف کردن

Strike out something so it no longer has effect; invalidate, nullify; legal annulling, revoking, rescinding; neutralize (= *khonsā kardan*). (related themes/terms: REDUCE RELATIONSHIP, YIELD)

CAPITALISM *sarmāyeh'dāree* سرمایه داری

In the United States, this is the accepted economic system, associated with private enterprise and a free market. In Iran, although the system is basically capitalistic, many Iranians view the term "capitalism" as the economic system and power that the West has wielded to exploit other nations such as Iran; and wealthy Iranian capitalists and the royal family are often viewed as participants in this exploitation.

CAPTURE *dastgeer kardan* دستگیر کردن
tasarrof kardan تصرف کردن

To get into one's possession or control against heavy odds; suggests a taking possession of, amounting to an overcoming or a victory. (related themes/terms: ACCUSE, TAKE POSSESSION OF, SEIZE)

CENSORSHIP *sānsoor* سانسور

Censorship is seen in the United States as an infringement on public right to know and is permissable only under special circumstances. In Iran, it is a major component of government policy affecting all the media, including the publication of poetry and fiction. It is naturally resented by the educated, non-government part of the population who often assume that all news is distorted and full of prevarication.

CHALLENGE *reqābat kardan* رقابت کردن
e'terāz kardan اعتراض کردن

To confront, with courage or boldness; often implies weakness or fault in the one confronted. May simply mean to dispute or question. (related theme/term: THREATEN)

CHARGE *mottaham kardan* متهم کردن

To declare a person guilty of a fault or offense; often connotes seriousness in the offense and formality in the declaration. (related theme/term: ACCUSE)

CIVIL CODE *qānoon-e madanee* قانون مدنی

In the United States, it is an important way of maintaining societal harmony supported in general by everyone. In Iran, this term has very little or no meaning.

CIVIL LIBERTY *āzādee-ye madanee* آزادی مدنی

In the United States there is the right of free speech, thought, and action which Americans feel they have by birth. These are viewed as being inviolate. There is little consciousness of personal rights of the individual in Iran. What rights exist are granted by the state.

CIVIL RIGHTS *hoqooq-e madanee* حقوق مدنی

Americans believe their rights are central to the benefits of being an American. They consider civil rights as those rights belonging to a person by virtue of his status as a citizen. In Iran, civil rights are those granted the individual by the state. There are few or no mechanisms for redress if the government should infringe on those rights.

CLAIM *motālebeh kardan* مطالبه کردن
edde'ā' kardan ادعا کردن

Implies a demanding either of the delivery or concession of something due one as one's own, one's right, or one's prerogative, or of the admission or recognition of something which one asserts or offirms. (related themes/terms: ACCUSE, DEMAND)

CLARIFY *rowshan kardan* روشن کردن

To free of confusion. (related themes/terms: COMMENT, DEMONSTRATE)

COLLAPSE *foroo reekhtan* فرو ریختن
varshekast shodan ورشکست شدن

To fall to pieces, cave in; break down or fail in health. (related theme/term: YIELD)

COLONIALISM *este'mār* استعمار

In the United States, this method of controlling other nations has proven embarrassing since World War II. In Iran, this is seen as a means of exploiting natives and resources, with "colonialism" and "imperialism" being everyday terms used by educated Iranians in reference to the role of the United States in Asia.

COMMAND *farmān dādan* فرمان دادن

To issue orders to someone to give, get, or do something; stresses the idea of authority; implies more formal and offical exercise. (related theme/term: DEMAND)

COMMERCIAL *tejāratee* تجارتی

In America, commercial endeavors seek profit as a major aim. American business operates on this idea; however, some individuals object to some of the methods used. In Iran, commercial enterprises are associated with mass production which in their eyes denigrates human character.

COMMISSION *komeeseeyon* کمیسیون
haqq ol-amal حق العمل

(a) (representative group of people) In Iran, merely a formality; the person in authority will make the final decision. In the United States, this type of organization is often employed to accomplish a desired end with all parties contributing to an end product.

(b) (fee, may be "under the table") This is often seen by foreigners as a bribe. Iranians view a commission as a fee for a service rendered. As an allowance for services rendered, Americans see a commission as fair reward. Exorbitant commissions are viewed negatively.

COMMITTEE *komeeteh* کمیته

Iran views this system as a formality since any decision will likely be made by an individual anyway, or by the group in private before the formality of a committee meeting. In the United States, this is an organization device to get collective input; a very common practice.

COMMITTEE RULE [no exact equivalent in Persian]

Iranians feel rules impinge on personal action. Committee rule does not allow for personal expression so vital in Iranian culture, nor does it fit into the power pyramid of Iranian politics where decisions are made at the top to be implemented by the groups further down. In the United States, committee rule is often necessary in order to conduct efficient business.

COMPEL *majboor kardan* مجبور کردن

To make a person yield; implies the exercise of authority or the exertion of great effort, or the impossibility of doing anything else. (related theme/term: FORCE)

COMPLAIN *shekāyat kardan* شکایت کردن

To claim or express pain, displeasure, etc.; to find fault; declare annoyance; to make an accusation; bring a formal charge. (related themes/terms: ACCUSE, PROTEST)

COMPLIMENT *ta'reef kardan* تعریف کردن
ta'ārof kardan تعارف کردن

To manifest warm approval; stresses courtesy in the commendation or flattery in the manner of praise. The system of polite and deferential expressions called *ta'ārof* is a necessary part of social intercourse and business dealings in Iran; without it communication seems blunt, brusque, and uncivil to Iranians.

COMPULSORY EDUCATION *ta'leemāt-e ejbāree* تعلیمات اجباری

In Iran, parents and children are usually very eager to learn, for prestige if for no other reason; but in rural areas, the weather and seasonal needs make attendance irregular, and in city slums child labor still exists. Education is valued for itself and for leading to a good job in American culture. Compulsory education allows for legal action for the benefit of society as a whole.

CONCENTRATION OF POWER *tamarkoz-e qodrat* تمرکز قدرت

Iranians have always had a system of concentration of power; it follows the tradition of charismatic leadership common in the Middle East; it may even seem easier to follow "one," and the people do not have to make the decisions. Americans generally distrust a concentration of authority; they prefer group input on any responsible decision.

CONCUR *movāfeq boodan* موافق بودن

To come into or be in harmony with an opinion or policy; implies reference to specific or definite agreement; connotes functioning harmoniously for a given purpose. (related theme/term: AGREE)

CONDEMN *mahkoom kardan* محکوم کردن

To pronounce an adverse judgement and ascribe a penalty. (related themes/terms: ACCUSE, THREATEN)

CONFER *mashverat kardan* مشورت کردن

To carry on a conversation or discussion in order to reach a decision; implies a comparison of views or opinions. (related theme/term: CONSULT)

CONFESS *eqrār kardan* اقرار کردن
e'terāf kardan اعتراف کردن

To disclose something, usually what one feels to be wrong but often used with no such implication; may suggest deference to opinion of others. (related theme/term: GRANT)

CONFISCATE *zabt kardan* ضبط کردن
mosādereh kardan مصادره کردن

To seize or assume something by more or less high-handed methods; implies exercise of authority. (related theme/term: SEIZE)

CONFRONT *rooberoo shodan* روبرو شدن
movājjeh shodan مواجه شدن

To meet to settle an issue or clarify a difficulty; carries strong implication, resolute intent. (related themes/terms: DENY, PROTEST, THREATEN)

CONSIDER *dar nazar gereftan* در نظر گرفتن

To fix one's mind on something in order to increase one's understanding. (related theme/term: CONSULT)

CONSUMER AGENCY *sāzmān-e hemāyat-e masraf konandeh* سازمان حمایت مصرف کننده

Iranians generally have no consumer protection and distrust any formal organization such as an agency. It is typical of Americans to organize to protect the individual. A consumer agency is one example of this.

CONTRACT LAW *qavāneen marboot be-qarārdād bastan* قوانین مربوط به قرارداد بستن

In Iran, the notion of making contracts is growing. But, even when precautions such as notorization are taken, there are few means of seeking enforcement; and litigation takes a great amount of time. A great deal of American life is contracted. There are many laws governing the making of contracts and elaborate systems of enforcement and redress exist.

CONTRADICT *mokhālefat kardan* مخالفت کردن

Usually implies open or flat denial of the truth of an assertion; commonly suggests that the contrary of the assertion may be true. (related theme/term: DENY)

CONTROL *kontrol kardan* کنترل کردن

For Iran, in the past, control has been exercised through family groups. Iranians generally prefer to have someone else control them, yet they like to control others. But today Iranians are reluctant to be controlled through formal organizations. Americans highly value the ability to control and predict. Self-control is more valued than external control.

CONVERSE *goftogoo kardan* گفتگو کردن
mobāhesah kardan مباحثه کردن

An interchange in talk of thoughts and opinions. (related theme/term: CONSULT)

CONVINCE *qāne' kardan* قانع کردن

To overcome the doubts of; persuade by argument or evidence; make feel sure of. (related theme/term: REWARD)

COOPERATE *hamkāree kardan* همراهی کردن

Implies a combining for the sake of action or mutual support or assistance. (related theme/term: AGREE)

CORRESPOND *motābeqat kardan* مطابقت کردن

To be in agreement with something; conform to something; be similar, analagous, or equal to something; implies the corresponding parts match or complement each other. (related theme/term: AGREE)

CUT OFF RELATIONS *qat'-e rābeteh kardan* قطع رابطه کردن

To cut off relations with someone or something. (related theme/term: REDUCE RELATIONSHIP)

DECREASE *kāstan* کاستن
kāhesh yāftan کاهش یافتن

To make or grow less; implies process of growing less; suggests progressive decline. (related themes/terms: REDUCE RELATIONSHIP, REJECT)

DEMAND *motālebeh kardan* مطالبه کردن

To ask for something due or strongly desired; strongly implies insistency; may imply possession of authority; may imply imperative need. (related theme/term: DEMAND)

DEMOCRATIC LEADERSHIP *hokoomat-e mellee* حکومت ملی

Official Iranians admire this leadership style but frequently criticize it as impractical for their own society. Iranians who are comfortable with their governmental system feel they now have democratic leadership. In the United States, democratic leadership is highly valued in word and action. Americans are willing to submit to this style of leadership because they have had a voice in the decision making.

DENOUNCE *mardood shomordan* مردود شمردن

To find fault with; implies final decision, unfavorable judgement, public declaration. (related themes/terms: ACCUSE, THREATEN)

DENY *enkār kardan* انکار کردن

To declare something untrue, untenable, implies a refusal to accept as true, to grant or concede; may imply self-abstinence. (related themes/terms: DENY, REJECT)

DEPORT *beeroon kardan* بیرون کردن
ekhrāj kardan اخراج کردن
tab'eed kardan تبعید کردن

To compel one to leave a country or area permanently or for a fixed time. (related theme/term: EXPEL)

DEPRIVE *mahroom kardan* محروم کردن

To keep from having, using or enjoying; to take something away from forcibly. (related theme/term: EXPEL)

DESCRIBE *sharh dādan* شرح دادن

To tell the details necessary for another's understanding; implies giving detailed account of something witnessed or experienced. (related themes/terms: APPROVE, COMMENT, DEMONSTRATE)

DESTROY *nābood kardan* نابود کردن
az bayn bordan از بین بردن

General term for to pull or tear down; may imply the operation of any force that wrecks, kills, crushes, or annihilates. (related theme/term: CONSULT)

DICTATORSHIP *estebdād* استبداد

Although Iranians dislike overt dictatorship, they are the first to admit that centralized authority is the practical way to rule their country. The fact is that the government of Iran is a dictatorship, but because the term *estebdād* is derogatory, it is never used to describe the Iranian system whose apologists term it a "constitutional monarchy." Americans loathe the appearance of any dictatorship at all levels. At a national level, Americans often work with countries ruled by benevolent dictators.

DISAGREE *mokhālefat kardan* مخالفت کردن

To be unlike or out of harmony; emphasizes lack of agreement; often suggests incompatibility, unfitness, or disharmony. (related themes/terms: DENY, THREATEN)

DISCIPLINE *enzebāt* انضباط

Iranians feel discipline implies force which is negative, especially when it comes from an external source; and group discipline is often seen as lacking or deficient in various social situations in Iran. Americans, on the other hand, highly value discipline, especially when it stems from self-control.

DISCRIMINATION *tab'eez* تبعیض

Because Iran is an hierarchical society, one has to discriminate against other people's social status. However, prejudicial discrimination is frowned upon. Most Americans are offended, morally and ethically, by overt discrimination; however, it is practiced by nearly all Americans in one form or another.

DISCUSSION *bahs* بحث
mobāhesseh مباحثه

Americans enjoy discussion whether or not there is an end in mind. Zest or strong reasoning is not liked if the discussion turns into an argument. Discussion is an even more important part of social life in Iran, although current issues, if they involve domestic politics, are generally skirted because of a hesitation to express an opinion contrary to government policy. Domestic politics are seriously discussed only among family members or intimate friends, i.e., with people who can be trusted.

DISMISS *ekhrāj kardan* اخراج کردن
beeroon kardan بیرون کردن

To let go from one's employ or service; give permission to go. (related theme/term: EXPEL)

DISPLAY *neshān dādan* نشان دادن
namāyesh dādan نمایش دادن

To spread out something that has been previously concealed. (related theme/term: DEMONSTRATE)

DOMINATE *hokm'farmā boodan* حکم فرما بودن
tasallot dāshtan تسلط داشتن

To rule or control by superior power; to tower over, rise high above; to have foremost place in. (related theme/term: DEMAND)

DONATE *bakhsheedan* بخشیدن

To convey something to another; implies attending publicity or charity as the recipient. (related theme/term: GRANT)

DRAMATIC [no exact equivalent in Persian]

By American standards, Iranians' speech and action are melodramatic and given to exaggeration. Americans appreciate spontaneous expression but in a controlled and appropriate manner.

DRIVE *rāndan* راندن

To force to go; to urge onward. (related theme/term: FORCE)

ECOLOGY *hefāzat-e moheet-e zeest* حفاظت محیط زیست

This term has very little meaning in Iran where basic problems such as food production and industrial development are the main concern. In recent years, Americans have become extremely ecology-minded, even to the point of sacrificing economic and industrial development in favor of preserving the environment.

ELITE BEHAVIOR *raftār-e tabaqeh-ye ashrāfee* رفتار طبقه اشرافی

In Iran, a large proportion of the population imitates the behavior of the elite in order to enhance one's prestige. There may not be a single identified "elitist class" in America. One's social class may determine whether he looks to political or financial figures, entertainers, religious leaders, etc., as worthy of respect and emulation.

EMOTION *ehsās* احساس
ehsāsāt احساسات

It is natural for Iranians to freely express their emotions and utilize their emotions to a desired end. Americans value self-control and are reluctant to openly express or reveal their true emotions.

ENCOURAGE *tashveeq kardan* تشویق کردن

To fill with courage, give strength of purpose; implies raising of confidence in order to do or bear what is difficult; may suggest an increase in responsiveness to advice. (related theme/term: APPROVE)

ENDORSE *tasdeeq kardan* تصدیق کردن
emzā kardan امضا کردن

Americans see this as to express favorable opinion of; implies support; to write a note, title, etc, on the back of a document. (related theme/term: APPROVE)

ENGAGE *estekhdām kardan* استخدام کردن
be-kār gomāshtan بکار گماشتن

To give one's word to act in a specified way; implies a binding agreement; to hire or employ; to take part or be active in. (related theme/term: PROPOSE)

ENTER *dākhel shodan* داخل شدن
vāred shodan وارد شدن

To go into something; may imply beginning of something; also to put into something. (related themes/terms: PROMISE, FORCE)

ENTRAP *be-dām andākhtan* بدام انداختن

To get into one's possession or control by taking or seizing; implies treachery or trickery. (related theme/term: REDUCE RELATIONSHIP)

ENVIRONMENT *moheet-e zeest* محیط زیست

Iranians are conscious of environmental factors -- they talk about them but have make little attempt at manipulating these factors. Americans are quite conscious of environmental factors because they want to control and manipulate them.

EQUAL RIGHTS *tasāvee-ye hoqooq* تساوی حقوق

Iranians talk about and accept that people have equal rights but the social system puts constraints on the application. Americans insist that people have equal rights and have set up an elaborage legal system to guarantee these rights.

ETHICS *akhlāq* اخلاق
akhlāqeeyāt اخلاقیات

The ethical system in Iran is very similar to what exists in America. However, in Iran, it is more difficult to separate the ethical from the religious sphere. Americans have established numerous principles of conduct covering individual or group behavior, the violation of which may bring protest or negative sanction of some sort.

EXCHANGE IDEAS *tabādol-e nazar kardan* تبادل نظر کردن

To give to one another thoughts, opinions, plans, intentions, etc. (related theme/term: CONSULT)

EXHIBIT *be-ma'raz-e namāyesh qarār dādan* بمعرض نمایش قرار دادن
neshān dādan نشان دادن

To put something forward prominently or openly with the intention or result of attracting attention. (related theme/term: DEMONSTRATE)

EXPANSIONISM *towse'eh'talabee* توسعه طلبی

In Iran, although personal aggressiveness is not negative as in the United States, expansionism is associated with capitalism and imperialism. Americans interpret expansionism as territorial aggression and feel that this is bad. It is a policy or practice characteristic of Russia or China.

EXPECT *tavaqqo' dāshtan* توقع داشتن
entezār dāshtan انتظار داشتن

To have something in mind as more or less certain to happen; usually implies a high degree of certainty; also involves the idea of anticipation. (related theme/term: DEMAND)

EXPERIMENT *āzmāyesh kardan* آزمایش کردن
emtehān kardan امتحان کردن

An action taken to discover something not yet known; to demonstrate something known; an action designed to find out whether something is effective, workable, valid, etc. (related theme/term: DEMONSTRATE)

EXPERT *motakhasses* متخصص
kārshenās کارشناس

Experts exist and are consulted in Iran. However, the concept of fatalism leads people to see no one as having an absolute certain solution. American society and education are conducive to specialization. Experts are consulted all the time and are expected to have a ready solution for all the problems at hand.

EXPLAIN *towzeeh dādan* توضیح دادن

To make something plain or intelligible to someone by whom it was previously not known or clearly understood. (related themes/terms: COMMENT, DEMONSTRATE)

EXPRESS *ebrāz kardan* ابراز کردن
ezhār dāshtan اظهار داشتن

To make known what one feels or thinks; implies an impulse to reveal thoughts, feelings, experiences, imaginative conceptions, and personality; also implies revelation in words, gestures, action, dress, or in what one makes or produces, especially as works of art. (related themes/terms: COMMENT, DEMONSTRATE)

EXTRAVAGANT *velkharj* ولخرج

Iranians often spend money impulsively and to make an impression. Culturally they seem to enjoy extravagance. Perhaps, in an environment which is physically barren and in which the individual feels he or she lacks real control, extravagance, a sort of reckless display of power and nonchalance, is a psychologically natural tendency.

EXTREMISM *efrāt* افراط
efrāt'kāree افراط کاری

People hold strong opinions, which is part of their individuality and is culturally desirable in Iran; but educated people there recognize extremes as excessive, e.g., ultra-conservative religious groups and radical leftest guerillas. Americans are reluctant to entertain anything extreme. They feel more comfortable in the middle of the road.

FASCISM *fasheesm* فاشیسم

Fascism is a system of government incompatible with American values. "Fascism" is a negative term for Iranians as well. But historically, Iranian feelings about fascism have been ambivalent; for example, many educated Iranians were sympathetic to Adolf Hitler and Nazi Germany because the German war effort was in part directed toward Iran's imperialistic enemies Great Britain and Russia and because the notion of "Aryanness" appealed to those Iranians conscious of their Indo-European origins and present physical situation among Turkic and Arab and Mongol peoples.

FATALISM *e'teqād be-qesmat* اعتقاد به قسمت

Iranians have traditionally believed man will never be in complete control; *all* things are *in God's hands* -- the natural way for them to offer an explanation. Fatalism is a *foreign* concept for Americans who believe that through *science* and *man's effort, control* can always be extended. (related theme/term:

FILE *bāygānee kardan* بایگانی کردن
dar parvandeh gozāshtan در پرونده گذاشتن

To arrange in order, to put in order, to put on record, to move in a line, to register for political office. (related theme/term: SEIZE)

FIND FAULT WITH *eerād gereftan* ایراد گرفتن

To detect and point out defects; usually suggests an unreasonably exacting or querulous temperment. (related theme/term: ACCUSE)

FIRE *ekhrāj kardan* اخراج کردن
beeroon kardan بیرون کردن

To let go from one's employ or service; stresses dismissal as sudden or peremptory. (related themes/terms: DISMISS, EXPEL)

FORCE *majboor kardan* مجبور کردن

To make yield to the will, strength or power of another; implies strength. (related theme/term: FORCE)

FOREIGN AID [no exact equivalent in Persian]

Americans have mixed views about foreign aid. They feel there is a *moral obligation* to help others in need, but this is now losing support. Iran has been a recipient of foreign aid since World War II, although with the oil money now flowing into Iran, "foreign aid" now means Iran's support of other countries.

FORTUNE *sarvat* ثروت

In Iran the more money and success you have, the better; it makes little difference how you make it. In America, the middle class is likely to believe that a fortune is gained by questionable means, yet it is something they would *admit* they *desire*.

FREEDOM *āzādee* آزادی
esteqlāl استقلال

For most Iranians, political freedom is something they can only imagine, there never having been a period on the Iranian plateau when the majority of the people either had a voice in government or freedom to do, say, work, and travel as they pleased. Americans view freedom as an *absence of undue constraints*, which carries a social responsibility.

GET *gereftan* گرفتن
be-dast āvardan بدست آوردن

A very general term meaning to come into possession of. (related theme/term: SEIZE)

GIVE *dādan* دادن

To convey something or make available to another; a general term meaning to pass over, deliver, or transmit something which becomes the receiver's own to use, to enjoy, or to dispose of. (related themes/terms: GRANT, REWARD)

GIVE ADVICE *pand dādan* پند دادن
naseehat kardan نصیحت کردن

To give advice to someone else. (related theme/term: WARN)

GIVE AN EXAMPLE *mesāl zadan* مثال زدن

To give an example. (related theme/term: DEMONSTRATE)

GIVE AN OPINION *ezhār-e nazar kardan* اظهار نظر کردن

GIVE IN EXCHANGE *tākht zadan* تاخت زدن
mobādeleh kardan مبادله کردن

To dispose of one thing for another by methods of bartering or trading. (related theme/term: REWARD)

GIVE LEAVE *ejāzeh dādan* اجازه دادن
morakhkhas kardan مرخص کردن

To allow or permit. (related themes/terms: PERMIT, REJECT)

GIVE PRESENT *hedeeyeh dādan* هدیه دادن

To offer something tangible as a compliment or expression of good will. (related theme/term: GRANT)

GIVE UP *tasleem shodan* تسلیم شدن

A definite submission to a force that one has not the strength or the will to overcome. The word in Persian for "surrender" or "yielding" is *tasleem*. Actually, it comes from Arabic and has the same root letters as Islam, the name of the religion, and Moslem, a person practicing Islam. The world Islam, pronounced *eslām* in Persian, means "surrender"; and that is what a person does who commits him- or herself to Islam; he or she surrenders to God and henceforth puts all trust in God. Interestingly, this "surrender" is perceived not as a passive action as the term in English implies, but as a very active notion. (related theme/term: YIELD)

GOAL-SETTING *ta'yeen-e hadaf* تعیین هدف

Among the general populace, goal-setting is an *infrequently* used concept in Iran and the concept of fatalism works *against* this kind of advance planning. Goal-setting is highly valued in American as a pragmatic way of achieving an end. It is central to American business success.

GOVERN *hokoomat kardan* حکومت کردن

To exercise power and authority in controlling others; may imply despotic or constitutional authority. (related theme/term: DEMAND)

GRANT *e'tā' kardan* اعطا کردن
bakhsheedan بخشیدن

May imply giving, usually to a claimant or a petitioner and often a subordinate, as an act of justice or indulgence, something requested or demanded which could be withheld. (related theme/term: GRANT)

HAVE IN MIND *dar nazar dāshtan* در نظر داشتن

To have in mind ideas, thoughts, opinions, ets. (related theme/term: PROPOSE)

HIERARCHICAL AUTHORITY *selseleh-ye marāteb* سلسله مراتب

This is the *prevailing* social *system* in Iran. The system is considerd neither good nor bad but those lower in authority are looked down upon. The American social system is *not* considered *hierarchical*; however, individual *organizations* are organized along democratic and hierarchical lines.

HINT *bā eshāreh goftan* با اشاره گفتن

To convey an idea by indirect means; implies the remote or covert suggestion and often connotes lack of candor, frankness, or straightforwardness. (related theme/term: THREATEN)

HISTORICAL VALUE *arzesh-e tāreekhee* ارزش تاریخی

In Iran, the past is *glorified*, not only for the sake of tradition, but also for the *lessons* of historical value that can be found there. The past is always historically present. History is used by Americans to identify *origins* but *seldom* is used to *learn* historical lessons.

HOLD BACK *bāz dāshtan* باز داشتن

To not let go from one's custody or control; implies restraint in letting go. (related themes/terms: FORCE, SEIZE)

HUMAN DIGNITY *maqām-e ensān* مقام انسان

Many Iranians seem to believe that the *intrinsic* value of an individual lies with his or her social *status*. The intrinsic worth of any individual regardless of his or her status is not often considered. On the other hand, Americans believe all people have an *intrinsic* worth *regardless* of their *social* status or *race*.

HUMANE *ensānee* انسانی
bā morrovat با مروت

Iranians are very *compassionate* and *sympathetic* toward others, especially on a one-to-one level; they seem less concerned about anonymous or group suffering unrelated to them as individuals. Americans are also compassionate but in a *less personalized* way. The are likely to *organize* to relieve suffering or to contribute through a welfare society.

HUMANITARIANISM *bashardoostee* بشردوستی

Islam encourages humanitarian activity. Such activities are most common at the personal level through alms and at the community level through religious organizations. More recently, social reform has been promoted by the Shāh and Shahbānou. Americans are engaged in humanitarian activities at all levels of society and extend these activities to other countries also.

HUMOR shookh'tab'ee شوخ طبعی

Humor in Iran is *similar* to humor in the United States, although it tends to be more frequently used, particularly to convey *hidden comment* or *criticism*.

IDENTITY CRISIS *bohrān-e hoveeyat* بحران هویت

In Iran, tradition provides a fixed point for individual identity. This is a product of the strong family and social structure. Identity crisis occurs when an Iranian moves out of his or her family setting. Rapid modernization also causes some role problems, such as among women. Most American youth go through a mild identity crisis and others suffer crises for any number of reasons.

IGNORE *nādeedeh gereftan* نادیده گرفتن
chashm poosheedan چشم پوشیدن

Indicates a change of attitude; after once deciding to do something, one changes and decides not to. To pass over something without giving attention; implies to disregard. (related theme/term: DENY)

IMAGINE *tasavvor kardan* تصور کردن
kheeyāl kardan خیال کردن

To form an idea of something in the mind; strongly implies visualization or creation of mental image. (related theme/term: SEIZE)

IMPERIALISM *hokoomat-e emperātooree* حکومت امپراتوری

Iranians perceive imperialism as seeking to exercise economic control and exploitation of another country's resources. America and Great Britain are viewed as imperialistic towards Iran. In contrast, Americans are reluctant to view their behavior toward Iran as imperialistic since there is no territorial control or expansion. Imperialism is viewed as negative by both, but the *perception* is different.

IMPLY *eshāreh kardan* اشاره کردن
eejāb kardan ایجاب کردن
zemnan fahmāndan ضمناً فهماندن

To convey an idea by indirect means; stresses a suggestion of an idea, that is involved in a statement, an action, a situation, or a word and forms a part of its full significance. (The difference between suggest and imply is often not clear; suggest often connotes the necessity of delicate perception and imply connotes the need of inference.) (related theme/term: THREATEN)

IMPOSE *tahmeel kardan* تحمیل کردن

To lay down something to be followed; implies subjecting to what must be endured. (related theme/term: DEMAND)

INCRIMINATE *mottaham kardan* متهم کردن
mosqasser qalamdād kardan مقصر قلمداد کردن

To declare a person guilty of an offense; to involve in a crime; may mean to charge with a serious offense. (related theme/term: ACCUSE)

INDIVIDUAL *fard* فرد

In Iran, a person is identified as an individual through his or her family, his or her extended kinship, and his or her community. There is not the individual recognition of people as there is in the United States. And the wishes or needs of society as a whole (as determined by the government) seem always to take precedence over individual wants, rights, and needs. Americans like to feel they act as individuals.

There is considerable liberty involved with responsibility. Nevertheless, Americans are quite group-oriented, submitting to group control.

INFORM *mottala' sākhtan* مطلع ساختن
khabar dādan خبر دادن

To impart knowledge of occurrences or facts necessary to the understanding of a situation; strong suggestion of forewarning or counsel. (related themes/terms: THREATEN, WARN)

INNOVATION *no'āvaree* نوآوری
ebdā' ابداع

Distrusted in Iran. It produces insecurity. The old ways feel more comfortable to the majority of people. And this fact is a great frustration for highly skilled and trained Iranian physicians, engineers, and the like who are impatient to effect progress in Iran. America is not tradition bound. People are more open to change. In fact, there is almost an attitude that "new" is better.

INQUIRE *porseedan* پرسیدن
so'āl kardan سؤال کردن

To address a person in an attempt to gain information; implies a search for the truth. (related them/term: CONSULT)

INSIST *esrār kardan* اصرار کردن

To assert or demand. (related themes/terms: DEMAND, FORCE)

INTELLIGENTSIA *tabaqeh-ye rowshanfekr* طبقه روشنفکر
roshanfekrān روشنفکران

The intelligentsia in Iran is composed of the royal family and those artistic, social, or political leaders they appoint. They are highly respected and nearly all pursuits by the intelligentsia must receive the support of the Shah. Then, there is the non-establishment Iranian intelligentsia of teachers, scientists, writers, *et al.*, who are obliged to maintain a discreet silence about domestic politics but who first voice new concepts and values in Iranian society. In an open society, leaders' motives and actions are open to question by the press and by the populace.

INTEND *qasd dāshtan* قصد داشتن
dar nazar dāshtan در نظر داشتن

To have in mind as an end or function; implies that the mind is directed to a definite end. (related themes/terms: PROPOSE, THREATEN)

INTERNATIONAL ALLIANCE *qarārdād-e bayn al-mellalee* قرارداد بین المللی

Alliance is a familiar concept in Iran and involves trust. In an international alliance, there is some slight degree of distrust. An alliance can be perceived as benefitting both parties. Americans freely form an alliance and trust the alliance will strengthen or benefit both parties. Americans view an alliance as a worthwhile preparation rather than as an unnecessary expenditure of resources.

JUSTICE *edālat* عدالت

In both American and Iranian cultures, justice is highly valued. In Iran, the poor and middle class do not feel they are really treated with justice in the courts, whereas in America people feel justice is fairly administered.

JUSTIFICATION *daleel* دلیل
towjeeh توجیه
bahāneh بهانه

Americans generally feel a need to justify their needs or behavior, even if not asked to do so; whereas, Iranians seem often to feel no need to justify personal preferences or desires. At the same time, Iranians, unlike Americans who might offer a quick apology to extricate themselves from a situation of blame, seem often to develop elaborate justifications should they feel that others are likely to blame them for something.

KNOW *dānestan* دانستن

To have a clear understanding of something; to have skill in something; to have knowledge of. (related theme/term: CONSULT)

LABOR POLICY [no exact equivalent common in Persian]

A labor policy is a current concern in Iran. There is no firm labor policy; there is experimentation to end current labor exploitation. In the United States, there is an elaborate labor policy, with constant renegotiation on both sides.

LAW ENFORCEMENT *ejrā-ye qānoon* اجرای قانون

Iran concentrates on legislation; law enforcement is varied because of the influence of wealth, social status, and personal contacts. This is seen as due to the social structure within the country. Although there are occasionally efforts to manipulate the law for personal gain, Americans generally are pleased with their system.

LEAVE NO ALTERNATIVE *nāgozeer kardan* ناگزیر کردن

To leave no alternative action. (related theme/term: FORCE)

LEGAL *qānoonee* قانونی

Iran has an extensive written legal code; however, most Iranians feel that they can find a way to get around any legislation. If it can be done, it is legal and an Iranian does not feel any qualm of conscience for his circumventing a written law. In the United States, there is a vast law system which Americans generally feel compelled to obey.

LEGISLATION *qānoon gozāree* قانون گذاری
vaz'-e qanoon وضع قانون

Most legislation introduced in the Iranian congress is passed because it has already been approved by the Shāh or high government officials beforehand. In the United States, legislation is a complex process involving input from many sources. Simultaneously, there may be lobbying by interest groups for conflicting legislation.

LEGITIMACY *mashroo'eeyat* مشروعیت

Although there is an established court system to determine legitimacy, the welding of power and influence by individuals moderates the application of an absolute standard. In America, there is an extensive court system to decide the legitimacy of any court action.

LIBERALISM *āzādeekhāhee* آزادیخواهی

In Iran, liberalism is understood to mean freedom to act without having to answer for the consequences. In America, liberalism is an openness to new ideas, new ways that can change the established system.

LICENSE *amteeyāz* امتیاز
parvāneh پروانه
tasdeeq تصدیق

In Iran, licenses are granted and are highly valued. A license will even be used beyond its original intent. In America, the issuing of licenses is assumed necessary for an orderly society.

LIKE *doost dāshtan* دوست داشتن

To be attracted to; to regard with favor. Very general term. (related theme/term: APPROVE)

LIMIT *hadd* حد

Iranians do not like to be limited and even feel that any limit is artificial since, except in the case of limitations on political dissent, there is some way of getting around it. Americans feel limits are necessary but they do not particularly like them.

LOCAL GOVERNMENT *hokoomat-e mahallee* حکومت محلی

There is an effort in Iran to decentralize Iranian industry and administration, but local governments are still very much answerable to the central government because of the nature of a system based on absolute monarchical power. Local governments in the United States are autonomous generally, but ties with the states and national governments frequently exist.

LOSE *az dast dādan* از دست دادن

To be unable to maintain or keep. (related theme/term: YIELD)

LUXURY *refāh* رفاه
tajammol تجمل

Few Americans feel that they live in luxury, although it is a desirable state. Iranians have a natural tendency to purchase more than they can afford. Luxury is very pleasing and is a sign of prestige.

MAJORITY RULE *hokoomat-e aksareeyat* حکومت اکثریت

In Iran, a small minority controls the country. Some Iranians question whether there could even be a majority consensus in the government in view of geographical, ethnic, cultural, economic, and linguistic diversity in the country. Americans feel this is the best way of arriving at a decision which requires compliance.

MAKE APPARENT *zāher sākhtan* ظاهر ساختن

To cause to become evident, manifest, plain, clear, etc. (related theme/term: DEMONSTRATE)

MAKE CERTAIN *motma'en kardan* مطمئن کردن

To cause to become positive or sure. (related theme/term: DEMONSTRATE)

MAKE HAPPY *khoshhāl kardan* خوشحال کردن

To cause to become glad, cheerful, joyful, etc. (related theme/term: REWARD)

MAKE IMPOSSIBLE *mahāl sākhtan* محال ساختن

To make some act or happening impossible. (related theme/term: THREATEN)

MAKE SOMEONE CONSCIOUS *motavajjeh sākhtan* متوجه ساختن

To make someone conscious of something. (related theme/term: WARN)

MAKE SURE *etmeenān dādan* اطمینان دادن
motma'en kardan مطمئن کردن

To make sure; to cause to become sure, certain, positive, etc. (related theme/term: SEIZE)

MARXISM *markseesm* مارکیسم

The Iranian government characterizes those opposed to the Shāh as Marxists and considers countries such as Russia, China, Iraq, and Libya as Marxist in orientation. However, opposition to the Iranian government comes as much from the religious right as from the godless left; thus, the curious term Islamic-Marxist is used a great deal in the press today to describe the factions actively opposed to the Pahlavi government. In any case, the Marxist content in opposition to the present government of Iran is minimal in theoretical terms.

MATERIALSIM *māddeeyat* مادیت

In the past, Iranians have stressed the spiritual but today are embracing the materialism of the west more and more. Nevertheless, they shun the gross materialism they perceive as practiced by Americans. Americans generally will admit that they are materialistic and feel that there is nothing wrong with that.

METHODOLOGY *ravesh* روش
asloob اسلوب

Methodology plays a very important role in western science. Iranians want this science but as of yet reaching a desired end is more important than a specific methodology.

MIDDLE CLASS *tabaqeh-ye motavasset* طبقه متوسط

Both Iranians and Americans feel proud to be a part of the middle class. It is responsible for balancing the diverse elements of the society.

MILITARY POLICY [no exact equivalent common in Persian]

Stems from the power of the Shāh and is directed towards maintaining the Shāh and the status quo. Technologically and organizationwise, it leaves much to be desired in practice. In the United States, military policy affects the military and has little effect on the public.

MINORITY RIGHTS *hoqooq-e aqalleeyat* حقوق اقلیت

While there is a long history of toleration and protection of minority rights in Iran, the system is geared towards favoring the affluent, Persian-speaking, Shi'ite group. In the United States, minorities may be classified as such based on sex, religion, or race, whereas in Iran it is usually based on religion alone.

MODERN *jadeed* جدید
modern مدرن

In general, Iranians admire the modern western world but are reserved towards ideas or ways that would greatly change their system or threaten their privileged position. On the individual level, there is a fad to own, possess, or imitate anything that is modern for the role of prestige. American society is a pace setter in what is "modern." The general attitude has prevailed that what is modern is best, but recently there has been an effort to recover some of the traditional values of America.

MYTHOLOGY *asāteer-shenāsee* اساطیرشناسی

Both Americans and Iranians mythologize their history and heroes, but Iranians to a much greater degree than Americans. Iran has a long history which is paralleled by a vast mythology literature. Myths or stories are based on facts and express the ideals and true feelings of the people. Even today, story telling in Iran is a popular entertainment in teahouses and elsewhere.

NECESSITATE *eejāb kardan* ایجاب کردن

To make necessary or unavoidable; to compel, require, or force. (related theme/term: DEMAND)

NEED *ehteeyāj dāshtan* احتیاج داشتن

Usually throws the emphasis on urgent necessity rather than on absence or shortage, though both implications are often present. (related theme/term: DEMAND)

NEGATE *nafy kardan* نفی کردن

To deprive of continued existence; to reduce to nothing, or deprive of effectiveness, validity or value. (related theme/term: DENY)

NEGOTIATE *mozākereh kardan* مذاکره کردن

To carry on a discussion in order to reach a decision; implies compromise or bargaining; to accomplish by mutual agreement; formal, used in business, policies, etc. (related theme/term: CONSULT)

NEUTRALIZE *khonsā kardan* خنثی کردن

To make something inoperative or ineffective; implies equalizing or nullifying. (related theme/term: REDUCE RELATIONSHIP)

NOBILITY *ashrāfeeyat* اشرافیت

Iran has a definite aristocracy which is comprised of the Shāh and his family and others with scholastic, religious, or hereditary titles which have no equivalent in America. These titles confer respect and influence, even though the bearer may have little wealth or property. America has no nobility, per se, but those who are rich, and the intelligentsia in America, perhaps perform a similar role as the aristocracy in Iran.

NOTIFY *khabar kardan* خبر کردن

To make aware of something; send a notice or formal communication. (related theme/term: WARN)

NOTICE *motavajjeh shodan* متوجه شدن

To take cognizance of something; implies definite reaction. (related theme/term: CONSULT)

NOMINATE *nāmzad kardan* نامزد کردن

To present the name of one's choice for an office. (related theme/term: PROPOSE)

NULLIFY *laqv kardan* لغو کردن
faskh kardan فسخ کردن

To deprive of effective or continued existence, to reduce to nothingness or deprive of effectiveness, validity or value. (related theme/term: REDUCE RELATIONSHIP)

OBJECT (TO) *e'terāz kardan* اعتراض کردن
mokhālefat kardan مخالفت کردن

To oppose something; carries strong implication of dislike or aversion often lacking in clear or definite implication of vocal or other outward opposition. (related theme/term: PROTEST)

OBTAIN *be-dast āvardan* بدست آوردن

To come into possession of; a very general term. (related theme/term: SEIZE)

OFFICIAL *ma'moor* مامور

In Iran, officials are respected, mainly out of fear of the authority they represent. Americans generally cooperate with officials providing they are courteous and do not overstep their authority. (For another meaning of "official," see the term "legitimacy.")

OPEN SOCIETY *ejtemā'-e āzād* اجتماع آزاد

In Iran, people are familiar with the concept and would like to see their own society more open. There may be no legal barriers preventing a person from improving his or her position but numerous social and political barriers are present. America is an open society. Americans highly value this system and it constitutes part of their national pride.

OPINION *aqeedeh* عقیده
nazar نظر

Americans and Iranians value an opinion according to the estimated status or knowledge of the person they inquire of. Most Americans feel everyone has a right to his or her own opinion, although it may not be heeded, whereas in Iran, the impression is created sometimes that only people with a particular background or status should even concern themselves with some notions.

OPPOSE *mokhālefat kardan* مخالفت کردن

Can indicate almost any degree of protesting attitude; can suggest any action from a mere contrastive setting of one thing against another to open violence against an opposing force, although in all instances, positive action is implied. A very general term. (related themes/terms: DENY, PROTEST)

ORDER *nazm* نظم
dastoor dādan دستور دادن

(a) Because the social and political structures of Iran are so authoritarian, Iranians resent constraints and consequently, order does not have a high value. Order exists only by force. Americans are very uncomfortable with disorder.

(b) Depending on the status of the person giving an order, an Iranian will generally comply. Americans will generally comply with an order if the person is acknowledged as rightfully in command.

ORGANIZE *tarteeb dādan* ترتیب دادن
tashkeel dādan تشکیل دادن

To arrange or put in proper place; implies arrangement in which persons or things are placed in related units. (related theme/term: DEMAND)

OVERLOOK *nādeedeh gereftan* نادیده گرفتن

To omit or disregard, often through haste or lack of care. (related theme/term: DENY)

PACIFICISM *solh'joo'ee* صلح جوئی

In Iran, passive action is a very legitimate method of problem solving. Since man cannot control his environment, he must develop patience. Americans are very active in their approach to a problem. They will even resort to war as a means of settling a dispute, if necessary. Passive action, such as a refusal to bear arms in war, is looked upon suspiciously. (related theme/term: FATALISM)

PARTNER *shareek* شریک

In America, partnerships are frequently entered into, to accomplish better what neither party could do alone. In Iran, partnerships are often subject to suspicion by both partners; and there is a famous Iranian proverb on this subject to the effect that: "If a partner were a good thing, God would have gotten one."

PATRIOTISM *meehan'parastee* میهن پرستی
vatan'parastee وطن پرستی

Americans are noted for their patriotism, as evidenced by the cooperation in the energy crisis. Patriotism in America has diminished from what it used to be and is often viewed as overly ethnocentric. In Iran, educated people have a strong national pride, particularly in their cultural past and the great imperial ages; furthermore, many educated Iranians take pride in the fact that their nation is once again a voice of significance in the world. But, even though the Shah, politicians, educators, and the like make appeals to national spirit and patriotism when they address the people, such appeals seem not to elicit much support when it comes to action. (related theme/term: PROPAGANDA)

PERCEIVE *dar yāftan* دریافتن
dark kardan درک کردن

To obtain knowledge of a thing, not only through the sense of sight, but through any of the senses; implies distinct recognition. (related theme/term: SEIZE)

PERMIT *ejāzeh dādan* اجازه دادن

To refrain from preventing; fail to prevent; implies power or authority to prevent; also expresses signification of willingness. In Iran, verbal seeking of permission is more common than in America; for example, even before taking a seat next to someone in a taxicab or on a bus, one might automatically say */bā ejāzeh/* (with [your] permission). (related theme/term: GRANT)

PERSUADE *vādār kardan* وادار کردن

To move another by argument or promise, etc.; implies winning over by appeal or reason. In Persian, persuading someone is often seen as "satisfying" that person as to the merits of a position; for example, the English expressions "do you agree?" or "Are you convinced that...?" can be rendered in Persian as */qāne' shodeed?/* (Have you become satisfied?) (related theme/term: FORCE)

PETITION *arz kardan* عرض کردن

To earnestly and formally request something; suggests a right to make the request. But in Persian, the notion of "petition" implies an unequal relationship in which the petitioner seeks a favor from a more powerful individual able to grant the favor; and in social relationships in Iran, one's posture *vis-à-vis* those in authority from the Shāh down is often that of a petitioner. The relatively large number of verbs with a denotation of "beg" or "beseech" or "petition," e.g., *taqāzā kardan*, *eltemās kardan* and *ested'ā kardan* implies how important the petitioner's posture is in social intercourse. (related theme/term: REQUEST)

PLAN *naqsheh kesheedan* نقشه کشیدن
tarhreezee kardan طرح ریزی کردن

To devise a method of doing or making something; implies mental formulation of the method. (related theme/term: PROPOSE)

PLEAD *tamannā kardan* تمنا کردن
eltemās kardan التماس کردن

To earnestly request for something; often suggests a court of law; in general use, may imply argument or urgent entreaty. (related theme/term: REQUEST)

PLEASE *khoshhāl kardan* خوشحال کردن
rāzee kardan راضی کردن

To make happy; implies agreement with one's wishes, tastes, or aspirations. (related theme/term: AGREE)

POINT OUT *eshāreh kardan* اشاره کردن

To show or call attention to something. (related theme/term: WARN)

POSTPONE *mowkool kardan* موکول کردن

To cause a delay in an action; implies intentional deferring, usually for a definite time. (related theme/term: REDUCE RELATIONSHIP)

POVERTY *faqr* فقر

In Iran, anyone who has any regular source of income is not perceived as a poverty case, though the majority of people in Iran are economically just surviving. The United States government defines poverty in terms of annual income. If a family of four earns below a certain amount, it is considered to be below the "poverty level." Americans tend to alleviate poverty through organizational or governmental means while in Iran most of the help is through the giving of alms and more recently, through the efforts of the Shahbanou and programs initiated by her.

PRAISE	*setāyesh kardan*	ستایش کردن
	tamjeed kardan	تمجید کردن

To express approbation or esteem; often implies no more than warmly expressed commendation; frequently suggests judgment of a superior; in reference to God, implies glorification by acts of homage. (related theme/term: APPROVE)

PRESENT	*ta'ārof kardan*	تعارف کردن
	erā'eh kardan	ارائه کردن

To offer for viewing or consideration; carries a strong implication of ceremonious exhibition or of outward show. (related theme/term: YIELD)

PRESS	*matboo'āt*	مطبوعات

The press in Iran is seen as reflecting government policy. Articles are written using symbolic language to more closely approximate the facts. The more educated read the foreign press for others points of view. In any case, many Iranians feel that it is easier to get information about what is happening in Iran outside of Iran as opposed to looking in Iran and trying to get information there. In America, the press is viewed positively as a watchdog on the government. The press is trusted although occasionally suspected of bias reporting. Seldom is the foreign press read or considered.

PREVENT	*māne' shodan*	مانع شدن

To frustrate or avert; to render impossible; to hinder or stop something that may occur. related themes/terms: DEMAND, FORCE, SEIZE)

PROGRESS	*taraqqee*	ترقی
	peeshraft	پیشرفت

Progress also has a positive meaning in Iran when it applies to industrial or economic development. When progress conflicts with traditional belief systems, values, and interpersonal relations, it is viewed negatively. By definition, in America progress means to develop to a higher, better, or more advanced state.

PROMISE	*qowl dādan*	قول دادن

To give one's word to act in a specified way; implies oral or written assurance. (related themes/terms: AGREE, PROMISE)

PROPAGANDA	*tableeqāt*	تبلیغات

Iranians feel they are subject to an excessive use of propaganda tactics by their government. It has essentially lost its effect but it is still used. Americans feel propaganda is what other countries do to persuade people to an untenable position. It has a similar meaning as brainwashing to many. It is not something Americans believe in.

PROPERTY RIGHTS	*hoqooq-e mālekeeyat*	حقوق مالکیت

Property in Iran is not as secure as it is in the United States. The Iranian government has considerable power in administering property rights and regularly intervenes to appropriate property or to curtail or speed up real estate transactions. In America, the right of the individual to own property is guaranteed through the Bill of Rights. In exceptional cases, the government may compel an individual to relinquish his or her property rights through due process of law and fair compensation.

PROPOSE	*peeshnehād kardan*	پیشنهاد کردن

To put something or someone in a place among others; implies insertion of new idea or thought. (related theme/term: PROPOSE)

PROTECT	*hefz kardan*	حفظ کردن
	negah dāshtan	نگه داشتن

To keep secure from danger or attack; implies the use of a covering. (related theme/term: APPROVE)

PROTEST	*e'terāz kardan*	اعتراض کردن

In Iran, public protest is considered a very anti-government activity and is associated with terrorism. On an individual level, protest may be done by private letter or resignation. The public sector considers protesting as disruptive and unnecessary. Americans believe people have a right to protest. They will want to know the issues involved to arrive at a judgment. However, Americans frown on public servants striking in protest. Some forms of protest are definitely more appropriate than others, which may be condemned by the public.

PROVE	*sābet kardan*	ثابت کردن

Implies the settlement of doubt or establishing of certainty; may imply that evidence has been adduced to bring conviction of the truth of the contentions or conclusions. (related theme/term: DEMONSTRATE)

PUBLIC	*mardom*	مردم
	mellat	ملت

The Iranian government determines what the people should know and what degree of self-rule the public may have. The government is not really held responsible to the public. The general populace is not considered sufficiently educated to make responsible decisions. The American government is held answerable to the American public. The public is generally considered sufficiently informed to make responsible decisions. Many organizations are public-formed and many efforts are publicly initiated.

PUNISH	*mojāzāt kardan* *tanbih kardan*	مجازات کردن تنبیه کردن

To inflict suffering upon a person for a fault; implies imposing a penalty for violation of authority. (related theme/term: REWARD)

PUT IN ORDER	*tārteeb dadan* *morattab kardan*	ترتیب دادن مرتب کردن

To put in order. (related theme/term: DEMAND)

RECOGNIZE	*shenākhtan* *be-jā āvardan* *qadrdānee kardan*	شناختن بجا آوردن قدردانی کردن

To take notice of something; often used interchangeably with acknowledge; suggests strong authoritative sanction; suggests actual and manifest acceptance; sometimes implies full realization or comprehension. Indicates official recognition; usually used in countries recognizing other countries and ambassadors. (related theme/term: APPROVE)

RECOMMEND	*towseeyeh kardan* *salāh dānestan*	توصیه کردن صلاح دانستن

To manifest approval; to suggest favorably as suited for some use. (related theme/term: CONSULT)

RECORD	*sabt kardan*	ثبت کردن

To commit to writing for the sake of immediate or future use; implies making a statement giving evidence of facts. (related theme/term: SEIZE)

REDUCE	*kāhesh dādan* *kam kardan*	کاهش دادن کم کردن

To make less; implies process of growing less; progressive decline. (related theme/term: REDUCE RELATIONSHIP)

REFUSE	*abā kardan* *radd kardan* *khoddāree kardan*	ابا کردن رد کردن خودداری کردن

To turn away something or someone by not consenting to accept, receive, or consider it or him or her; often implies decisiveness or ungraciousness. (related themes/terms: DENY, REJECT)

REINFORCE	*mohkam kardan* *taqveeyat kardan*	محکم کردن تقویت کردن

To make stronger; implies addition to. (related theme/term: APPROVE)

REJECT	*radd kardan*	رد کردن

To turn away by not consenting to accept, receive, or consider, stresses abandoning; implies refusal to have anything to do with. (related theme/term: REJECT)

RELIGIOUS PERSECUTION	*āzār-e mazhabee* *tab'eez-e mazhabee*	آزار مذهبی تبعیض مذهبی

In Iran, religious persecution is against the law but it is nevertheless done on covert and social levels. And minority religious groups do not have as many opportunities for advancement as do Shi'ite Moslems. One group, the Bahā'is, are not, in fact, allowed recognition as a "religion." Pursuit of religious activity is protected under the constitution in America. Active religious persecution does not exist although there may be some subtle forms of prejudicial behavior exercised on a social level.

REMARK	*ezhār dāshtan* *motazakker shodan*	اظهار داشتن متذکر شدن

To make an observation; usually implies little more than a desire to call attention to something. (related theme/term: COMMENT)

REMIND	*yād'āvar shodan* *motazakker shodan*	یادآور شدن متذکر شدن

To put an idea from the past into the mind; implies evocation of something forgotten by some compelling power; often implies a jogging of one's memory. (related theme/term: WARN)

REQUEST	*taqāzā kardan* *darkhāst kardan*	تقاضا کردن درخواست کردن

To seek to obtain by making one's wants known; implies courtesy and formality. (related theme/term: CONSULT)

REQUEST PERMISSION	*ejāzeh khāstan*	اجازه خواستن

To ask formally for consent to do something. In Iran, seeking of permission to do things is a practice even when one knows that permission is automatic or when permission is not necessary. It is a sign of good manners and communicates good will and respect to the person from whom the permission is sought. (related themes/terms: PERMIT, PERSONAL PRIDE, REQUEST)

REPROACH	*sarzanesh kardan*	سرزنش کردن

To criticize adversely; implies dissatisfaction or displeasure; usually implies criticism or fault-finding. (related theme/term: PROTEST)

REQUIRE	*lāzem dāshtan* *ehteeyāj dāshtan*	لازم داشتن احتیاج داشتن

Often used interchangeably with "demand," or "need"; usually implies imperativeness such as arises from inner necessity, or the compulsion of law or regulation, or the exigencies of the situation. (related theme/term: DEMAND)

RESIST *moqāvemat kardan* مقاومت کردن

To set one against another in a hostile way; implies overt recognition of a threatening force, and a positive effort to counteract it. (related themes/terms: DENY, PROTEST, THREATEN)

RETRACT *pas gereftan (-e qowl yā etteham)* پس گرفتن

Stresses withdrawal of something professed or declared; often implies admission of error. (related theme/term: YIELD)

RETURN SOMETHING *pas dādan* پس دادن

To give back what has been given. (related theme/term: YIELD)

REWARD *pādāsh dādan* پاداش دادن

Strongly involves the idea of recompense for something good or meritorious, or, ironically, for something evil; may be in reference to a prize or premium only when that has been earned (as by effort or sacrifice); a reward is offered for the return of something lost. (related theme/term: REWARD)

RIGHT TO WORK *haqq-e kār kardan* حق کار کردن

In Iran, people feel they have a right or need to work for security, but there is neither the drive nor the positive attitude toward work that there is in the United States. Americans have the Protestant work ethic -- that work is good and the right to work is considered a basic right in American society.

ROB *roboodan* ربودن
dozdeedan دزدیدن

To take unlawfully possession of another; may imply deprivation by powers beyond one's control. (related theme/term: SEIZE)

RURAL POLICY [no exact equivalent in Persian]

In Iran, a rural policy exists and is being legislated, but there is little enforcement. In America, rural policy is both legislated and administered.

SAY *goftan* گفتن

To put into words, merely to articulate or pronounce. In Iran, however, "saying" is usually referred to from either the superior or inferior position in a dialogue; in other words, one person "commands" (*farmoodan*) and the other "petitions" (*arz kardan*). (related theme/term: YIELD)

SCARE *tarsāndan* ترساندن

To fill with fear or dread; usually implies fear that causes one to run or tremble. (related theme/term: THREATEN)

SCOLD *sarzanesh kardan* سرزنش کردن

To reprove or censor angrily; implies a rebuking in a mood of irritation; may be without sufficient justification. (related theme/term: ACCUSE)

SECURITY FORCES *neeroohā-ye amneeyatee* نیروهای امنیتی

Iran has sought to build their military forces. They have purchased the best hardware but their software is lacking, i.e., they have the best planes but lack the technical crews to maintain them. With regard to international security, the Iranian SAVAK (secret police organization) is resented for its intrusion into people's affairs, but respected and feared for its efficiency. Americans are proud and confident of their military forces which are considered large, well-equipped and well-trained, but very expensive to maintain. Since the Vietnam war, the role of military superiority has been down-played. The intelligence forces have come under intense scrutiny and criticism in recent years, manifest in a desire to assert public control over these forces, which are nevertheless considered vital in preserving American interests.

SEEK *jostan* جستن

To look for or go in quest of. (related theme/term: REQUEST)

SELF-SUFFICIENCY *beeneeyāzee* بینیازی

Self-sufficiency and security are highly valued American goals. Elaborate social mechanisms have been developed to help people become self-sufficient, i.e., insurance, social security, etc. Americans feel that a person by his or her own labor and hard work can and should be self-sufficient. In Iran, pensions exist for military and government people but for few others. Traditionally, Iranians have approximated self-sufficiency by maintaining strong family ties which can be called upon in emergency or old age. Both the Shah and the Iranian public see it as desirable and possible to become self-sufficient as a nation, specifically from the West.

SEND *ferestādan* فرستادن
ersāl dāshtan ارسال داشتن

To cause to go from one to another; general term. (related theme/term: REJECT)

SENTIMENT *ehsās* احساس

Iranians seem emotional to Americans, while the difference between the two cultures in this regard may be the degree to which people allow their emotions to surface, with Americans valuing control over emotional expression and with Iranians giving free play to emotions in some situations.

SERIOUS *jeddee* جدی

In Iran and America, the value of being serious is relative to the situation. At times it is appropriate to be earnest and diligent but not sober or staid. Iranians often make it a point to declare their "seriousness" when endeavoring to persuade someone that a plan or promise is really to be implemented.

SET FREE *āzād kardan* آزاد کردن

To set loose from whatever ties or binds; general term. (related theme/term: REJECT)

SEPARATE *jodā kardan* جدا کردن
jodā shodan جدا شدن

To become or cause to become disunited; implies keeping apart; may imply scattering or removal of one from the other. (related theme/term: REJECT)

SHOW *neshān dādan* نشان دادن

To reveal something outwardly by or as if by a sign; to make something apparent or visible; implies enabling others to see through inference. (related themes/terms: COMMENT, DEMONSTRATE, PROPOSE, YIELD)

SOCIAL CLASS *tabaqeh-ye ejtemā'ee* طبقه اجتماعی

In Iran, there is a very definite social class structure which governs nearly every aspect of life to a degree much more pervasive than in the United States. For example, many Americans marry across class lines while this is not common in Iran. (related themes/terms: HIERARCHICAL, OPEN SOCIETY)

SOCIALIST *sosseyāleest* سوسیالیست

In Iran, socialism is associated with Communism and is viewed as an undesirable system of government. However, non-establishment intellectuals see socialism without Marxism as Iran's hope in the future. This view supposes that neither the government nor affluent individuals will voluntarily opt for programs that benefit the people at large. Private enterprise is highly valued in America; nevertheless, persistant demands by a portion of the population for services edges the American government towards a more socialistic orientation.

SPARE *khoddāree kardan* خودداری کردن

To treat with mercy or leniency; refrain from injuring; refrain from using. (related themes/terms: DENY, REJECT)

SPECULATE *hads zadan* حدس زدن

Americans feel uncomfortable with potentially poor risk; they prefer to plan and consider all the alternatives in order to predict with precisenesss. Iranians have more of a tradition of educated guesses and speculation than Americans do, mainly because the devices and methods of data-gathering have not been part of their tradition.

SUBMIT *tasleem shodan* تسلیم شدن

To give way to someone or something; implies surrender after resistance to another's will; carries definite implications of contention and conflict. (related theme/term: YIELD)

SUBJUGATE *taskheer kardan* تسخیر کردن

To bring into subjection by force or strategy; to bring into and keep in subjection. (related theme/term: SEIZE)

SUFFRAGE *haqq-e ra'y* حق رای

In America suffrage is acknowledged as a right entailing responsibility which 40-50% of the people exercise. In Iran, suffrage is a formality, which is to say, that voting is generally "staged" as a demonstration of public support for the government. The people of Iran have never gotten accustomed to voting as a means of participation in their society, and if there were an open, free election at some point, educated Iranians would still suppose it was fixed (many of them are convinced that there is some industrial or governmental control over American elections).

SUGGEST *peeshnehād kardan* پیشنهاد کردن

To convey an idea or thought of something by indirect means; emphasizes association of ideas, awakening of a desire, or initiating a train of thought. (related theme/term: COMMENT)

SUPPLICATE *ested'ā kardan* استدعا کردن

An earnest request for something; implies attempt to persuade or overcome resistance in another by ingratiating oneself; suggests fervent prayer or prayerful attitude. (related theme/term: REQUEST)

SUSPEND *belā takleef gozāshtan* بلا تکلیف گذاشتن

To prevent someone from forming a part of something else; implies elimination of one as a member of an organization because of some offense. (related themes/terms: EXPEL, REDUCE RELATIONSHIP)

SYMPATHETIC *delsooz* دلسوز

Both Iranians and Americans appreciate the ability to be sympathetic. Perhaps it is a more frequent cultural trait in Iran than in America.

TAKE *be-dast āvardan* بدست آوردن

To get hold of; to get possession or control over. (related theme/term: SEIZE)

TAKE AN OATH *sowgand yād kardan* سوگند یاد کردن

To promise to do something. (related theme/term: PROMISE)

TAKE POSSESSION OF *tasarrof kardan* تصرف کردن

To take possession of. (related themes/terms: CAPTURE, SEIZE)

TALK *harf zadan* حرف زدن

To discuss or talk over. (related theme/term: CONSULT)

TAX *māleeyāt* مالیات

Some Iranians are not aware that they pay income tax because the employer finds a way to compensate for what is drawn from their wages. Those who can afford imported goods resent the high import tax. There isn't a strong, negative feeling towards taxes because they are low and often not enforced. Although Americans recognize the need for taxes, almost everyone resents paying them. They are considered too high and come in too many forms.

TECHNICAL AID *komak-e fanee* کمک فنی

This is one of the areas in which the Iranian government recognizes that they need the most help to become self-sufficient. Technical aid is not always implemented as far as what might be desired because Iran is still emerging from a traditional society. Americans supplement their monetary aid with technical aid to foreign countries. This is becoming a more acceptable form of foreign aid.

TECHNOLOGICAL WARFARE [no exact equivalent in Persian]

Iranians view the employment of technological warfare as a means of insuring their position and regaining their former glory as a nation. They desire to obtain the most sophisticated weaponry systems that money can buy. America looks at it as a means of maintaining and insuring their position as one of the world powers. A great deal of American industry and research revolves around the technological warfare industry.

TEST *emtehān kardan* امتحان کردن

Implies putting to decisive proof by means of experiment, use, experience, or comparison. (related theme/term: DEMONSTRATE)

THINK فکر کردن

To use one's powers of conception, judgment or inference; implies mental activity for the sake of forming ideas. (related theme/term: SEIZE)

THIRD WORLD *jahān-e sevom* جهان سوم

Iranians view themselves economically as part of the First World powers and not of the Third World, such as Afghanistan, Nigeria, etc., and the Shāh is attempting to build an infrastructure such that Iran will become the fifth most viable nation within the next decade. But the non-establishment intelligentsia views Iran as politically and culturally part of the Third World insofar as the West, through its economic, cultural, and political exploitation and especially in view of its present alleged spiritual bankruptcy, is not to be trusted, joined, or emulated. To America, the Third World is comprised of most of the South American countries, most of the African and Middle East countries. These are countries that are in the process of developing industry and their natural resources. Often these countries are viewed as unstable but are nevertheless to be reckoned with, especially when they work together, such as the oil producing countries and with OPEC.

THROW AWAY *door andākhtan* دور انداختن

To discard or throw away. (related theme/term: REJECT)

TRADITIONAL SOCIETY [no exact equivalent common in Persian]

Iranians view themselves as a traditional society with great emphasis on the past, the extended family, their religion, and maintaining harmonious interpersonal relations. In general, the government respects traditional views except when they conflict with modernization; and it utilizes such views to maintain popular support. American society is in a constant state of change and consequently, traditions are not valued to the same extent as they are in Iran. America is generally not a traditional society.

TREASON *kheeyānat* خیانت

Since either "anti-government" or "anti-Shah" is considered treason, usually there is no due process of law for the accused; he or she is considered guilty as charged. In the United States, those accused of treason are extended all the usual legal process. It is now a rare crime in the United States.

TURN AWAY *rooy gardāneedan* روی گردانیدن

To turn away from something or someone. (related theme/term: REJECT)

UNDERSTAND *fahmeedan* فهمیدن

To have a clear idea and exact knowledge of something; implies obtaining a mental grasp of something; implies attained grasp. (related theme/term: SEIZE)

VALUE SYSTEM *nezām-e arzeshee* نظام ارزشی

Iranian virtues are based primarily on the Moslem religion. The most central secular values revolve around seeking respect from others and obtaining financial security. Material possessions are growing in importance. American virtues revolve around the Protestant ethic that work is good and that success, security, and self-respect are laudable. More and more the American value system is leaving its moral and religious base and turning to a relative stance based on collective values arrived at through public opinion.

VIOLATE *khalāf kardan* خلاف کردن

To fail to keep the law or to do what is required; implies flagrant disregard of the law; often suggests force or violence. (related theme/term: DENY)

VIRTUOUS *khoob* خوب

In Iran, the time-honored virtues of honesty, kindness, and a good reputation are still respected and practiced, particularly in the rural areas. But there is a modern tendency to pretend one has certain virtues in order to gain the respect of others. There are many character qualities that Americans praise as virtuous; "hard work," "honesty," and "easy going" are three of the most valued traits. Although Americans are quite morally conscientious, they are not inclined to represent themselves as having qualities they do not really possess.

VOW *nazr kardan* نذر کردن

To give a solemn promise or pledge; dedicating oneself to an act. Religious vows are still very common in Iran. (related theme/term: PROMISE)

VULGAR *rakeek* رکیک
bad بد

In Iran people are careful not to offend others. Even when one is upset or angry, seldom will one use offensive or vulgar language. Americans are not particularly careful about their language. Frequently they use vulgar or offensive phrases or words for shock value or for a desired end. This may occur even in the public sphere, which would seldom be done in Iran.

WANT *khāstan* خواستن

To long for something; actively hope for. (related theme/term: DEMAND)

WARN *ekhtār kardan* اخطار کردن
hoshdār dādan هشدار دادن

To let know of approaching danger; stresses a timely notification that makes possible the avoidance of a dangerous or inconvenient situation; may carry implication of admonition or exhortation, or of threats of punishment, reprisal or personal violence. (related theme/term: WARN)

WELFARE SOCIETY [no exact equivalent common in Persian]

The concept of "welfare society" is foreign to most Iranians. However, the programs and policies initiated by the Shāh and the government are viewed as an effort to care for everyone. If made aware of the concept, Iranians could identify that they are moving toward a welfare system state. Americans freely admit they have a welfare society which is both praised and condemned. The system is viewed as trying to guarantee a minimum standard of living for everyone. The system is big and costly. Some feel it moves the United States too close to socialism.

WITHHOLD *dareeq kardan* دریغ کردن

To not let go from one's control; implies restraint in letting or a refusal to let go. (related themes/terms: DENY, REJECT)

WRITE COMMENTARY *naqd neveshtan* نقد نوشتن
enteqād neveshtan انتقاد نوشتن

To write observations or judgments. (related theme/term: COMMENT)

WRITE CRITICISM *naqd neveshtan* نقد نوشتن
enteqād neveshtan انتقاد نوشتن

To write thoughts about someone or some thing openly; usually implies unfavorable judgment. (related theme/term: COMMENT)

WORSHIP *ebādat kardan* عبادت کردن
parasteedan پرستیدن

To regard with profound respect and honor; may imply homage to a god or an exalted character. (related theme/term: APPROVE)

PERSIAN

CROSS-REFERENCES

Following is a cross-referencing of Persian themes and terms. Under each expression are listed other related themes and expressions that might give additional insights as to the connotations of the expressions in Iran. "S" indicates that the words appear in the "Social Themes" section. "P" indicates the "Political Themes" section, and "T" indicates that the words are found in the "Thesaurus" section.

ABANDON
S. *"Ensha-allah"* Attitude.
P. Deny, Reduce Relationship, Reject, Yield.
T. cancel, cut off relations, deny, give up, nullify, set free, suspend, turn away, withhold, yield.

ABSOLUTELY
S. *"Ensha-allah"* Attitude; Time Balanced with Courtesy.
T. assure, make sure, reinforce.

ACCEPT
S. *"Ensha-allah"* Attitude.
P. Agree, Approve, Grant.
T. agree, obtain, permit, recognize, understand.

ACCOMPANY
P. Agree.
T. agree, back up, be in harmony.

ACCULTURATION
S. Getting Along with Others; National Pride and Loyalty.
T. approve, be in harmony, traditional society.

ACCURACY
S. Time Balanced with Courtesy.
T. leave no alternative, make certain, put in order.

ACCUSE
T. blame, charge, condemn, confront, denounce, find fault with, reproach, scold, write criticism.

ACTIVIST
S. National Pride and Loyalty.
P. Demonstrate, Threaten.
T. bring down, condemn, reject, Socialist.

ADMINISTRATION
S. Individual in the Group; Social Status.
T. authority, bureaucracy, committee rule, concentration of power.

ADMIT
P. Grant, Yield.
T. approve, grant.

ADVISE
S. Family Loyalty.
P. Consult.
T. give advice, notify, suggest, warn.

AFFLUENCE
S. Social Status.
T. fortune, luxury, materialism.

AGGRESSION
S. Concern for Others.
P. Force, Threaten, Warn.
T. argument, colonialism, force, imperialism.

AGREE
S. Individual in the Group.
P. Promise.
T. accept, approve, concur, endorse.

ALTERNATIVE
S. *"Ensha-allah"* Attitude.
T. open society, propose, suggest.

ANALOGICAL
S. National Pride and Loyalty.
T. historical value, methodology, think.

ANARCHY
P. Demonstrate, expel, protest.
T. activist, disagree, object to, protest, reject.

ANNOUNCE
P. Warn.
T. express, inform, make someone conscious, notify, point out.

APOLOGIZE
S. Getting Along with Others.
P. Grant, Yield.
T. admit, explain, grant, supplicate, yield.

APPROVE
P. Agree.
T. agree, approve, be in harmony, endorse, like.

ARGUE
S. Individual in the Group.
P. Consult.
T. contradict, convince, disagree, oppose.

ARGUMENT
- S. Getting Along with Others.
- P. Consult.
- T. argue, contradict, disagree, oppose.

ARRANGE
- P. Agree.
- T. agree, file, order, put in order.

ARREST
- P. Seize.
- T. civil code, civil rights, law enforcement, justice, security forces, seize.

ASK (FOR)
- P. Demand, Propose, Request.
- T. claim, demand, petition, request, seek.

ASSIGN
- P. Consult, Yield.
- T. compel, give, impose, require.

ASSURE
- S. "*Ensha-allah*" Attitude.
- P. Agree, Promise.
- T. back up, endorse, make certain, promise, reinforce.

ATTRACT
- P. Seize.
- T. desire, like, please.

AUTHORITY
- S. Individual in the Group, Male/Female Roles.
- P. Force.
- T. autocratic government, concentration of power, control.

AUTOCRATIC GOVERNMENT
- S. Individual in the Group; National Pride and Loyalty.
- T. authority, dictatorship, majority rule.

BACK UP
- S. Family Loyalty.
- P. Approve.
- T. endorse, protect, reinforce.

BALANCE
- P. Agree, Reward.
- T. agree, be in harmony, bilateral, reward.

BARGAINING (HAGGLING)
- S. Getting Along with Others.
- P. Agree, Yield.
- T. aggression, challenge, commercial, give in exchange, negotiate.

BE CAREFUL
- P. Consult.
- T. consider, make sure, protect.

BE CONTRADICTORY
- S. "*Ensha-allah*" Attitude; National Pride and Loyalty.
- P. Deny, Reject.
- T. argue, challenge, contradict, object to, protest, refuse, reject, turn away.

BE DURABLE
- T. hold back, resist.

BE IN HARMONY
- S. Individual in the Group.
- P. Agree.
- T. agree, bilateral.

BE PLEASING
- P. Agree, Reward.
- T. agree, approve, attract, make happy, please.

BE READY
- P. Agree.
- T. expect, have in mind, intend, make sure, notify, self-sufficiency.

BE THE CAUSE OF
- S. "*Ensha-allah*" Attitude.
- P. Accuse.
- T. entrap, plan, recommend, suggest.

BE UNANIMOUS
- S. Family Loyalty.
- P. Agree.
- T. agree, back up, concur, endorse.

BILATERAL
- S. National Pride and Loyalty.
- P. Agree.
- T. endorse, give in exchange, imperialism, international alliance.

BLACKMAIL
- P. Force, Threaten, Warn.
- T. force, impose, warn.

BLAME
- S. "*Ensha-allah*" Attitude.
- P. Accuse.
- T. accuse, denounce, reproach, write criticism.

BONUS
- P. Reward.
- T. compliment, present, reward.

BREAK
- S. "*Ensha-allah*" Attitude.
- P. Reduce Relationship.
- T. bring down, collapse, cut off relations, destroy, give up, negate, nullify, reduce, retract, violate.

BRING DOWN
- P. Reduce Relationship.
- T. break, collapse, cut off relations, destroy, negate, nullify, reduce, retract, violate.

BUREAUCRACY
- S. Individual in the Group.
- T. democratic leadership.

CANCEL
- P. Reduce Relationship, Yield.
- T. cut off relations, destroy. give up, negate, neutralize, nullify, retract.

CAPITALISM
- S. National Pride and Loyalty.
- T. affluence, luxury, materialism.

CAPTURE
- S. "*Ensha-allah*" Attitude.
- T. arrest, entrap, get, obtain, take, take possession of.

CENSORSHIP
T. deprive, impose, security forces.

CHALLENGE
S. "*Insha-allah*" Attitude.
P. Threaten.
T. charge, confront, protest, resist.

CHARGE
S. Getting Along with Others.
P. Accuse, Seize.
T. arrest, blame, complain, condemn, denounce, find fault with.

CIVIL CODE
S. Islamic Influence.
P. Seize.
T. civil liberty, civil rights, justice, law enforcement, legal, legitimacy, military policy.

CIVIL LIBERTY
S. Individual in the Group.
P. Demonstrate, Protest, Seize.
T. civil code, civil rights, justice, law enforcement, legal, legitimacy, military policy, press.

CIVIL RIGHTS
S. Individual in the Group.
P. Demonstrate, Expel, Protest, Seize.
T. censorship, civil liberty, equal rights, justice, legitimacy, legislation, press, property rights, public, security forces.

CLAIM
S. Getting Along with Others.
P. Accuse, Demand, Grant.
T. contract law, legal, legitimacy, justify.

CLARIFY
S. Personal Pride.
P. Comment, Demonstrate.
T. describe, discussion, explain, give example, make apparent, understand.

COLLAPSE
P. Yield.
T. bring down, cut off relations, negate, nullify, reduce.

COLONIALISM
S. National Pride and Loyalty.
T. expansionism, foreign aid, imperialism, Third World.

COMMAND
S. Getting Along with Others; Individual in the Group.
P. Demand, Force, Request.
T. authority, autocratic government, concentration of authority, dictatorship, hierarchical authority.

COMMERCIAL
S. Getting Along with Others; National Pride and Loyalty.
T. capitalism, human dignity, modern, progress, traditional society.

COMMISSION (a representative group of people)
S. Individual in the Group; Personal Pride.
P. Approve, Consult, Propose.
T. committee, give opinion, hierarchical authority.

COMMISSION (a fee, may be "under the table", as a bribe)
S. Getting Along with Others; Personal Pride.
P. Grant, Force.
T. grant, reward.

COMMITTEE
S. Individual in the Group; Personal Pride.
P. Propose.
T. concentration of authority, hierarchical authority, opinion, propose.

COMMITTEE RULE
S. Individual in the Group; Personal Pride.
P. Approve, Consult.
T. concentration of authority, democratic leadership, hierarchical authority, limit, opinion.

COMPEL
S. Getting Along with Others; Individual in the Group.
P. Demand, Force.
T. autocratic government, compel, control, demand, dictatorship, dominate, impose, insist, make sure, security forces.

COMPLAIN
S. Getting Along with Others; National Pride and Loyalty; Personal Pride; Social Levels.
P. Accuse, Protest.
T. condemn, confront, find fault with.

COMPLIMENT
S. Getting Along with Others; Personal Pride.
P. Approve.
T. approve, make happy, praise.

COMPULSORY EDUCATION
S. Age; Family Loyalty; Social Levels.
T. materialism, modern, progress, traditional society.

CONCENTRATION OF POWER
S. National Pride and Loyalty.
P. Force.
T. authority, autocratic government, control, dictatorship.

CONCUR
S. Getting Along with Others.
P. Agree, Approve.
T. agree, approve, be unanimous, cooperate, endorse.

CONDEMN
P. Accuse, Threaten.
T. accuse, blame, denounce, find fault with, object to, protest.

CONFER
S. Getting Along with Others.
P. Consult.
T. discussion, give opinion, inform, suggest, talk.

CONFESS
S. Personal Pride.
T. admit, be the cause of, express, give up, plead, talk.

CONFISCATE
P. Seize.
T. civil rights, legal, property rights, security forces, take, take possession of.

CONFRONT
S. Age; Getting Along with Others; National Pride and Loyalty; Personal Price.
P. Demonstrate, Protest, Threaten.
T. activist, argument, denounce, give opinion, hierarchical authority, insist, protest.

CONSIDER
P. Consult.
T. exchange ideas, give opinion, perceive, think.

CONSUMER AGENCY
T. contract law, ethics, legal, legitimacy, modern, progress.

CONTRACT LAW
S. Personal Pride.
P. Agree, Promise.
T. control, legal, legitimacy.

CONTRADICT
S. Getting Along with Others; Personal Pride.
P. Deny, Reject.
T. argue, argument, deny, disagree, find fault with, object to, reject.

CONTROL
S. Family Loyalty; Individual in the Group.
P. Approve, Grant.
T. authority, autocratic government, committee rule, concentration of power, consumer agency, hierarchical authority, limit, majority rule, neutralize, prevent, subjugate.

CONVINCE
S. Getting Along with Others; Personal Pride.
P. Force.
T. analogical, consider, explain, give opinion, inform, make apparent, point out, show.

COOPERATE
S. Family Loyalty; Getting Along with Others; Individual in the Group; Time Balanced with Courtesy.
P. Agree, Approve, Promise.
T. agree, approve, assure, back up, be in harmony, bilateral, concur, give in exchange, negotiate, promise, submit.

CORRESPOND
S. Age; Getting Along with Others; Male/Female Roles.
P. Agree, Approve.
T. agree, approve, back up, balance, be in harmony, bilateral, committee rule, concur, cooperate, equal rights, give in exchange, partner.

CUT OFF RELATIONS
S. Getting Along with Others.
P. Reduce Relationship, Reject.
T. abandon, break, bring down, cancel, decrease, destroy, fire, give up, ignore, negate, neutralize, nullify, suspend, turn away, withhold.

DECREASE
P. Reduce Relationship, Reject.
T. Break, bring down, destroy, give up, ignore, negate, neutralize, nullify, suspend, withhold.

DEMAND
S. Getting Along with Others.
P. Force, Request.
T. ask for, blackmail, command, compel, dominate, impose, insist, necessitate, request, require, want.

DEMOCRATIC LEADERSHIP
S. Individual in the Group; Male/Female Roles; National Pride and Loyalty; Social Levels.
P. Consult.
T. administration, bureaucracy, civil code, civil liberty, civil rights, concentration of power, equal rights, freedom, govern, justice, majority rule, minority rights, open society, property rights, right to work, suffrage.

DENOUNCE
S. Getting Along with Others; Personal Pride.
P. Accuse, Protest, Reject, Threaten.
T. argue, be contradictory, blame, charge, complain, condemn, fire, object to, oppose, protest, reject, reproach, write criticism.

DENY
S. Family Loyalty; Personal Pride; Time Balanced with Courtesy.
P. Deny, Reject.
T. abandon, confront, contradict, disagree, ignore, oppose, overlook, reject, violate, withhold.

DEPORT
P. Expel, Force.
T. abandon, bring down, charge, cut off relations, deprive, dismiss, fire, impose, punish.

DEPRIVE
P. Expel, Force.
T. arrest, break, cancel, confiscate, deny, deport, discrimination, fire, force, limit, lose, negate, reject, retract, subjugate, take, withhold.

DESCRIBE
P. Comment, Demonstrate.
T. converse, discussion, display, explain, give example, inform, make apparent, point out, show, suggest, talk, write commentary.

DESIRE
S. Family Loyalty; Getting Along with Others.
P. Demand
T. ask for, claim, demand, want.

DESTROY

S. Concern for Others; Personal Pride.
P. Expel.
T. abandon, blackmail, break, bring down, denounce, deport, deprive, fire, punish, subjugate, throw away, violate, withhold.

DICTATORSHIP

S. "*Ensha-allah*" Attitude; Individual in the Group; National Pride and Loyalty.
P. Force, Seize.
T. authority, autocratic government, censorship, civil liberty, compel, concentration of power, control, dominate, Fascism, impose, law enforcement, Marxism, military power, propaganda, property rights, religious persecution, security forces, subjugate, take possession of.

DISAGREE

S. Family Loyalty; Getting Along with Others; Individual in the Group; Islamic Influence, Personal Pride.
P. Comment, Deny, Protest, Reject, Threaten.
T. argue, challenge, contradict, denounce, discussion, exchange ideas, give opinion, object to, oppose, protest, reject, reproach, write criticism.

DISCIPLINE

S. Personal Pride.
P. Deny, Force.
T. authority, compel, control, force, organize, self-sufficiency, subjugate, value system.

DISCRIMINATION

S. Age; Individual in the Group; Male/Female Roles; Social Levels.
P. Reject.
T. civil rights, deprive, equal rights, freedom, hierarchical authority, justice, minority rights, poverty, religious persecution, social class, subjugate, traditional society, withhold.

DISCUSSION

S. Family Loyalty; Getting Along with Others; Islamic Influence.
P. Comment, Consult, Propose, Request.
T. advise, clarify, confer, converse, describe, disagree, exchange ideas, explain, express, give opinion, inform, negotiate, persuade, point out, propose, remark, say, suggest, talk.

DISMISS

S. Islamic Influence.
P. Deny, Expel, Reject.
T. deny, deport, deprive, expel, fire, reject, turn away.

EMOTION

T. argue, be pleasing, desire, dramatic, humor, like, make happy, patriotism, please, scare, sentiment, sympathetic.

ENCOURAGE

S. "*Ensha-allah*" Attitude; Family Loyalty.
P. Approve, Reward.
T. approve, compliment, give advice, make happy, please, reward, sympathetic.

ENDORSE

S. Family Loyalty.
P. Agree, Approve.
T. accept, agree, approve, assure, be in harmony, grant, like, praise, recommend, sign.

ENGAGE

S. Family Loyalty; Islamic Influence; Personal Pride.
P. Agree, Promise, Propose.
T. agree, give in exchange, make sure, negotiate, promise, propose, take oath.

ENTER

T. admit, negotiate, promise, take possession of, violate.

ENTRAP

P. Force, Reduce Relationship, Seize.
T. arrest, blackmail, capture, claim, confiscate, deprive, force, get, obtain, take possession of.

ENVIRONMENTAL

S. "*Ensha-allah*" Attitude.
T. activist, consumer agency, ecology, historical value, materialism, progress, property rights, protest, technical aid, throw away.

EQUAL RIGHTS

S. "*Ensha-allah*" Attitude; Male/Female Roles.
P. Demonstrate, Deny.
T. activist, anarchy, civil code, civil liberty, civil rights, discrimination, human dignity, justice, majority rule, minority rights, open society, religious persecution, suffrage.

ETHICS

S. Concern for Others; Family Loyalty; Getting Along with Others.
T. be in harmony, consumer agency, human dignity, sympathetic, take oath, value system, virtuous.

EXCHANGE IDEAS

S. Family Loyalty; Individual in the Group.
P. Comment, Consult, Propose.
T. committee, confer, consider, converse, discussion, express, inform, point out, propose, remark, say, suggest, talk.

EXHIBIT

P. Demonstrate.
T. display, make apparent, make someone conscious, present, show.

EXPANSIONISM

S. National Pride and Loyalty.
P. Force
T. aggression, colonialism, Fascism, imperialism, Marxism.

EXPECT

S. "*Ensha-allah*" Attitude.
P. Demand, Request.
T. claim, demand, intend, have in mind, request.

EXPERIMENT
P. Demonstrate.
T. consider, give opinion, innovation, perceive, point out, show, suggest, technical aid, test.

EXPERT
S. National Pride and Loyalty; Social Levels.
T. authority, commission,elite behavior, experiment, intelligentsia, official, progress, social class, technical aid.

EXPLAIN
P. Comment, Demonstrate.
T. converse, describe, discussion, display, express, give opinion, inform, make apparent, point out, present, remark, say, show, talk.

EXPRESS
S. Comment, Demonstrate.
T. converse, describe, discussion, display, explain, give opinion, inform, present, remark, say, talk.

EXTRAVAGANT
S. Social Levels.
P. Reward.
T. affluence, capitalism, fortune, luxury, materialism, reward, social class.

EXTREMISM
T. anarchy, individual, opinion.

FASCISM
S. National Pride and Loyalty.
P. Force.
T. autocratic government, censorship, compel, dictatorship, discrimination, force, freedom, justice, religious persecution, subjugate.

FATALISM
S. "*Ensha-allah*" Attitude; Islamic Influence.
T. accept, concur, control, force, leave no alternative, limit, negate, pacifism, submit.

FILE
T. arrange, order, organize, put in order, record.

FIND FAULT WITH
S. Family Loyalty; Getting Along with Others; Personal Pride.
P. Accuse, Protest, Reduce Relationship, Reject.
T. accuse, blame, charge, complain, condemn, denounce, incriminate, object to, oppose, protest, reject, reproach, scold, turn away.

FIRE
P. Expel, Reject.
T. bring down, deport, dismiss, give up, negate, reject.

FORCE
S. "*Ensha-allah*" Attitude.
P. Demand, Force, Seize.
T. arrest, capture, compel, control, demand, dictatorship, dominate, impose, insist, make sure, order, refuse, subjugate.

FOREIGN AID
S. National Pride and Loyalty
T. colonialism, international alliance, self-sufficiency, technical aid, technological welfare.

FORTUNE
S. "*Ensha-allah*" Attitude; Social Levels.
P. Reward.
T. affluence, luxury, materialism, reward, social class.

FREEDOM
S. National Pride and Loyalty.
T. civil liberty, open society, set free.

GET
S. "*Ensha-allah*" Attitude.
P. Seize.
T. accept, obtain, take, take possession of.

GIVE
S. Concern for Others; Family Loyalty.
P. Grant, Reward.
T. confer, donate, give present, grant, present.

GIVE ADVICE
S. Age; Concern for Others; Family Loyalty.
P. Comment, Propose,Warn.
T. advise, converse, discussion, give opinion, remark, say, suggest, talk, warn.

GIVE AN EXAMPLE
P. Demonstrate.
T. display, explain, inform, make apparent, point out, present, remark, say, show.

GIVE AN OPINION
S. Family Loyalty.
P. Comment, Propose.
T. clarify, converse, discussion, explain, express, inform, opinion, point out, present, remark, say, talk.

GIVE IN EXCHANGE
P. Grant, Reward.
T. bargaining, bilateral, engage, exchange ideas, grant, negotiate, technical aid.

GIVE LEAVE
S. "*Ensha-allah*" Attitude.
P. Grant, Yield.
T. accept, agree, approve, concur, confer, grant, license, permit.

GIVE PRESENT
P. Grant, Reward.
T. confer, donate, grant, reward.

GIVE UP
S. "*Ensha-allah*" Attitude.
P. Reduce Relationship, Yield.
T. abandon, break, collapse, fatalism, negate, nullify, submit, supplicate.

GOAL SETTING
S. "*Ensha-allah*" Attitude.
T. fatalism, freedom, have in mind, identity crisis, organize, plan, propose, rural policy, seek, self-sufficiency.

GOVERN
S. National Pride and Loyalty
P. Demand, Force, Seize.
T. administration, authority, autocratic government, bureaucracy, civil code, concentration of power, demand, democratic leadership, dictatorship, dominate, Fascism, force, justice, law enforcement, legal, legislation, local government, majority rule, Marxism, military policy, official, patriotism, propaganda, public, rural policy, security forces, suffrage, technical aid, technological warfare.

GRANT
P. Grant, Reward.
T. confer, donate, give, give present, permit, present, reward.

HAVE IN MIND
S. "*Enaha-allah*" Attitude.
P. Propose.
T. consider, imagine, know, plan, speculate, think.

HIERARCHICAL AUTHORITY
S. Family Loyalty; Male/Female Roles.
P. Demand.
T. authority, concentration of power, dominate, identity crisis, self-sufficiency, traditional society.

HINT
S. Personal Pride.
T. imply, suggest.

HISTORICAL VALUE
S. Calendars and Special Dates; National Pride and Loyalty.
T. acculturation, environmental, mythology, patriotism, religious persecution, traditional society, worship.

HOLD BACK
P. Force, Seize.
T. arrest, censorship, civil liberty, civil rights, compel, deprive, equal rights, prevent, reduce, suspend.

HUMAN DIGNITY
S. Individual in the Group; Male/Female Roles; Personal Pride; Social Levels.
T. affluence, civil liberty, civil rights, elite behavior, fortune, intelligentsia, individual, minority rights, social class, value system.

HUMANE
S. Concern for Others.
T. give, human dignity, sympathetic.

HUMANITARIANISM
S. Concern for Others.
T. give, human dignity, sympathetic, welfare society.

HUMOR
S. Getting Along with Others.
P. Comment.
T. be pleasing, emotion, make happy, say, sentiment, talk.

IDENTITY CRISIS
S. "*Enaha-allah*" Attitude; Family Loyalty; Male/Female Roles; Social Levels.
T. acculturation, civil liberty, equal rights, freedom, hierarchical authority, human dignity, individual, liberalism, modern, open society, progress, social class, Third World, traditional society.

IGNORE
S. Personal Pride.
P. Deny, Reject.
T. break, deny, deprive, negate, nullify, overlook, reject, turn away, withhold.

IMAGINE
T. consider, have in mind, speculate, think.

IMPERIALISM
S. National Pride and Loyalty.
P. Seize.
T. aggression, colonialism, control, expansionism.

IMPLY
P. Comment.
T. express, hint, suggest.

IMPOSE
S. Individual in the Group; Time Balanced with Courtesy.
P. Demand, Force.
T. aggression, authority, civil liberty, command, control, demand, dominate, force, insist, limit, nullify, order, prevent, subjugate.

INCRIMINATE
S. Getting Along with Others; Personal Pride.
P. Accuse, Threaten.
T. accuse, bring down, charge, condemn, denounce, find fault with, reproach, scold, write criticism.

INDIVIDUAL
S. Concern for Others; Family Loyalty.
T. human dignity, identify crisis, separate.

INFORM
P. Comment.
T. converse, describe, discussion, explain, express, give opinion, give example, point out, remark, say, suggest, talk.

INNOVATION
S. "*Enaha-allah*" Attitude; National Pride and Loyalty; Personal Pride.
T. acculturation, modern, progress.

INQUIRE
S. Family Loyalty
P. Consult.
T. ask for, converse, express, petition, plead, request, request permission.

INSIST
S. "*Ensha-allah*" Attitude.
P. Demand, Force.
T. compel, demand, force, make sure, require.

INTELLIGENTSIA
S. Social Levels.
T. elite behavior, social class.

INTEND
S. "*Ensha-allah*" Attitude.
P. Propose.
T. claim, demand, expect, have in mind, propose.

INTERNATIONAL ALLIANCE
S. National Pride and Loyalty.
T. bilateral, foreign aid, technical aid, technological warfare.

JUSTICE
S. Concern for Others; "*Ensha-allah*" Attitude; Social Levels.
T. authority, civil code, civil liberty, civil rights, concentration of power, equal rights, freedom, human dignity, law enforcement, social levels.

JUSTIFICATION
S. "*Ensha-allah*" Attitude.
T. back up, clarify, desire, explain, understand.

KNOW
P. Consult.
T. accept, convince, make sure, understand.

LABOR POLICY
T. control, right to work.

LAW ENFORCEMENT
S. "*Ensha-allah*" Attitude; Social Levels.
T. authority, civil code, control govern, justice, legal, local government, official, security forces.

LEAVE NO ALTERNATIVE
S. "*Ensha-allah*" Attitude.
P. Force.
T. absolutely, fatalism, force, insist, make sure.

LEGAL
P. Force.
T. authority, civil code, ethics, justice, official.

LEGISLATION
T. authority, civil code, govern, justice, legal, official.

LEGITIMACY
T. authority, civil code, justice, legal, official.

LIBERALISM
S. "*Ensha-allah*" Attitude.
T. civil rights, desire, freedom.

LICENSE
T. confer, control, give leave, limit, permit.

LIKE
S. Getting Along with Others.
P. Approve.
T. approve, attract, be pleasing, desire, make happy, please.

LIMIT
P. Deny.
T. control, hold back, nullify.

LOCAL GOVERNMENT
S. National Pride and Loyalty.
T. bureaucratic, concentration of power, govern.

LOSE
S. Personal Pride.
P. Yield.
T. break, bring down, collapse, deprive, give up, negate, reject, submit.

LUXURY
S. Social Levels.
T. affluence, extravagance, materialism, nobility, reward, social class.

MAJORITY RULE
S. National Pride and Loyalty.
P. Force.
T. authority, civil code, concentration of power, suffrage.

MAKE APPARENT
P. Demonstrate.
T. display, explain, inform, point out, show.

MAKE CERTAIN
P. Demonstrate.
T. assure, insist, make sure, promise, reinforce.

MAKE HAPPY
S. "*Ensha-allah*" Attitude.
P. Reward.
T. be pleasing, give present, like, please, praise, reward.

MAKE IMPOSSIBLE
S. "*Ensha-allah*" Attitude.
P. Threaten.
T. abandon, cancel, give up, hold back, negate, nullify, prevent.

MAKE SOMEONE CONSCIOUS
P. Warn.
T. display, exhibit, inform, point out, show.

MAKE SURE
P. Force, Seize.
T. assure, make certain, insist, promise, reinforce.

MARXISM
S. National Pride and Loyalty.
P. Force, Seize.
T. aggression, authority, capture, compel, control, dictatorship, propaganda, security forces.

MATERIALISM
S. Social Levels.
T. affluence, extravagance, luxury, social class.

METHODOLOGY
T. Technical aid.

MIDDLE CLASS
S. Social Levels.
T. majority rule, open society, social class.

MILITARY POLICY
S. National Pride and Loyalty.
P. Force, Seize.
T. aggression, arrest, authority, command, concentration of power, control, dictatorship, force, law enforcement, security forces, technological warfare.

MINORITY RIGHTS
S. "*Ensha-allah*" Attitude; Male/Female Roles; Social Levels.
T. activist, anarchy, civil rights, concentration of power, discrimination, equal rights, human dignity, justice, religious persecution, social class, suffrage.

MODERN
S. "*Ensha-allah*" Attitude; Social Levels.
T. acculturation, affluence, innovation, open society, social class.

MYTHOLOGY
S. Calendars and Special Dates; National Pride and Loyalty.
T. imagine, historical value, traditional society.

NECESSITATE
P. Demand.
T. compel, demand, expect, force, insist, make sure, require.

NEED
P. Demand.
T. demand, require.

NEGATE
P. Deny.
T. cancel, deny, nullify.

NEGOTIATE
S. Getting Along with Others.
P. Consult.
T. agree, bargaining, bilateral, discussion, exchange ideas, give opinion, give in exchange, international alliance, suggest, talk.

NEUTRALIZE
P. Reduce Relationship.
T. bring down, collapse, destroy, give up, ignore, make impossible, nullify, prevent, reduce, retract, suspend, turn away.

NOBILITY
S. Social Levels.
T. authority, elite behavior, intelligentsia, luxury, social class.

NOTIFY
P. Warn.
T. advise, announce, express, inform, say, warn.

NOTICE
P. Consult.
T. perceive, point out.

NOMINATE
P. Propose.
T. assign, express, present, propose, submit.

NULLIFY
T. abandon, break, bring down, cancel, collapse, destroy, ignore, make impossible, neutralize, prevent, retract, suspend, turn away.

OBJECT (TO)
S. "*Ensha-allah*" Attitude.
P. Protest.
T. be contradictory, complain, condemn, contradict, denounce, disagree, find fault with, oppose, protest, resist.

OBTAIN
P. Seize.
T. capture, confiscate, get, take possession.

OFFICIAL
T. administration, authority, bureaucracy, control, law enforcement, hierarchical authority, social class.

OPEN SOCIETY
S. Social Levels.
T. civil liberty, equal rights, freedom, individual, social class.

OPINION
T. have in mind, sentiment, think.

OPPOSE
P. Deny, Protest.
T. challenge, denounce, deny, disagree, find fault with, protest, reject, turn away.

ORDER (a)
P. Force.
T. control, discipline, force, organize, put in order.

ORDER (b)
T. authority, command.

ORGANIZE
S. "*Ensha-allah*" Attitude.
P. Demand.
T. arrange, negotiate, order, put in order.

OVERLOOK
P. Deny.
T. deny, deprive, nullify, reject.

PACIFISM
S. "*Ensha-allah*" Attitude.
P. Deny, Reject, Yield.
T. abandon, cut off relations, deny, fatalism, give up, ignore, nullify, oppose, turn away.

PARTNER
S. Family Loyalty; Getting Along with Others; Individual in the Group; Male/Female Roles.
T. bilateral, cooperate, international alliance.

PATRIOTISM
S. Individual in the Group; National Pride and Loyalty.
T. historical value, traditional society.

PERCEIVE
S. Getting Along with Others.
T. clarify, consider, convince, give example, imagine, know, make apparent, point out, present, show, think, understand.

PERMIT
S. "*Ensha-allah*" Attitude; Social Levels.
P. Approve, Grant.
T. license, overlook.

PERSUADE
S. "*Ensha-allah*" Attitude; Family Loyalty; Individual in the Group.
P. Consult, Propose, Request.
T. advise, argue, consider, convince, discussion, encourage, exchange ideas, explain, give advice, give opinion, make someone conscious, negotiate, plead, point out, propose, prove, show, talk.

PETITION
S. Individual in the Group; Islamic Influence; Personal Pride.
P. Grant, Request.
T. ask for, plead, request, supplicate.

PLAN
S. "*Ensha-allah*" Attitude; Time Balanced with Courtesy.
P. Agree, Promise, Propose.
T. arrange, consider, goal setting, intend, organize.

PLEAD
P. Grant, Request.
T. argue, ask for, legal, petition, request.

PLEASE
S. Getting Along with Others.
P. Agree, Approve.
T. agree, approve, attract, be pleasing, desire, like, make happy.

POINT OUT
P. Warn.
T. clarify, describe, exhibit, inform, make apparent, show.

POSTPONE
S. Getting Along with Others.
P. Deny, Reject.

POVERTY
S. Concern for Others; Social Levels.
T. human dignity, humanitarianism, materialism, open society.

PRAISE
S. Islamic Influence; National Pride and Loyalty; Personal Pride.
P. Approve, Agree, Reward.
T. be pleasing, compliment, endorse, give opinion, worship.

PRESENT
S. National Pride and Loyalty.
T. Give, give in exchange, give present, grant, propose.

PRESS
S. National Pride and Loyalty.
P. Comment.
T. censorship, civil liberty, propaganda, write commentary, write criticism.

PREVENT
P. Deny, Force, Seize.
T. control, limit, nullify, postpone.

PROGRESS
S. National Pride and Loyalty.
T. modern, innovation, traditional society.

PROMISE
S. "*Ensha-allah*" Attitude.
P. Agree.
T. absolutely, agree, assure, grant, intend, make certain, reinforce, take oath, vow.

PROPAGANDA
S. Getting Along with Others, National Pride and Loyalty.
P. Agree, Propose.
T. censorship, civil rights, confiscate, historical value, legal, legislation, legitimacy, press, public.

PROPERTY RIGHTS
S. Social Levels.
P. Seize.
T. civil code, colonialism, confiscate, environmental, freedom, hierarchical authority, justice, legislation, legitimacy, minority rights, open society, religious persecution, social class.

PROPOSE
S. Personal Pride.
P. Consult, Propose.
T. consider, explain, recommend, show.

PROTECT
S. Family Loyalty; Personal Pride.
P. Force, Threaten.
T. military policies, security forces.

PROTEST
S. Individual in the Group; National Pride and Loyalty.
P. Demonstrate, Protest.
T. activist, argue, challenge, complain, confront, denounce, disagree, find fault with, object to, oppose, reject, warn.

PROVE
- S. "*Ensha-allah*" Attitude.
- P. Agree, Demonstrate.
- T. absolutely, accuracy, analogical, fatalism, justification, legitimacy, methodology, modern, traditional values.

PUBLIC
- S. Family Loyalty; Individual in the Group; National Pride and Loyalty.
- T. civil liberty, compulsory education, consumer agency, equal rights, human dignity, individual, open society, social class.

PUNISH
- S. "*Ensha-allah*" Attitude.
- P. Expel, Force.
- T. discipline, justice, reproach, scold.

PUT IN ORDER
- S. Personal Pride.
- P. Demand, Force.
- T. arrange, control, limit, order.

RECOGNIZE
- S. National Pride and Loyalty.
- P. Agree, Approve.
- T. admit, agree, approve, confess, grant, know, perceive, point out.

RECOMMEND
- S. Getting Along with Others.
- P. Approve, Consult, Propose, Warn.
- T. advise, endorse, give opinion, praise, submit, suggest.

RECORD
- S. Getting Along with Others.
- T. file, put in order, write commentary, write criticism.

REDUCE
- S. Getting Along with Others.
- P. Expel, Reduce Relationship, Reject.
- T. bargaining, bring down, cut off relations, decrease, give up, hold back, ignore, limit, neutralize, postpone, suspend, withhold.

REFUSE
- S. Getting Along with Others, Personal Pride.
- P. Deny, Reject.
- T. challenge, deny, disagree, make impossible, negate, object to, prevent, protest, reject, turn away.

REINFORCE
- P. Grant
- T. assure, back up, make certain, make sure, put in order, understand.

REJECT
- S. National Pride and Loyalty; Personal Pride.
- P. Reject.
- T. abandon, cancel, contradict, denounce, find fault with, negate, nullify, refuse, turn away, withhold.

RELIGIOUS PERSECUTION
- S. Islamic Influence; Social Levels.
- T. discrimination, historical value, social class, traditional society.

REMARK
- S. Getting Along with Others; Personal Pride.
- P. Comment, Consult, Propose.
- T. argument, contradict, discussion, express, give opinion, point out, say, suggest, talk.

REMIND
- S. National Pride and Loyalty; Personal Pride.
- P. Comment, warn.
- T. announce, ask for, hint, make someone conscious, notify, point out.

REQUEST
- S. Age; Getting Along with Others, Personal Pride.
- P. Demand, Request.
- T. ask for, demand, petition, plead, seek.

REQUEST PERMISSION
- S. Age; Getting Along with Others; Personal Pride.
- P. Demand, Request.
- T. ask for, petition, request, seek.

REPROACH
- S. Age; Getting Along with Others; Personal Pride.
- P. Accuse, Protest.
- T. accuse, blame, denounce, scold, write criticism.

REQUIRE
- P. Demand.
- T. demand, need, request, seek, want.

RESIST
- S. Family Loyalty.
- P. Deny, Protest, Threaten.
- T. activist, challenge, confront, deny, disagree, find fault with, hold back, object to, oppose, protest, turn away.

RETRACT
- P. Deny, Yield.
- T. abandon, apologize, cancel, cut off relations, deny, give up, nullify.

REWARD
- S. Getting Along with Others
- P. Approve, Grant, Reward.
- T. approve, bonus, give present, grant, make happy, please, praise.

RIGHT TO WORK
- S. Age; "*Ensha-allah*" Attitude; Family Loyalty; Social Levels.
- T. labor policy, materialism.

ROB
- P. Force, Seize.
- T. blackmail, confiscate, force, get, take possession of.

RURAL POLICY
S. National Pride and Loyalty.
T. modern, progress.

SAY
S. Getting Along with Others.
P. Comment, Propose.
T. comment, converse, discussion, explain, give opinion, inform, remark, talk.

SCARE
P. Threaten, Warn.
T. warn.

SCOLD
S. Age; Getting Along with Others; Personal Pride.
P. Accuse, Comment.
T. accuse, blame, denounce, reproach, write criticism.

SECURITY FORCES
S. Individual in the Group; National Pride and Loyalty; Social Levels.
P. Force, Protest, Seize.
T. anarchy, control, dictatorship, force, protest.

SEEK
T. ask for, challenge, desire, goal setting, inquire, need, petition, request, want.

SELF-SUFFICIENCY
S. Family Loyalty; Individual in the Group; Social Levels.
T. freedom, goal setting, human dignity, humanitarianism, value system, welfare society.

SEND
S. Individual in the Group.
T. announce, deport, notify, set free.

SENTIMENT
S. Family Loyalty.
T. emotion, have in mind, historical value, opinion, traditional society.

SERIOUS
S. Individual in the Group.
T. be careful.

SET FREE
S. "*Ensha-allah*" Attitude; Family Loyalty.
P. Grant.
T. give leave, give up, leave, license, permit, send.

SEPARATE
S. Family Loyalty.
P. Deny, Expel.
T. abandon, cancel, cut off relations, deny, deport, individual, leave, send.

SHOW
S. Getting Along with Others.
P. Demonstrate, Propose.
T. clarify, describe, display, exhibit, explain, extravagant, inform, notice, perceive, point out, prove, recognize, remind, submit, test, write commentary, write criticism.

SIGN
S. Getting Along with Others.
P. Agree, Approve, Promise.
T. approve, assure, contract law, endorse, legal, license, promise.

SOCIAL CLASS
S. Age "*Ensha-allah*" Attitude; Individual in the Group; Islamic Influence; Male/Female Roles; Personal Pride; Social Levels.
T. elite behavior, hierarchical authority, intelligentsia, law enforcement, middle class, minority rights, nobility, open society, poverty, religious persecution.

SOCIALIST
S. Family Loyalty; Individual in the Group; Islamic Influence; National Pride and Loyalty.
P. Demonstrate, Protest.
T. censorship, civil liberty, colonialism, extremism, imperialism, labor policy, Marxism, right to work, social class, Third World, welfare society.

SPARE
S. Getting Along with Others; Personal Pride.
P. Deny, Reject.
T. abandon, deny, hold back, reject, set free, suspend, turn away.

SPECULATE
S. "*Ensha-allah*" Attitude.
T. converse, describe, express, give opinion, have in mind, imagine, propose, think.

SUBMIT
S. "*Ensha-allah*" Attitude; Individual in the Group.
P. Force, Yield.
T. abandon, accept, admit, concentration of power, fatalism, give up, hierarchical authority, pacifism.

SUBJUGATE
S. Family Loyalty; Individual in the Group; Male/Female Roles; National Pride and Loyalty.
P. Force, Seize.
T. concentration of power, fatalism, force, give up, hierarchical authority, limit, pacifism.

SUFFRAGE
S. Individual in the Group; Male/Female Roles; National Pride and Loyalty.
T. concentration of power, democratic leadership, legislation, majority rule.

SUGGEST
S. Getting Along with Others; Personal Pride.
P. Comment, Propose.
T. advise, give advice, notify, warn.

SUPPLICATE
S. "*Ensha-allah*" Attitude; Getting Along with Others.
P. Grant, Propose, Request.
T. beg, petition, plead.

SUSPEND
S. Getting Along with Others.
P. Expel, Reduce Relationship.
T. cancel, cut off relations, dismiss, give up, negate, neutralize, postpone.

SYMPATHETIC
S. Concern for Others; Family Loyalty; Getting Along with Others.
T. dramatic, emotion, humane, humanitarianism, traditional society, virtuous.

TAKE
S. Individual in the Group.
P. Seize.
T. accept, get, obtain, take possession of.

TAKE AN OATH
S. "*Ensha-allah*" Attitude.
P. Promise.
T. agree, assure, intend, make certain, make sure, promise, vow.

TAKE POSSESION OF
S. Individual in the Group; National Pride and Loyalty.
P. Seize
T. get, obtain, take.

TALK
S. Getting Along with Others.
P. Comment, Consult.
T. converse, discussion, express, give opinion, remark, say.

TAX
S. National Pride and Loyalty.
T. legal, legitimacy.

TECHNICAL AID
S. "*Ensha-allah*" Attitude; National Pride and Loyalty.
P. Consult.
T. foreign aid, modern, progress, traditional society.

TECHNOLOGICAL WARFARE
S. National Pride and Loyalty; Personal Pride.
T. aggression, Marxism, pacifism, security forces, Third World.

TEST
S. National Pride and Loyalty.
P. Demonstrate
T. exhibit, make apparent, methodology, show.

THINK
S. Age; Individual in the Group.
T. analogical, opinion, sentiment.

THIRD WORLD
S. National Pride and Loyalty; Social Levels.
T. colonialism, foreign aid, historical value, international alliance, methodology, progress, propaganda, security forces, technical aid.

THROW AWAY
P. Expel, Reject.
T. destroy, negate, nullify.

TRADITIONAL SOCIETY
S. All Social Themes.
T. accept, dominate, fatalism, hierarchical authority, historical value, patriotism, social class, value system, worship.

TREASON
S. Individual in the Group; National Pride and Loyalty.
P. Expel.
T. activist, civil liberty, deport, turn away.

TURN AWAY
S. Getting Along with Others.
P. Reject.
T. abandon, cancel, deport, nullify, reject.

UNDERSTAND
S. Getting Along with Others.
P. Accuse, Comment, Deny.
T. clarify, know, make apparent, perceive.

VALUE SYSTEM
S. Family Loyalty; Islamic Influence, National Pride and Loyalty.
T. patriotism, progress, self-sufficiency, traditional society.

VIOLATE
S. Individual in the Group.
P. Expel, Force.
T. blackmail, entrap, force, negate, subjugate.

VIRTUOUS
S. Concern for Others; Islamic Influence; Male/Female Roles; Personal Pride.
P. Approve.
T. approve, sympathetic, value system.

VOW
S. Getting Along with Others; Islamic Influence.
P. Promise, Warn.
T. agree, intend, make sure, promise, take oath.

VULGAR
S. Getting Along with Others; Personal Pride.
P. Accuse.
T. accuse, human dignity, value system.

WANT
S. "*Ensha-allah*" Attitude; National Pride and Loyalty.
P. Demand, Request.
T. demand, need, request, require, seek.

WARN:
S. Getting Along with Others.
P. Threaten, Warn.
T. advise, inform, notify, vow.

WELFARE SOCIETY
S. Islamic Influence; National Pride and Loyalty.
T. humanitarianism, public, self-sufficiency.

WITHHOLD
S. Individual in the Group.
P. Deny, Reject.
T. arrest, civil liberty, deny, deprive, prevent, suspend.

WRITE COMMENTARY
S. Getting Along with Others.
P. Comment.
T. censorship, press.

WRITE CRITICISM
S. Getting Along with Others.
P. Accuse, Comment.
T. accuse, censorship, complain, denounce, incriminate, press, propaganda.

WORSHIP
S. Islamic Influence; National Pride and Loyalty.
P. Approve.
T. historical value, traditional society.

Readings and Resources

The following partially annotated bibliography of more than eighty titles cites the printed sources for definitions, information, and observations and the evidence for conclusions presented in the foregoing *Social Themes*, *Political Themes*, and *Thesaurus* sections of these materials.

The bibliography also includes many titles not necessarily used in the Themes and Thesaurus sections, but which items obviously serve to complement issues and views raised in those sections. In other words, the bibliographical material, much of it deliberately shorter and more recent essays, serves, as does the Themes sections, as orientation and sensitization, for which reason some items most pertinent to the Themes and Thesaurus sections are annotated.

Finally, the bibliography cites titles that can serve as starting points in research, in various fields such as anthropology, architecture, art, crafts, education, geography, history, language, literature, music, politics, religion, and sociology, each of which fields offers its special testimony to the distinctiveness, variety, and vitality of Iranian culture.

Āl-e Ahmad, Jalāl. "What are Education and the University Accomplishing?" Tr. Michael C. Hillmann. *The School Principal*. Tr. John K. Newton. Minneapolis & Chicago: Bibliotheca Islamica, 1974. Pp. 13-18.

> A brief critical view of the influence of Western higher education on contemporary Iran by an important writer and social critic.

Arasteh, A. Reza with Josephine Arasteh. "Values Underlying the Social System." *Man and Society in Iran*. Leiden: Brill, 1970 (first published in 1964). Pp. 40-51.

Āryanpur, 'Abbās. With Jahān Shāh Sāleh. *The New Unabridged English-Persian Dictionary*. Tehran: Amir Kabir, 1963-1965.

> The standard English-Persian dictionary which has also been published in an abridged two-volume version.

Avery, Peter K. *Modern Iran*. 2nd ed. London: Benn, 1967.

> Intended for the general reader, this history of Iran covers the 19th and 20th centuries, from the Golestān Treaty in 1813 between Russia and Iran through the promulgation of the White Revolution in early 1963.

Baraheni, Reza. "Masculine History." *The Crowned Cannibals*. New York: Vintage Books, 1977. Pp. 19-84.

> A provocative view by an expatriate, dissident, Iran social critic of alleged male, imperial domination of the people of Iran.

Barth, Fredrik. *Nomads of South Persia: The Basseri Tribe of the Khamseh Confederacy*. New York: Humanities Press, 1964.

> The first book-length anthropological study in English of an Iranian tribal group.

Bayne, E.A. *Persian Kingship in Transition: Conversation with a Monarch Whose Office Is Traditional and Whose Goal is Modernization*. New York: American Universities Field Staff, 1968.

Beeman, William O. "Status, Style and Strategy in Iranian Interaction." *Anthropological Linguistics* 18 (1976): 305-322.

> A study of *ta'ārof* ("the active, ritualized realization of differential status in interaction"), which the author asserts is a most important tool in every day social relations and the factor more than any other "which gives social life in Iran its unique flavor compared to other oriental societies," this essay provides both situational examples of extra-linguistic patterns of hierarchy relations in Iran and examples of lexical substitution (as the sort of "stylistic" shifts in verbal interaction which can best be correlated with relative status variation in Iran) in interaction involving participants of unequal, non-intimate status. One important observation the author makes in the essay is that "the most common strategic principle in Iranian interpersonal interaction involves opting for a lower status for oneself in deference to another person"; this strategy is assumed to oblige one's interaction partner to grant favors and to practice *noblesse oblige* role expectations for persons of higher status, and concomitantly to relieve one of the responsibilities the higher status would imply.

________. "What is (Iranian) National Character?" A Sociolinguistic Approach." *Iranian Studies* 9 (1976): 22-48.

> In this discussion of certain "regularities of the communication system" in Iran, the author reexamines the following supposed

traits or aspects of Iranian national character: uncertainty, insecurity, cleverness, wiliness, haughtiness, submissiveness, mistrust, and emotionality, demonstrating that "the regularity one feels in national character is seen to be due not to necessarily uniform character or emotions, but rather to uniform codes of communication, behind which may be hidden a vast amount of individual attitudinal, emotional and personality differences.

Beny, Roloff. *Persia, Bridge of Turquoise.* Designed and photographed by Roloff Beny. Essay and anthology by Seyyed Hossein Nasr. Historical notes on the plates by Mitchell Crites. Boston: New York Graphic Society, 1975.

Easily the most lavish and romantic of the pictorial introductions to Iran.

Bill, James A. "Muhammad Reza Shah Pahlavi: The Reforming Leader." *The Middle East: Politics and Power.* Boston: Allyn and Bacon, 1974. Pp. 133-145.

Coercion, cooptation, and reform are three major directions or qualities of the Shah's leadership discussed in this essay.

__________. "The Plasticity of Informal Politics: The Case of Iran." *Middle East Journal* 27 (1973): 131-151.

__________. *The Politics of Iran: Groups, Classes, and Modernization.* Columbus, Ohio: Merrill, 1972.

Binder, Leonard. *Iran: Political Development in a Changing Society.* Berkeley and Los Angeles: University of California, 1964.

__________, ed. *The Study of the Middle East.* New York: John Wiley, 1976.

Divided into eleven chapters, (1) area studies, (2) Islamic religious traditions, (3) history, (4) anthropology, (5) Islamic art and archaeology, (6) political science, (7) philosophy, (8) linguistics, (9) literature, (10) sociology, and (11) economics, this is the standard survey of research on the Middle East. Important pertinent research on Iran is cited and evaluated in each chapter.

Cambridge History of Iran I (The Land of Iran). Ed. W.B. Fisher. London: Cambridge University, 1968.

A recent "compendium of information about Iran (physically speaking)," this volume treats physical geography, geology, geomorphology, origin of the Zagros defiles, climate, soils, hydrography, vegetation, mammals, zoogeographic analysis of the lizard fauna of Iran, ornithology, early man in Iran, geography of settlement, population, minerals, industrial activites, communications, transport, retail trade and services, agriculture, water use in north-east Iran, pastoralism, nomadism and the social anthropology of Iran, land reform in Iran, and the personality of Iran. Volumes 7 and 8 in the *Cambridge History of Iran*, not yet published, will treat "The Eighteenth Century to the Present" and "Bibliography," respectively.

Cammann, Schuyler V.R. "Symbolic Meanings in Oriental Rug Patterns: Parts 1, 2, 3." *Textile Museum Journal* 3, no. 3 (December, 1972): 5-54.

The first systematic and scholarly attempt to demonstrate that Persian carpet patterns have traditionally had much to say about the ideas and culture of their designers and users.

Chemers, Martin and Arlene G. *Iran Culture Assimilator.* Urbana, Illinois: University of Illinois, 1967.

Not commercially available, this cross-culture text presents situations and discussions not unlike those in the Themes section of this *Language Indicators* text.

Chubin, Shahram, and Sepehr Zabih. *The Foreign Relations of Iran: A Developing State in a Zone of Great-Power Conflict.* Berkeley: University of California, 1974.

Includes a lengthy comprehensive bibliography.

Cottam, Richard W. *Nationalism in Iran.* Pittsburgh: University of Pittsburgh, 1964.

Dashti, Ali. *In Search of Omar Khayyam.* Tr. L.P. Elwell-Sutton. London: George Allen & Unwin, 1971.

The historical figure of Khayyam, the many questions concerning the attribution of quatrains to him, and the fascination he has for people in Iran and abroad today are treated in this book.

Dehkhodā, Ali Akbar, *et al.* *Loghat'nāmeh.* Tehran: University of Tehran, 1946-1975.

The most important language reference work on the Persian language, this monolingual encyclopaedic compendium is an indispensable tool for the scholar and translator.

Enayat, Hamid. "The Politics of Iranology." *Iranian Studies* 6 (1973): 2-20.

In this article some of the shortcomings and biases of writing on Iran by non-Iranians are described.

Encyclopaedia Britannica, 15th ed. (1974). S.V. "Islam, History of," by John A. Williams.

An historical survey which presents the context of which the state religion of Iran, Twelver Shi'ism has been an important, yet minor, part.

Encyclopaedia of Islam: New Edition (1973). S.V. "Iran."

English, Paul W. *City and Village in Iran.* Madison: University of Wisconsin, 1966.

The pioneer work in the field of urban studies in Iran, this work focusses on the Kerman basin. More recently: V.F. Costello, *Kāshān: A City and Region of Iran* (London: Bowher, 1976), has used a similar approach in the study of the Kāshān area.

Ettinghausen, Richard. "An Introduction to Modern Persian Painting," *Iran Faces the Seventies.* Ed. Ehsan Yarshater. New York: Praeger, 1971. Pp. 341-348.

Ferdowsi. *The Epic of the Kings.* Tr. Reuben Levy. London: Rutledge & Kegan Paul, 1967.

This is the most handy translation of the *Shāhnāmeh*, the so-called national Iranian epic, which is still, almost a thousand years after its composition, an important part of Iranian culture.

Fitzgerald, Frances. "Giving the Shah Everything He Wants." *Harpers* 249, no. 1494 (November, 1974): 55-58, 60, 62, 67-68, 70, 72-74, 77-78, 80, 82.

Frye, Richard N. *Iran.* London: Allen & Unwin, 1960.

Graves, William. "Iran, Desert Miracle." Photographs by James P. Blair. *National Geographic* 147, no. 1 (January, 1975): 2-47.

Gray, Basil. *Persian Painting.* New York: Skira, 1977 (first published in 1961).

Ha'im, Solaymān. *The One-Volume Persian-English Dictionary.* Tehran: Beronkhim, 1969 (first published in 1953).

The handiest available Persian-English dictionary.

Hambly, Gavin. "Attitudes and Aspirations of the Contemporary Iranian Intellectual." *Roayl Central Asian Society Journal* 51 (1964): 127-140.

The reader will recognize that the figures and statistics in this essay are no longer reflections of contemporary conditions; but the description of the Iranian intellectual herein remains of interest.

Haas, William. "Persian Psychology." *Iran.* New York: Columbia University, 1946. Pp. 116-136.

A discussion of, among other issues, Persian adaptability, individualism, and aloofness.

Hedāyat, Sādeq. *The Blind Owl.* Tr. D.P. Costello. London: Calder, 1957; New York: Evergreen, 1969.

The most discussed and controversial piece of 20th century Persian literature, *The Blind Owl* has been recently subjected to a multi-faceted critical appraisal in *Hedayat's 'The Blind Owl' Forty Years After.* (Austin, Texas: University of Texas, 1978).

Hicks, Jim, and the Editors of Time-Life Books. *The Persians.* New York: Time-Life, 1975.

An illustrated introduction for the non-expert of the Achaemenid period (559-330 B.C.)

Hillmann, Michael C. "Furugh Farrokhzad: Modern Iranian Poet (1935-1967)." *Middle Eastern Muslim Women Speak.* Austin and London: University of Texas Press, 1977. Pp. 291-317.

In this biographical-critical introduction to the most important poetess in the 1,000-year history of Persian literature, Forugh's life and poetry are discussed in terms of their reflection of important aspects of women's changing status in contemporary Iran.

__________, comp. *Twentieth Century Persian Literature in Translation: A Bibliography.* Washington D.C.: Imperial Embassy of Iran, 1976. 20p.

A comprehensive listing of published translations of Persian short stories, novels, drama, and poetry updated in the bibliographical sections of *Major Voices in Contemporary Persian Literature* (Minneapolis & Chicago: Bibliotheca Islamica, 1978), this compilation attempts to draw attention to imaginative Persian literature in translation as rich sources of information about contemporary Iran and the most reliable mirror of the Iranian self-view, aspirations, values, and concerns.

__________. *Unity in the Ghazals of Hāfez.* Minneapolis & Chicago: Bibliotheca Islamica, 1976.

The first booklength study in English of Iran's most revered lyric poet, whose verse is still, six centuries later, very much a part of Iranian cultural life.

Hodge, Carleton T. "Some Aspects of Persian Style." *Language* 33 (1957): 355-369.

In this article, based on the "standard" spoken language of Tehran, the Persian language is divided into a formal style and an informal style, differing essentially in morpheme alternants. Also discussed are variations within the formal and informal styles: "quotative" and "normal" within the "formal" and "deliberate" and "colloquial" within the informal. Finally, four politeness levels in Persian are described: "familiar," "polite," "deferential," and "royal," with examples of morpheme substitution exhibiting the range of stylistic variation in this regard.

Hodgson, Marshall G.S. *The Venture of Islam.* 3 vols. Chicago: University of Chicago, 1974.

Iran Times.

Although outside of Iran, there are numerous groups, mostly dissident, which publish newsletters and journals on contemporary Iranian affairs, *Iran Times* is the only newspaper in North America offering both Persian and English summaries of events in Iran on a regular (weekly) basis. Of course, air editions of Iranian Persian newspapers are available; and *Khayyam International* and *Tehran Journal*, national English dailies, are also available outside of Iran. But these papers, and the Persian *Kayhān, Ettelā'āt, Rastākhees,* and *Āyandegān* are heavily censored.

Iranian Studies 1- (1968-).

Designed to serve as a medium for the publication of scholarly articles on Iranian culture: "society, literature, language, and history, as well as the social, economic, and political problems of Iran," *Iranian Studies* is the only English-language journal devoted exclusively to Iran.

Jandaghi, Ali (pseudonym). "The Present Situation in Iran." *Monthly Review* 25, no. 6 (November, 1973): 34-47.

In what begins as a review of Marvin Zonis' *The Political Elite of Iran* (1971), this article attempts to show that the insecurity, mistrust, individuality, and alienation commonly attributed to the upper classes in Iran are characteristics arising not from psychological factors but rather from "the present political reality in Iran," i.e., upper class "incomes, futures, and even lives are constantly and entirely dependent on the whims of a dynasty whose power bypasses them and rests heavily on a military base." Thus, according to the author, "they do not constitute a 'political elite,' as Marvin Zonis labels them, but rather a superficial, decorative elite...Being powerless, they manifest the normal symptoms of powerlessness. They are highly insecure, distrustful, fearful, alienated, cynical, and unable to make major decisions."

Jazayery, M. Ali. "Observations on Loanwords as an Index to Cultural Borrowings." *Studies in Language, Literature, and Culture of the Middle Ages and Later.* Ed. E. Bagby Atwood and Archibald A. Hill. Austin: University of Texas at Austin, 1969. Pp. 80-96.

> In this and the following three articles, descriptive linguistic reviews of important aspects of contemporary Persian are offered. Conclusions of a cultural or social sort are not, however, presented.

__________. "Observations on Stylistic Variation in Persian." *Actes du X^{e} Congres International des Linguistes* 3 (1970): 447-457.

__________. "Western Influence in Contemporary Persian: A General View." *Bulletin of the School of Oriental and African Studies* 29 (1966): 79-96.

__________. "Western Loan Words in Persian, with Reference to Westernization." *Islamic Culture* 30 (1966): 207-220; 31 (1967): 1-19.

Keddie, Nikki R. "The Iranian Power Structure and Social Change 1800-1969: An Overview." *International Journal of Middle East Studies* 2 (1971): 3-20.

__________. "Stratification, Social Control and Capitalism in Iranian Villages: Before and After Land Reform" *Rural Politics and Social Change in the Middle East.* Ed. Richard Antoun and Iliya Harik. Bloomington: Indiana University, 1972. Pp. 364-402.

The Koran Interpreted. Tr. A.J. Arberry. London: Oxford, 1964.

> The most readable of the many English translations of the *Koran.*

Lambton, A.K.S. *The Persian Land Reform, 1962-1966.* London: Clarendon, 1969.

Looney, Robert E. *The Economic Development of Iran: A Recent Survey with Projections to 1981.* New York: Praeger, 1973.

Massé, Henri. *Persian Beliefs and Customs.* New Haven: Human Relations Area Files, 1954.

Mo'in, Mohammad. *An Intermediate Persian Dictionary.* 6 vols. Tehran: Amir Kabir, 1963-1973.

> The standard monolingual dictionary of contemporary Persian.

Momeny, J.A., ed. *The Population of Iran.* Honolulu: East-West Population Institute, 1977.

> Demographic data and forecasts, family planning, fertility, migration, manpower, mortality, and urbanization are among the topics treated in the thirty-six papers comprising this volume.

Morier, James. *The Adventures of Hajji Baba of Ispahan.* London: Oxford, 1959 (first published in 1824).

> Among the numerous fictional and journalistic accounts of life in Iran by non-Iranians, Morier's 19th century novel remains the most popular, with many readers feeling that much of what it has to say about Iran and Iranians has relevance today.

Nirumand, Bahman. *Iran, the New Imperialism in Action.* Tr. Leonard Mins. New York: Monthly Review Press, 1969.

> Among the available studies of politics in Iran, e.g., Binder (1962), Cottam (1963), Zonis (1971), and Bill (1972), this is the only "radical," "anti-regime," Iranian-authored volume in English.

Pelly, Sir Lewis. *The Miracle Play of Husan and Husain.* 2 vols. Ed. Arthur N. Wollaston. Farnborough (Hants.): Gregg International, 1970 (first published in 1879).

Pope, Arthur Upham. *Persian Architecture: The Triumph of Form and Color.* New York: Braziller, 1965.

Savory, Roger M. "Some Reflections on Totalitarian Tendencies in the Safavid State." *Der Islam* 53 (1976): 66-109.

Tabātabā'i, M.H. *Shi'ite Islam.* Tr. Hossein Nasr. Albany: State University of New York, 1975.

> The only lengthy apologetic work on the state religion of Iran in English.

Welch, Anthony. *Shah 'Abbās and the Arts of Isfahan.* New York: Asia House Gallery, 1973.

Westwood, Andrew F. "Politics of Distrust in Iran." *Annals of the American Academy of Political and Social Sciences* 358 (1965): 123-135.

> A major point made in this article is that Iranian distrust of "the possession and exercise of power ...reflects the reality of recent and distant experience."

Wilber, Donald N. *Iran: Past and Present.* 8th edition. Princeton: Princeton University, 1976.

> Among the numerous introductions to Iran, *Iran: Past and Present* has been the most available and regularly revised and updated.

__________. "Language and Society: The Case of Iran." *Behavior Science Notes* 2, no. 1 (1967): 22-30.

> In this brief, suggestive article, characterized by its author as a "tentative approach to Iranian/Persian ethnolinguistics," patterns of social relationships are considered in light of features of the Persian language. The three chief aspects discussed are "formal courtesy," "a predilection for ambiguity and lack of definiteness," and "a hard-headed considered approach to the social scene," with *ta'ārof* expressions, lexical items with varied and broad denotations, and expressions showing "that the head, not the heart, governs Persian actions and reactions," providing evidence for the asserted cause-effect connection between "an enduring pattern of social relationships" and "the accommodation of Persian to these patterns of social behavior."

__________. *Riza Shah Pahlavi: The Resurrection and Reconstruction of Iran.* Hicksville, New York: Exposition, 1975.

Wulff, Hans E. *The Traditional Crafts of Persia.* Cambridge, Massachusetts: MIT, 1966.

Yarshater, Ehsan, ed. *Iran Faces the Seventies.* New York: Praeger, 1971.

Zabih, Sepehr. *The Communist Movement in Iran.* Berkeley: University of California, 1966.

Zonis, Ella. *Classical Persian Music: An Introduction.* Cambridge, Massachusetts: Harvard, 1973.

Zonis, Marvin. "The Political Elite of Iran: A Second Stratum?" *Political Elites and Political Development in the Middle East.* Ed. Frank Tachau. New York: John Wiley & Sons, 1975. Pp. 193-216.

__________. *The Political Elite in Iran.* Princeton: Princeton University, 1971.

J
J
J
J
J
J
J
J
J
J
J

JAPAN
Japanese

Introduction to Themes and Thesaurus

Translation and interpretation are, by their very nature, supposed to facilitate interlingual communication. They are supposed to make things easier — and they usually do so. The paradox is that in Japan, and in the case of the Japanese language, this is not necessarily, or even generally true. Translation and interpretation can make things more difficult; quite as easily as not, they can hinder communication.

This is perhaps one of the most important conclusions to be drawn from [a] survey of the sociolinguistic literature, and it is certainly one of the mose important cautions that we must learn to exercise in this field.

-- Miller, R. Andrew, Japanese Language in Contemporary Japan. Washington, D.C.: American Enterprise Institute for Public Policy Research, 1977. p. 99-100

INTRODUCTION: Just How Important Is Culture?

Many a wag has wondered: "Why is it that my job is so important when I want an extra day off, but so unimportant when I want a raise?"

In the same way, it seems that those who have been introduced to the influences of culture on messages feel that it is a very important factor, while those who have not tried objectively to look at their own and others' cultures tend to minimize that importance. Cultural influences on behavior are something that people don't normally spend a lot of time thinking about: the Japanese say that fish never think about water; people never think about their culture--until, of course, the fish finds himself on dry land, or the person finds himself among a people with a different culture.

It is no sin that people in the past have not looked objectively at the influences of their culture on their behavior and communication. Like the fish, what reason have they had to do so? And what tools were available to help? Almost none. With the bewildering complexity of international affairs, many people have found themselves "beached" like our fish of the above illustration, and wondering very seriously "what happened?" Some begin to suspect the influences of culture at this time, others do not--because most of what we understand as "culture" is implicit, like the punchline to a good joke: if you have to explain it, it's not funny any more. But next time the joke, or a similar one, comes up, everybody laughs and everybody's happy--if there is a next time.

The party telling the joke just assumes that his listener will "get it." But consider for a moment the vast and multifarious amount of experience required to "get it." What messages and interchanges have passed and pass every day between Japan and the United States the implications of which, if fully known, would astound our two nations! Yet often each of us assumes the other will just "get it." Maybe this is the biggest joke of all--except that so many times in the past it has proven to be so tragic.

The purpose of this report is to begin to explain some of the influences of culture on messages. It is written basically to help an American speaker of English better understand Japanese behavior as it relates to messages originating in Japanese language and culture. But, because it is in a format contrasting the cultures and languages of both the U.S. and Japan, much of what has been largely implicit for him in his own (American) culture will be made explicit . He can compare his own individual feelings and behavioral tendencies with those generalized for the American and Japanese cultures.

The report consists of three sections: the first (Social Themes [abbrev. "S" for refs.]) deals with the general ways that Japanese think and act; the second (Political Terms ["P"]) looks specifically at politically oriented concepts and their implications in the Japanese culture; the third section (Thesaurus ["T"]) focuses on terms in English and Japanese, contrasting the connotations of the Japanese term to Japanese people with the connotations of the translation of the Japanese term into English to an American. More detailed explanations of format, content, and methodological considerations are included in the introductions to each section.

Now for some nitty-gritty from others working in the field. The opinions quoted below are representative of many similar ones from both sides of the Pacific. They have been corroborated very basically by the findings of this report, but obviously much more extensive research must be done and applications implemented for the far ranging solutions to the problems broached to be realized.

E. Wight Bakke, Sterling Professor of Economics at Yale, notes in the preface of his book, *Revolutionary Democracy, Challenge and Testing in Japan:*

"When we Americans discuss these matters (political) among ourselves, we take much for granted. Particularly do we assume that when we use words like nation, state, government, autocracy, democracy, emperor, leader, law, representative, parliament, courts, bureaucracy, police, association, political party, citizen, subject, people, public, individualism, freedom, responsibility, equality, mobility enterprise, God, divinity, destiny, etc., each knows what the other means. There is some justification for that confidence for there is a core of meaning given to each of us by a common cultural tradition and historical experience. It is not only that we use the same language without the need for translation, but that the language itself is the symbolic reflection of that living heritage.

"That assumption cannot be made in verbal or written exchanges with those from an oriental country like Japan. In the effort to make communications genuine, one must constantly examine both his own and others' concepts and premises by asking, 'What is the real meaning given to these words by my or their culture and experience?'" (pp. v-vi)

The name of Donald Keene is familiar to even the casual reader of Japanese literature in English translation. He has been called "the formost modern interpreter of Japan to the Western world." In his book *Landscapes and Portraits, Appreciations of Japanese Culture,* he points out the necessity in the translator of an "acute sensitivity" to language and *context:*

"The chief requirement of a person who would translate from any foreign tongue into English is, I feel sure, a love for the English language and a sensitivity to its possibilities and limitations...Indeed, it is sometimes a challenge to the translator to choose which English equivalent of a given Japanese term best fits a particular context...For example, the Japanese words *kusukusu warau* can be rendered in English by such verbs as "giggle," "chuckle," "titter," and "snicker." The translator who always chose the same equivalent each time *kusukusu warau* appeared would have plenty of precendents on his side, but surely it makes a great difference in English what kind of person performs the mirthful act. One might test the translator with a matching exercise.

1. giggle ( ) Santa Claus
2. chuckle ( ) Joe the Juvenile Delinquent
3. titter ( ) Madame Butterfly
4. snicker ( ) Duchesse de Guermantes

It should be apparent from the cast of characters in the right-hand column that the choice of an inappropriate mode of laughing would be unfortunate. What makes it possible for the translator to hit on precisely the appropriate variety of laughter when translating *kusukusu warau* is, of course, his sensitivity to English. He will know without having to look it up in the dictionary that Santa Claus does not titter and that Madame Butterfly could never emit a chuckle.

"A translator's awareness of the overtones of English words must also keep him from setting off the wrong train of associations in the reader's mind." (pp. 322-5)

(In the above passage Keene very generously assumes that the translator understands the intricacies,such as those mentioned for English, of the original Japanese text!)

Finally, the eminent social-linguist Roy Andrew Miller, in his latest book, *The Japanese Language in Contemporary Japan*, asserts that an understanding of cultural influences on messages is essential, not only for the translator, but for all who would effectively use the translation:

"It is surely no exaggeration to say that, in any situation involving the translation or interpretation of Japanese into English, the sociolinguistic problems are not solved when the translation or interpretation is completed; they have only begun. A translation from Japanese is, in almost every instance, not a sociolinguistic entity that is able to stand on its own feet; it is not something that is linguistically self-sufficient and able to survive the wrench of isolation involved in separating it from its original text. It is a frail, extremely specialized linguistic organism, and as such it requires special care and attention if it is to survive--particularly if it is to survive to any useful prupose of effective communication, which is, after all, the ostensible goal of all translation and interpretation.

"...Translation must always go hand in hand with a full consideration of the background out of which the text being translated has grown. Translation without the assistance of commentary can be worse than no translation at all, because it can be the source of positive misunderstandings and direct crossing of linguistic purposes under the guise of facilitating communication.

"...Translation and interpretation are, by their very nature, supposed to facilitate interlingual communication. They are supposed to make things easier--and usually they do so. The paradox is that in Japan, and in the case of the Japanese language, this in not necessarily, or even generally, true. Translation and interpretation can make things more difficult; quite as easily as not, they can hinder communication. This is perhaps one of the most important conclusions to be drawn from this survey of the sociolinguistic literature, and it is certainly one of the most important cautions that we must learn to exercise in this field.

"...The user of the translation faces problems that are of equal magnitude with those encountered by the translator. He must use the translation with the same sensitivity to sociolinguistic concerns and the same attention to the overall sociolinguistic contexts of the culture that the translator has employed. It is well-known that translation and interpretation from Japanese into foreign languages, particularly into European languages whose structure differs so greatly from the structure of Japanese, is a task of formidable difficulties. What the present study has revealed is still another layer of difficulty that probably distinguishes Japanese translation from all other translation--the difficulty of using a translation... It is possible to utilize translation from Japanese, but the successful utilization of such translation is itself dependent upon a set of skills that are, in sum, no less involved and no less precise than those of the translator or interpreter himself.

"...The translator's work may be over when the translation is finished, but the work of true translation--the work of genuine interpretation, in the sense of valid cross-cultural communication--has at that point just begun. To continue it, and ideally to complete it, represents another, and an equally involved, task. This is a task that can only be approached with as much cultural caution and sociolinguistic sensitivity as we can possibly summon.

"Furthermore, this sensitivity must be exercized over a broad spectrum of issues, only a few of which have been discussed here. But these issues are problems of a quality and of a nature that may very well strike the observer who is unfamiliar with Japanese life and culture as unusual in the extreme. The work of the specialist is to identify these problems for the nonspecialist and thus gradually to make it possible for him to operate with increasing skill in this difficult and demanding field." (pp. 99-

In other words, to explain some of the punchlines.

JAPAN
Japanese

Social Themes

> The user of the translation faces problems that are of equal magnitude with those encountered by the translator. He must use the translation with the same sensitivity to sociolinguistic concerns and the same attention to the overall sociolinguistic contexts of the culture that the translator has employed. . . .
>
> The translator's work may be over when the translation is done, but the work of true translation — the work of genuine interpretation, in the sense of valid cross-cultural communication — has at that point just begun. To continue it, and ideally to complete it, represents another, and an equally involved task. This is a task that can only be approached with as much cultural caution and . . . sensitivity as we can possible surmount.

-- Miller, R. Andrew, Japanese Language in Contemporary Japan. Washington, D.C.: American Enterprise Institute for Public Policy Research, 1977, pp. 100-101

JAPANESE PERSONALITY TRAITS AND CONTEXTS

Overview of Social Themes

The Japanese have been living together with each other for a lot longer than Americans have. They have not enjoyed the "wide-open spaces" that blessed American pioneers, but rather have learned to survive on limited resources in crowded conditions for hundreds of years now. There has seldom been "enough to go around." And the typical Japanese personality reflects it. The following is an overview of the sections that introduce the most general trends of Japanese behavior, referred to as "social themes."

The essense of Japanese society is the knack for cooperation. Japanese are secure in a group, insecure when individual action is required. Individuals identify with groups; the non-affiliated individual is rare and socially suspect. Society consists of groups--not, as in America, of individuals. Over the hundreds of years of stratified and interlocking social classes, Japanese have learned to work together. Competition is between groups, not individuals. Picture a vast playing field, with thousands of teams of all sizes competing with each other, and you have a picture of Japanese society.

The typical Japanese sees himself as part of a team and wants his team to win. It is no disgrace to combine at times to form bigger teams, if the situation warrants, and sometimes all teams combine into the biggest team of all--Japan.

The next section attempts to give more of a feel for the individual's role in the vast system of interrelated groups known as Japanese society. A millenium of prescribed social roles has conditioned the individual to see himself as a cog in the great wheel, a small part of a great, coherent, dynamic whole. Individual identity consists in the path one decides to take in life--the role one decides to assume. To change roles in mid-life is almost unheard of. Role maps are provided and the more closely they are followed, the more successful one can be. Honor and happiness result from fulfilling one's role in every detail. And details abound. Japan has been described as one of the most (if not the most) formalistic societies in the world. Whether people are working, striking, golfing, or drinking together, every situation has a prescribed form. The Japanese individual does his best to follow the prescribed forms for whatever lifetime role he has assumed and whatever specific situations he happens to be in. Japanese are very uneasy about unprecedented actions.

Of course, unprecedented or unilateral action is difficult in a society with a cultural tradition as long as Japan's. The section following "Social/Interpersonal Roles" deals with what can only be called the "Web" of personal relationship. Like a natural web, it has strength and a degree of elasticity, but just as the severance of one strand deforms the whole web, so extreme individual or unilateral actions are felt to endanger the whole of society. So much of Japanese interaction is based on someone's knowing someone else who is personal friends with someone else again. The levels and systems of social relationships are intricate and far reaching. Because relationships are so fraught with obligations, they are not struck up as lightly as in America. But once entered into, Japanese relationships are deep and durable. Reciprocity is the keyword in this system. The harmonious flow of social interaction is based on a constant give and take between people. A delicate balance is maintained between favors received and favors given.

The smooth, harmonious flow of social/interpersonal relationships is based on mutual understanding of the rules of the game. The American feels that things have to be explained, brought out into the open, made explicit. The Japanese feels just the opposite: it spoils things to have to explain them. People should already know the rules of the game and play it skillfully. Suggestions, intimations, and hints are more appealing to the Japanese for two reasons: 1) they assume the intelligence of the other party in understanding the rules of the situation, and 2) they avoid direct statements which may cause embarrassment and upset social harmony. These subtle interactional rules are covered in detail in the section on "Leadership Style."

Directly related to "Leadership Style" is the Japanese process of decision-making. Basically stated, it is a round of non-confrontive consultations carried on until a generally good feeling or consensus is reached among not only managers, but everyone of the group involved.

The final section under Social Themes deals with the Japanese attitude toward success and progress. By now, the reader will have a substantial feeling for the intricacies of social relationships and the subtleties of social interactions. Individual success and social/technological/economic progress are seen by Japanese in the context of the whole: "As we are all ultimately related to each other, we are happiest when everyone shares in the benefits of progress and success."

With the above-mentioned influences as a basis, a broadly generalizable composite of Japanese values and behavior would include:

1) The propensity for working in groups and the Japanese "genius for cooperation,"
2) The "other-oriented" begavior of Japanese individuals in whole-heartedly accepting and vigorously fulfilling socially-prescribed roles,
3) The concern for maintaining harmony in social interactions,

4) The preference for a subtle, non-confrontive approach to communication,
5) The participatory bent in decision making,
6) The feeling of homogeniety and interrelatedness among Japanese people as they relate to each other and to their environment.

The sections following this introductory overview elaborate upon this general composite and give the reader a chance to test his ability to interpret and predict general tendencies in Japanese behavior. Business, educational, and political situations predominate for the simple reason that these are the areas in which most critical encounters take place between Japan and the United States (and other countries). The ways of behavior in these situations are readily transferable to other areas of interaction in Japanese society, such as the family or the community organization.

Social Themes

Group Oriented Society................JS-1
Social/Interpersonal Roles............JS-4
The Web of Personal Relationship......JS-7
Leadership Style......................JS-9
Making Decisions......................JS-11
Success and Progress..................JS-13

Political Themes

Accuse................................JP-1
Agree.................................JP-1
Approve...............................JP-1
Comment...............................JP-1
Consult...............................JP-1
Demonstrate...........................JP-1
Demand................................JP-1
Deny..................................JP-1
Expel.................................JP-2
Force.................................JP-2
Grant.................................JP-2
Promise...............................JP-2
Propose...............................JP-2
Protest...............................JP-2
Reduce Relationship...................JP-2
Reject................................JP-2
Request...............................JP-2
Reward................................JP-2
Seize.................................JP-3
Threaten..............................JP-3
Warn..................................JP-3
Yield.................................JP-3

GROUP ORIENTED SOCIETY: A Genius for Cooperation

ADAPTING TO THE GROUP SPIRIT

A Japanese firm has just decided to adopt the new technological process an American repesentative has introduced. It will automate to a great degree the operation of a major department of the company. As he is chatting with several Japanese managers later (through an interpreter), the American expresses concern over the union protests and labor strikes that will almost surely ensue with the jobs of so may people threatened. One manager laughs and replies--(choose one)

A. "We Japanese adapt to the times and the circumstances. If that's the way it has to be, our employees will accept it with dignity and find new jobs."

B. "I'm certainly not looking forward to the problems we're going to have with labor, but it's more important for the company to remain competitive so that the majority of the group will remain prosperous."

C. "We don't plan to lay off a single man. We will simply retrain them in different skills and keep them with the family. After all, they have been loyal to us, and we owe them our loyalty."

Which one did you choose?

A. True, Japanese are very adaptable and know how to accept the inevitable with dignity and aplomb. However, in this situation, they would probably not be required to do so. (See C.)

B. Yes, often individual interests are surrendered to those of the group. But again, in this situation, another principle is in operation (see C).

C. This is often the case, especially with larger firms. Groups are like closely-knit families. They are bound together by strong bonds of mutual loyalty. A superior is expected to be as loyal to his subordinates as they are to him. Although the trend is moving more toward the American style of job mobility, the majority of businesses, especially larger ones, still hire people on for life.

Employees are promoted almost automatically on a seniority scale except in the very top echelons. There are many benefits besides salary, such as housing options, vacations, large expense accounts, etc. Because of the seniority system, it is practically impossible to quit a job with one company and be hired to fill an equal position in the new company. Rather than quit, an employee will gladly accept whatever job his own company requires.

MATERIALISM

The spiritual is absolutely essential as a component of Japanese character, but it is only one component. A person is respected for his self-discipline and individual selflessness in putting the group concerns above personal ones. The material accoutrements of the good life, however, are not ignored. They are oriented toward groups, meaning that "my family" or "my company" measures success in terms of an air conditioner, or such and such an export volume. Individually, objects are material gauges of success; social performance is a gauge of spiritual and character refinement.

FACE

In order not to upset the social harmony, one never causes another to "lose face." Face is self-esteem plus group esteem. One never says or implies anything that might hurt another's system of esteem. And, one expects no offenses in return. The surest way to avoid crimping the smooth flow of relations is to follow the prescribed forms for the particular situation. Never back another into a corner. Never mention his mistakes. Good old American "frankness" is seen by Japanese as inability to express oneself more politely or subtly. When an individual is offended, so is his group. The direst insult is to cause an individual to lose the esteem of his group. Often the most urgent problems or requests are treated lightly in order to preserve basic harmony. For example, the boss comes with an urgent problem to a subordinate. The problem must be taken care of by the next morning and the subordinate will probably have to drop everything he's doing and work on it. But the boss doesn't explain it that way; he takes a quiet, non-confrontive approach and explains the situation very calmly, almost off-handedly. Despite the real urgency of the problem, there is no excuse for the boss to exhibit a lack of composure or "lose his cool." This would be a supreme embarrassement to himself and his subordinates. Next, rather than saying, "I want you to drop everything and get on this right away!" the boss, not wanting to upset the composure of his subordinate, hints at the urgency of the job, but politely asks, "Do you think you can handle it all right? The subordinate replies, "I think so." Finally, the boss says, "Well, do as much as you can. If you can't finish it, don't worry about it."

An American boss would be taken at his word if he said something like that. The subordinate would probably do what he could, but if he didn't get it done, he wouldn't worry about it. The Japanese subordinate, on the other hand, needs no more than a suggestion from his boss. He is grateful to his boss and feels a strong sense of loyalty toward him. He appreciates the fact that his boss has not been overbearing but has shown respect and appreciation--observed the proper decorum to preserve social/interpersonal harmony. The job gets done, even if the subordinate must sacrifice a little--which he gladly does if necessary--but not a single harsh or high-pressure word has passed between boss and subordinate. Social harmony and the feeling of group unity have been preserved. The whole urgent problem has been taken care of with the social smoothness and personal nonchalance of two friends reminiscing about old times.

PRIDE

Closely related to face is pride. Pride in the positive sense connotes the worthiness of the individual for the honor of his group. Pride dictates that the loss of honor must almost inevitably be followed by expulsion from the group or even ritual suicide. Pride in the negative sense is equatable to individualism or selfishness. A prideful person disregards the interests of others in his group.

HUMANITARIANISM

Benevolence is a general value in Japanese culture influenced by Christian precepts. However, the Confucian and Zen influences of respective relationship and concerned detachment are also strong influences. So when resources are available, needy members of one's own or closely related group receive them first; if any is left over, others may then receive them.

INTERPERSONAL BEHAVIOR

Everything is based on relationship. If one is related in some way to another, cooperation can be expected. If no relationship is seen to exist, help should not be expected. A relationship must be established first. This takes time. The Japanese idea of relationship is theoretically much narrower than the American. In practice it is also much closer and deeper. See the chart on the next page to get some idea of the heirarchy of relationships.

Interpersonal behavior is governed by set and strict rules according to standardized situations based on types of relationship. Social harmony is maintained at all costs. No one publicly embarrasses anyone else. This is unforgivable behavior. Sincerity is valued, but sincerity is exhibited not by frankly speaking out, but by learning and carefully observing the rules and obligations of a specific situation. Formalism is the name of the game. There is a time to be quiet, a time to be loud, and the trick is recognizing those times.

Most Japanese have a special member of their group who acts as their special protestor, mentor, or master. He gives advice, provides assistance, and helps in decisions such as arranging marriage. This is a close relationship. The patron is performing an honored role. The person he helps owes him obedience, respect, and loyalty in return. The helped individual is a veritable disciple of the master. Upsetting this relationship can have grave complications as can upsetting any established relationship in Japanese society.

To ensure the smooth flow of society, personal feelings and inclinations must be strictly controlled. Japanese consider it a virtue to be able to control the emotions and most social situations demand it. There are, however, times and circumstances that allow a release of personal expression and emotion. Such circumstances include drinking, hobbies, and group sports.

The Japanese concept of privacy is closely related to control of emotions. Since conditions have always been crowded, walls in society have often been internal rather than external. What one cannot avoid, he just pretends is not there.

REVIEW OF THE OVERVIEW

First and foremost is the group and the individual's position in it. Everything is hierarchically arranged in life. Nothing is precisely equal with anything else. People, places, things are always thought of as first, second, third, etc. in their category. Seldom does the Japanese view himself as dealing with equals; he is always dealing with a superior or an inferior or subordinate. And whoever he deals with is either one of "us" (our group) or an "outsider."

The group takes precedence over the individual. He is loyal to the group. The group is loyal to him. He is part of a vertical chain of individuals linked by loyalty--reciprocal responsibility. All decisions will include input from each member of the group and not be considered final until a concensus is reached. A simple majority is not good enough. Everyone in the group must feel good about the decision. The leader of the group is as concerned about the overall good will of the group as the least important member. No one wishes the disapproval of the group. The group presents a unified front, and its representative always confers with the group before making decisions. The role of a group leader can be best compared to the role of the father of a family; he treats group members with benevolence and authority. They return respect and loyalty. The average Japanese feels most comfortable and works best in groups.

Interpersonal harmony is paramount. If the boat must be rocked, the subtlest, most gentle, circumlocutive route is taken. One doesn't confront or embarrass others--especially in public. And one does not appreciate being confronted or cornered. One minor exception is in the area of Japanese politics. There, all kinds of accusations, confrontations, or demonstrations are common. However, these are formalistic and occur between groups or factions--not usually within them.
As is common with most peoples, an "adopted" form is "adapted" to fit different circumstances. Yet through this form flows the Japanese substance. Witness the Japanese political protest or debate. It follows the Western form fastidiously, but has little or no influence on the issues involved about which the decisions have usually been made already behind the scenes in the inter- and intragroup maneuvering.

Everything operates according to the rules. And there are rules for everything. An individual without rules is a fish without water. Every situation has its prescribed behavior. Unpredictability is a cardinal sin--along with insincerity and disloyalty. Right and wrong are also relative to the situation. A Japanese who finds himself in a new situation grasps for straws of protocol. As Japanese venture farther away from their social milieu, formality often decreases, with a subsequent increase in Japanese uneasiness.

The Japanese is self-conscious of what he feels to be his uniqueness as a Japanese. Though it is difficult, it is not impossible to tell Japanese, Korean, and Chinese apart (at least physical stereotypes exist in the minds of each of these groups). The Japanese feels that he somehow is a member of a different race. There is deep concern with problems of being a unique "race." Japanese are concerned with their origin as a "race." They are sensitive to outside comment concerning Japan, Japaese culture, and people. They are worried that others receive the correct impression of them, an indication of the constant need for group approbation.

The Japanese will "bend his bones," as the saying goes, in loyal service to the group or individuals with whom he has a relationship. But the loyalty must be reciprocal. The Samurai ideal persists: complete loyalty to one's master, extreme effort and discipline in action, stoic acceptance of the results.

Japanese are familiar with outbursts of extreme behavior. Their society with its myriad rules and obligations is like a pressure cooker. There are controlled release mechanisms in the society such as drinking or entertainment. But a danger of explosion exists in two cases: when the pressures become too great or when the Japanese is suddenly in another environment where the pressures of his own society are absent. Witness suicides in the former case and Japanese tourists in the latter.

Nostalgia and sentimentality lurk beneath the formal surface. It is not unusual to long for the good old days or the good old group. But practically speaking, tradition can't be allowed to stand in the way of progress. Lately, though, pollution can.

Overconfidence is a danger of group enthusiasm. Overestimates of ability can result at the conference table from a combination in a group of a form of mass euphoria and a desire not to express anything that might be disagreeable to the opposite party.

At the base of it all is the dynamic interaction of group and individual. This begins with the family and continues through education and career. The individual constantly pays dues in the form of loyalty to remain in the group, and the group takes care of him in return. Historically, ostracism was worse than death--and is still a severe punishment. Individuals are wary of establishing new relationships because of the obligations incurred. A schema follows giving the basic hierarchy of group and individual loyalties in the mid-career life of a Japanese man.

OBLIGATION SCALE OF MID-CAREER JAPANESE MALE

(interrelated but in generally descending order of priority*)

Japanese Nation/Race		
WORK GROUP	+	Superiors, Mentor or Patron Subordinates Outside Contacts (work related)
Interest Group (hobbies, often job-related, such as golf)	+	Superiors, Mentor Outside Contacts (interest group related)
Family Group	+	Superiors (extended family group) Wife, Children
Age Group (classmates, etc.)	+	Superiors (teachers, professors)
Community		
Personal Contacts (not related to groups)		

*Note: At different periods of life there are different priority groups. For example: in youth, family and school would be most important.

See also: P/ Expel.
T/ Accommodation, Alienation, Collective, Cooperation, Individual, Submissiveness.

SOCIAL/INTERPERSONAL ROLES: The Flair for Filling a Niche

THE DIMINUTIVE "I"

A young American wants a job with a Japanese firm in Japan. In an interview he mentions in very positive terms his accomplishments to date and his potential for contributing to the firm. The Japanese head of the company's personnel department listens and--(choose one)

A. He is impressed. He decides to hire this promising young man.

B. He decides not to hire him because Americans don't usually work out in Japanese firms. Not being Japanese, they don't seem to be able to grasp the intricacies of Japanese society. They act more individualistically in situations calling for group obedience and harmony; they often defy the normal demands of a situation and do something unpredictable; they want to be frank when the situation demands subtlety. In short, they are usually a definite liability because of their ill-refined social sensitivity.

C. He is impressed with the applicant's qualifications, but concerned about his character. A Japanese would not brag about himself or his accomplishments so openly. He would not try to "sell himself"; but rather be modest, relying on his reputation and merits to speak for themselves and relying on his superiors to recognize them. Besides, it is difficult to tell anything about a person from a short interview. They must take time and get to know each other; mutual acquaintances must be consulted, relationships established.

Which did you choose?

A. This is possible, but not too probable. (see B & C.)

B. This is a probable reaction and the Japanese interviewer would be largely justified by the experience of many Japanese businesses in his appraisal of the inappropriateness of American behavior in Japanese social and business circumstances. However, there is more to it. (see C.)

C. Modesty is wise in a society based on interpersonal harmony. One is always modest about himself and his group or family, while he honors and exalts others and their groups or families. Even if a statement of superiority about oneself or group is obviously true, it will be denied or played down to enhance the self-esteem of the other person. Also, if a rash statement later proves wrong, one stands to be publicly embarrassed and lose face. "I maintain your self-esteem, and I trust you to maintain mine." Incidentally, the American has a slim chance of being hired for this reason and those mentioned in B. He might be taken on, on a trial basis if his credentials and recommendations were impeccable and and his qualifications overwhelming and if there were no equally qualified Japanese available.

"WHAT E'R THOU ART, ACT WELL THY PART."

An American political scientist is observing one of the campaign speeches of a Japanese incumbent. The Japanese politician is screaming at the top of his lungs even though he is using an amplifier. All the time he is trying to get his point across, the crowd is heckling him and chanting slogans against his party. The American wonders at the contrast between the Japanese courtesy and reserve he has been so impressed with in working with Japanese personally, and the outspoken fervor of this political rally.
Later, he asks a Japanese friend who explains that--(choose one)

A. he has been treated so courteously because he is an American and his Japanese hosts are anxious to impress him with their hospitality that he might return with a favorable impression of their country. Since he has come to Japan in an official capacity as a scholar, they want to show him their social refinement by giving the deference and respect his status demands. The wild behavior of the people at the political rally is an embarrassment to all good Japanese.

B. the role the politician and crowd see themselves in at this time, in this specific situation, is one of antagonists. This is the relationship they perceive between each other at this point. They are acquitting themselves in this role as well as they can. This role dictates fanfare and argument, while another situation might call for subdued and gracious conversation. There is nothing so personal about it. The roles of the situation are most important.

C. Japanese are not as sophisticated in their practice of democracy as the United States is. It is unfortunate that they should display such indignified behavior, but in time they will learn better how to conduct themselves according to the democratic tradition.

What did you choose?

A. This is probably an important factor, but there are others. (see B & C.)

B. This would be a very frank appraisal for a Japanese, unless the relationship between himself and the American is very close and trustful. It is, however, probably the most accurate explanation of the major factors involved, although not all the factors involved. (See A & C.)

C. One often hears such explanations or apologies as this, although not as much from the younger generations. Japanese have concerned themselves in the past century with "catching up" with the West, and they have felt the inadequacies of their culture on many points of comparison. Now, however, they have definitely "caught up" but the attitude of modesty is a deep one and can be expected to be expressed by Japanese in most social situations requiring comparison of themselves or their specific group with others. The Japanese colleague's explanation, although perhaps relevant to a degree, doesn't really explain the dynamics of the situation. (see B.)

KEEP YOUR DISTANCE, PLEASE.

A noted American economist has been invited to deliver a series of lectures at Japanese businesses and Universities. After his first lecture there is a question and answer period at which some professors and students are gathered. In order to create an informal atmosphere in the silent room, the American smiles, pats one of the professors on the shoulder, looks at the group and says, "Let's make this an informal get together. Just call me Ed." The Japanese in the room--(choose one)

A. sigh with relief, immediately loosen up, and begin chatting with the American and each other. It's almost as if a veil is lifted from the atmosphere.

B. straighten up, look nervously at each other, and smile. If anything , the atmosphere is more formal than before.

C. react in two different ways. The professors relax while the students remain reticent and deferential.

Which did you choose?

A. This could happen, especially if the Japanese have had a lot of interpersonal contact with Americans. They might also react this way if a definite rapport has been built up over a period of time. (see B.)

B. This is most likely. Formality is paramount. The American is viewed as a guest and a superior. In the hierarchical system of Japanese society, it is as shocking for a dignitary in a formal situation to act in a manner less dignified than his status as it would be for a janitor in an American firm to suddenly join in with a group of high-level executives and then monopolize the conversation.

C. This, too, might occur as the professor would be closer in perceived status to the American than the students would. (see B.)

WHEN OUR EYES MEET, ONE OF US IS LOOKING UP.

An American and Japanese meet at a trade fair. Immediately after saying hello they exchange business cards. The American's card has his name and the name of his company on it. The Japanese person studies it carefully, smiling all the time, but seems to hang back, hesitant to speak. The American assumes--(choose one)

A. that he is unsure of his ability to converse in English since many people study English in Japan, but few have opportunities to practice it.

B. that he probably feels uneasy in the presence of Americans knowing how unpredictable and outspoken they usually are compared to the smooth formalism of Japanese social interaction.

C. that he is unsure of the American's status compared to his own and, therefore, is considering how to address him and what would be appropriate to talk about.

Which did you choose?

A. This may be the case. (see C.)

B. This may also be the case. (see C.)

C. Business cards in Japan mention much more than just the name, address, phone number, and company name. It is essential one's status also be indicated. In this way, people can immediately determine relative status which in turn dicates how much formality, deference, and intimacy is socially correct between the parties involved. For example, the lower person on the status ladder adopts a deferential approach while the higher can be more open and make suggestions more freely. There are rules for proper behavior in almost every social situation. Relationship and status are two important factors, and thus, not knowing these, a Japanese is often unsure how to act.

"YOU'RE NOT BEING SINCERE."

At a managerial meeting, certain policies are under review by a Japanese board with one American member. From personal conviction he states that he can't go along with one of the policies. A Japanese member of the board smiles patronizingly and admonishes, "Come now, you're not being sincere." [MAJIME NI...?) The American counters somewhat angrily, "I have never been more sincere!" To the Japanese this cannot possibly be because the American-- (choose one)

A. outburst clearly indicates that he has not coolly and deeply considered the effect his words might have, as is absolutely necessary in Japanese social interaction.

B. has shown by his actions in the meeting that he really doesn't understand the connotations of the word in Japanese contexts.

C. is not living up to his role and obligations as a member of the group. Instead, he is allowing himself to rather awkwardly express personal inclinations which, if everyone did the same, could only lead to anarchy.

Which did you choose?

A. This is part of it, but not all. (see C.)

B. This is also part of it; (see C.)

C. True. Sincerity in Japanese contexts means living up to one's role in society. It means doing what is generally acknowledged as the best way, fulfilling what is expected of one. Following one's own inclinations in spite of what seems best to the group or what would be generally expected of one in the specific position and status would seem selfish, willfull, and irresponsible.

"EVEN THOUGH YOUR HEART IS BREAKING..."

A Japanese official forgets some very important papers necessary for the day's negotiations. The American chairman asks him what happened and calls him to task for committing such a serious error. In response, the Japanese looks down at the table, puts his fist to his forehead, turns and smiles at the chairman. Obviously the Japanese representative--(choose one)

A. is seriously embarrassed and deeply regretful of his error.

B. does not consider the error to be as grave as the chairman thinks it is.

C. feels that the whole conference is more trouble than it is worth.

Which did you choose?

A. True. The smile or laugh in Japan is often an indication of intense, personal disgrace, embarrassment, or even sorrow. In a society where group harmony and cooperation must be maintained, individual expressions can be harmful. Rather than concern others with one's own problems and perhaps upset individuals, or hinder group progress, it is better to smile or laugh and continue to do one's duty as well as possible.

B. This may be so, but a Japanese would probably not have been so overt or personally confrontive. (see A.)

C. This is also possible, but quite a radical attitude for a Japanese, especially in a formal group situation as this is. (see A.)

CLASS DISTINCTION

Most Japanese consider themselves members of the middle class. Marxian classes as such are only harped on by the Marxists in Japan. Rather than a general feeling of class distinction, a much more important concept is group distinction. For example: a factory worker feels a much closer kinship to his particular division within his particular corporation than he does to all the other millions of factory workers throughout Japan. Class within society is not emphasized as strongly as status of one's group in society and one's status within the group.

SEX ROLES

Women are seen to be the more consistent, reliable, stronger sex. Men are the perpetual pampered sons. When they leave their mothers, they expect similar treatment from their wives; wives hold the purse strings and raise the children. They use the gentle approach with their husbands, but almost always get their way. They see it as their duty to put up with the childishness and inconsistencies of men which they bear with gracious stoicism. In public the wife is seldom seen with her husband. In social situations she assumes a low profile; her husband shines as the official representative and communicative channel of the family to the outside world. The outside world, incidentally, belongs to men and implications otherwise would be offensive to both men and women. The woman's glory is in the home as mother. If she assumes another role, she is usually looked upon as a freak or renegade.

RELIGION

Underpining Japanese society, despite the nominal government registrations according to sect, are the influences of the Confucian ethical system based on social duties according to set categories of relationship and the principles of Zen Buddhism--personal detachment and immediate awareness of reality.

The moral code is generally dictated by the standards of the group, not divine fiat. So-called "New Relgions" provide groups for people who are not usually otherwise associated and secure. These are usually lower status people.

MORALISTIC ORIENTATION

Morals are not universal, but depend upon the very specific requirements of the situation. One's group dictates one's standards. No judgment could be universal; the situations and people it would have to be applied to are so different.

See also:

P - Propose
T - Abdication, Absurd, Attitude, Emotion, Individual, Master, Order, Role Conflict, Seniority, Situational Ethic.

THE WEB OF PERSONAL RELATIONSHIP: Obligation and Counter-Obligation

TRUST TAKES TIME

An American has been in Tokyo for a week now. He has presented his offer for subsidiary production to a Japanese firm and is waiting for their reply, yes or no. He has been wined and dined every evening, and shown the sights during the day. He has even been golfing with the company president. He has had only one chance to make a business presentation, which he did, leaving all his materials with the Japanese representative. Since then, one week ago, nothing has been said about the business deal, but he is at least having a good time. The Japanese actions indicate that--(choose one)

A. they are probably optimistic about the possibilities of cooperation but want to get to know the company representative well enough to decide whether or not he is genuine and trustworthy as a person. This takes time.

B. they are probably negative about the possibilities of cooperation between the two companies and rather than cause embarrassment to the man or to themselves by a direct negative answer, they are hoping he will take the hint by their postponement of further negotiation. Meanwhile, they want to make his stay as pleasant as possible so they won't seem like poor hosts.

C. they are not yet sure and are circulating his proposals to the various departments concerned to ensure that their proposal is feasible and everyone in lower echelons who will be directly involved feel they can support it. Meanwhile, they are making his stay as pleasant as possible.

Which did you choose?

A. Whether or not they are optimistic is hard to tell, but they are definitely concerned with the character of the American representative and want to be sure that if the proposal is accepted, it is founded upon a firm bond of interpersonal trust and loyalty rather than on the impersonal and inflexibly binding (as they see it) paper contract. (see B.)

B. It is difficult to be sure they are pessimistic, but if they are, the negative reply will be as indirect as possible. Often, the simple postponment of an answer or changing the subject, or silence, is their way of saying "no." (see A.)

C. This is also an important possible reason for the delay, but does not give the whole picture. (see A & B.)

A FAMILY-STYLE AFFAIR

The company union leader has threatened to strike if management won't meet demands for wages and other concessions. At the negotiation table, both sides seem to be polarized and unwilling to compromise. The union has a long history of fighting stubbornly for concessions from management. A young American on short term assignment to observe Japanese management practices has been following the proceedings. He feels the situation is tense and wonders how the deadlock will be broken. In the evening after negotiation for the day are over, he happens to see the company president and the union leader together in a restaurant. They seem to be chatting and enjoying themselves freely as if they were old friends. The young American is puzzled, but when he asks one of his Japanese hosts about it the next day, the Japanese smiles and explains--(choose one)

A. The president is just trying to soften the union leader up on a personal basis so that somewhat more favorable decisions can be reached at the negotiation table the next day.

B. The president and union leader are publicly demonstrating that even though they are engaged in bitter confrontation across the negotiation table, goodwill exists between the two groups, and whatever compromises are finally made will be graciously accepted and no one will have reason to be embarrassed.

C. Despite the seemingly uncompromising confrontation at the negotiation table on the first day, the president and union leader are actually old associates. They get together regularly. The real decisions and compromises are being worked out between the two informally at the restaurant. their suggestions will then be relayed informally to their respective groups for ratification. Decisions are reflected, not made, at the formal negotiations in public.

Which did you choose?

A. This may be true, to a point. However, seldom, if ever, are decisions made at the negotiation table. They are usually made informally behind the scenes. (see C.)

B. This is also an important factor. (see C.)

C. This is the usual practice. In fact, many managers are former union leaders themselves. Most unions are specific to a company and workers are members regardless of differences in their trade. Often the union leader is an appointee from the management. It is easier to cooperate when union members and managers are all members of the same big "family." Since everyone stands to lose if something upsets the harmony, compromises are wiser than bitter strikes. The annual time for labor-management negotiations is spring. These are often referred to as the "spring offensive" or "base (pay) up" time.

THE OMNIPOTENT, OMNIPRESENT BALANCE SHEET

The American visitor has been deeply impressed by the courtesy and hospitality of the Japanese family hosting him over the last five days. He is in an especially philantropic mood as he is walking down the street a few days before he is to return to the U.S. He sees a child crying to its mother for a toy in a nearby shop window. The American sees his chance to do a good turn. He steps into the shop, buys the toy, and presents it to the child. The mother--(choose one)

A. is very grateful and thanks him.

B. is confused and suspicious.

C. is angry that a total stranger would intrude into a family matter.

Which did you choose?

A. Perhaps. (see B.)

B. Most likely. Giving and receiving are very refined acts in Japan. The web of interpersonal obligation is intricate and impeccable reciprocity is the rule for everything from the smallest gifts to the largest favors. If one receives a favor, it is either in return for a favor already given, in preparation for a subsequent favor, or in fulfillment of the demands of a role--such as father, or group leader. A very careful balance sheet is kept almost intuitively. This reciprocity is intimately linked to the concept of specific relationships. It is very unusual for a Japanese to give or receive favors from anyone outside his circle of specific social, family, or work relationships. Since relationships entail longer-range obligations, Japanese don't take them lightly. New relationships are not entered into lightly. The Japanese mother wonders why a total stranger, who owes her no obligation, would do this. She probably also resents his suddenly putting her in his debt and possibly suspects his motives.

C. She might react this way, and for this reason, but there are other factors to be considered, too. (see B.)

THE INTRICACIES OF LOYALTY

Two accountants are colleagues in a department. One finds a serious error in the accounts of the other.

What will he probably do?

A. Report the error to a superior.

B. Indirectly allude to the possibility of error when next conversing with his colleague.

C. Take the colleage aside and tell him about it, probably in a friendly way and specifically indicate the location of the error, so the colleague can find it quickly and correct it with the least amount of trouble.

What did you choose?

A. Might happen, but probably not. (see B.)

B. This is most likely. Since the two are members of the same work group, their role is to be mutually loyal and protective. Different rules would apply to people who are not members of their specic group. In the case of "outsiders," behavior and perspective depend on the degree of closeness perceived in the relationship. For example, even though the person is not a member of our specific group, he is still a member of our department or company. Thus, we owe him more protection and loyalty than someone who is not. Relationship groups of this type include work groups, partners within a political party, family, hobby clubs, intellectual cliques, or in Japan, the Japanese nation.

C. This might happen but this mutual loyalty and protectiveness within one's group would include the protection of one's colleague's self-esteem or "face." Therefore, if the error can be pointed out subtly or indirectly, making another person feel ashamed or embarrassed is avoided. (see B.)

COURTESY

Extreme formalization and exacting reciprocity describe courtesy customs in Japan. A detailed balance sheet is kept between what is received and what is given. Japanese strive to maintain that balance. In fact, they try to keep that balance in their favor by giving more favors than they receive, thereby keeping others obligated to them for repayment of those favors. Most Japanese do not desire favors from others as this puts the obligation on themselves.

Formalization influences all situations. Prescribed forms of courtesy are followed by all concerned. Every situation has its form. Following the proper form is the first rule of courtesy and good breeding. All else follows.

Courtesy is most carefully given to those with whom a specific relationship exists.

GIFT GIVING

Gifts are the oil that helps Japanese society function smoothly. They are almost as common as greetings. They accompany almost all visits and precede most requests. The size of the gift indicates the importance of the affair.

In pre-negotiation business entertaining, geisha parties are used as an extension of gift-giving customs.

See also:

P - Reduce Relationship
T - Adjudicate, Altruism, Bargaining, Clique, Code, Master

LEADERSHIP STYLE: Sensitive Suggestion

THE CONSIDERATE BOSS

A Japanese company is suffering severely from the rising costs of energy to run its operations. The production rate must be cut drastically. There is just not enough work for the number of employees they have. The company president and board of directors meet and decide to--(choose one).

A. layoff the appropriate number of workers until things pick up.

B. consult with the workers in the many sections and departments, present them with the problem, and see what they want to do.

C. retire some of the senior workers early, putting them on pension.

Which did you choose?

A. Perhaps, but this sounds more American than Japanese. Such a unilateral action, even by those in authority, would seem cold and brutal. Leaders are expected first to have a deep consideration for people's feelings. (See B.)

B. This is the most probable step they will take. When the group decides, their views and feelings have been respected, and everyone shares responsibility for the subsequent results. It is very possible that employees will decide to work shorter shifts so everyone can remain employed rather than some being laid off.

C. This has also been done, but is not as probable as B.

SENSITIVITY TO OTHERS' FEELINGS

The American and Japanese managers are discussing the work of an employee. It has not been up to standard. The American suggests calling the man into the office and discussing it with him. The Japanese--(choose one)

A. Agrees, suggesting that the man be released if things can't be rectified.

B. Agrees, but suggests that perhaps the man can encouraged to more positive action without such direct approaches.

C. Disagrees, contending that this will hurt the man's self-esteem and indirectly the harmony and productivity of the whole group.

Which one did you choose?

A. This is pretty drastic action for a Japanese even to suggest unless the person in question has behaved outrageously. If a person must be relaesed, it will be as gently and kindly as possible, perhaps a promotion in status, but a transfer to another, less important section, or subsidiary company. Never will he be confronted; never will he be openly embarrassed.

B. This is Japanese. Feelings are more important than words. People are more important than ideologies, especially people with whom a specific relationship exists. With larger firms, employees are hired for life.

C. In general, Japanese don't "disagree" or "contend;" this is not considered dignified behavior. But there are occasions when they do, and if the Japanese in this case did disagree, it would most likely be for the reasons mentioned. When a relationship is close enough, and "outsiders" are not present, people may talk frankly among themselves, expressing even disagreement less guardedly.

SPINNING A WEB OF COTTON CANDY

A world-famous film director leaves his mother company to begin doing independent productions. These would, in fact, be serious competition for the mother studio. The company president wants him back, so he--(choose one)

A. gives him a grand farewell party, screens a special series of the director's movies in the studio's theater chain, and offers one of studio's top stars to work independently in the film the director is planning to make. In short, he spares no effort to insure the director's success as an independent before letting him go. The studio head then maintains private contact, making regular offers of better pay and conditions, while other studio people go privately to the wife and family of the director saying how much they regret his leaving and asking if they can't somehow persuade him to return.

B. plays the incident down publicly but maintains private contact with the director and family trying to persuade him to return as explained above.

C. promotes another of the studio's top directors to take over the departing director's projects, assigns full funding to them, and mounts a massive ad campaign in support of them to show the renegade director that he can't possibly compete and would be much better off back at his studio with "the family." Meanwhile, the studio head maintains cordial personal contact, repeatedly making lucrative offers, letting him know he is always welcomed. People from the studio visit the family saying how much they miss them, etc.

Which did you choose?

A. If the errant director is treated as a son by the studio head and supported in his decisions as a son would be by a loving father, then he cannot feel any grudge against the studio. The studio head has fulfilled his role as "father" of the company. The director cannot justify his action if he only receives good from the parent company. He knows, as does the public, that the studio is fulfilling its role in every way. If anything, he stands to lose the esteem of the public by, in effect, abandoning the "family" to whom he owes so much, and going against the wishes of his benevolent "father." The studio head won't say anything to make the director personally feel bad about the decision to leave. Therefore, cordial ties are maintained and studio people visit the family. (See B & C)

B. He might do this, but it is important for the public to know that he is fulfilling his role as "father" of the company family and treating his "son" with love and forebearance. (See A & C.)

C. This is possible, as Japanese are highly competitive, especially as groups. However, in this case the studio head would be seen as not fulfilling his role as father of the company and this could be considered petty vengefulness as well as hypocrisy. Still, most, if not all of the time, negotiation goes on behind the scenes, not in the public forum. If he can't get the director back, at least he won't lose too much. (See A & B.)

"WORDS JUST CAN'T CONVEY WHAT YOU WON'T UNDERSTAND ANYWAY."

An Englishwoman, who taught at a Japanese university, said that she was always irritated by the game of "inscrutable Orientals." She said she met too often with the response: "Oh, you can't possibly get it..." Or: "It's no use trying to explain it to you. One has to be Japanese to understand it." She would reply: "You just explain it to me as clearly and intelligently as you can and I will understand it all right." One of her Japanese colleagues smiled superciliously on one occasion but proceeded to explain the matter with exemplary lucidity. "You see," she told him, "I understand it all right." This upset him, she related. He grew serious. "You really do?" he asked anxiously. "Perfectly," she replied. The Japanese shook his head sadly: "Then I must have explained it badly." (From George Mikes, *The Land of the Rising Yen: Japan.*)

This incident is indicative in a humorous way of an important attitude among the majority of Japanese, namely that to be Japanese is to be unique in the world, not better or worse but definitely different. Being Japanese is about like being a hereditary member of a mystical cult. Non members can never quite be assimilated or understand the intricacies of membership. Japanese are deeply concerned about their identity as a people. They are searching for their roots amidst the numerous layers of culture historically imported from China or the West. Often the West is portrayed by more traditional Japanese as a corruptor of the Japanese spirit and attendant attitudes. Even so, Japanese seek outside comment about their culture from Westerners, no matter how inexperienced the commentators may be. They are sensitive to criticism. They are often ambivalent toward their feeling of the uniqueness of their culture; it is something to be proud of; it is something awkward to be apologized for. The general feeling is that many aspects of the Japanese culture are so deep and complex that words could not possibly convey the idea or experience. Affirming an intellectual understanding means very little without having the experience the words portray. If one has had the experience, words aren't necessary anyway. In the above story, the Japanese man probably felt that if he had explained it well, i.e. in all its intricate complexity, the Englishwoman could not possibly presume to understand it.

See also:

P - Approve

T - Administer, Alternative, Apology, Arbitrary, Authority, benevolence, Chief, Coercion, Command, Examination, Informal Authority, Master, Trust.

MAKING DECISIONS: Consultation and Consensus

"IF ONLY DANIEL WEBSTER WERE HERE."

An American doing some advanced study for his Ph.D. in Business Administration is visiting a company as a guest, observing Japanese business practices. He is invited to a meeting in which employees will discuss ways in which procedures can be streamlined to more efficiently use available facilities. The American has definite views on the subject and carefully prepares a proposal to be delivered verbally. In the meeting, each person is invited in turn to present his views. The American takes his turn, presenting his proposals rather eloquently, he feels. The last person to speak represents the company president. He thanks everyone for his contribution, then mentions the President's suggestions. One member of the group expresses his support for those suggestions and the others agree. This is the extent of the discussion; the meeting is dismissed. By now, the American is fuming to himself, "Why have the meeting at all, if it's already been decided?" Obviously, he doesn't understand the Japanese business traditions.

Why did the meeting end like this?

A. What the person in authority says, goes.

B. Decisions are not made as a result of public discussion of the question, analyzing each point objectively and letting the "chips fall where they may."

C. Public debate is not the way to get things done; it is too confrontive.

Which did you choose?

A. True as this is, it is not the whole story. A Japanese leader is a representative of his group. He doesn't directly order people to do anything. He consults their views before making any decision. He doesn't move ahead until a consensus is reached among all group members affected. The American-style independent charismatic leader is a type resented and distrusted by Japanese. They like to carefully plan and work things out as a group. They don't like surprises. (See B & C.)

B. This is another important factor. Americans like to think that everything bows to reason. The most efficient plan is the best and it can be arrived at by the dialectics of challenge and response. The law of the intellectual jungle dictates that the strongest idea survives, no matter who suggests it. Japanese feel that first and foremost is unity in the group. Decisions are not pounded out in dicussion but evolve through many private consultatiens among those involved. (See A & C.)

C. This is an important principle. Why embarrass someone publicly if it's not necessary--especially someone with whom you must work harmoniously in the future. (See A & B.)

THE SOUND AND THE FURY

An American analyst predicts a serious strike by a certain Japanese union against the company employing the union's members. He bases his predictions on newspaper, television, and radio reports that labor and management are deadlocked at the negotiating table, the union has set a deadline for management concessions, and that there has been a massive demonstration by union members in the streets. The analyst is--(choose one)

A. justified in his assumption; he has accurately interpreted the facts available.

B. probably wrong in his assumption because broadcast and print media in Japan tend to overreact and sensationalize public occurrences of this sort.

C. probably wrong in his assumption. The fact is both union and management are maintaining appearances while negotiation goes on behind the scenes.

Which one did you choose?

A. There is always the possibility that the strike will actually take place, but these facts presented do not necessarily guarantee it. (See C.)

B. Although weekly magazines tend to be sensational, most broadcast and print media are accurate and consciencious. Freedom of the press is uncompromisingly guarded. Newspapers maintain their traditional skepticism toward government, watching carefully for and reporting breeches of trust in high places. The analyst has probably overreacted, not the media. (See C.)

C. This choice is most likely, especially if the union is specific to the company and not a national union with members in many companies. Most unions are specific to a particular company, and all members are employees of that company regardless of their trade, therefore, if there really is a strike, everyone stands to lose. Public demonstrations are more a formality to foster unity among union members and present their views to the public than a show of threatening force. Negotiations in companies are made informally. The negotiation table is simply the place they are announced. Strikes are not generally supported by the public because people resent any kind of social disruption.

AUTONOMY

The entire group makes decisions. Every member has some kind of input and every member shares responsibilities for the outcome. Authority in the group is respected but the principle concern of that authority when a decision is made is that every member of the group is happy with that decision. A minority adamant against a decision is a double embarrassment: they lose face by openly expressing opposition and by not being willing to compromise. They delay the group's progress. When a group is successful, everyone is given credit. When it is unsuccessful, outside factors beyond group control are blamed, or the leader above takes full responsibility even though he may have had little to do with it, just as a father may do for his juvenile son at home. The leader may then expiate for his mistakes by removing himself from the scene by resigning or, as often occurred in the past, by suicide. In any event, the group unity is preserved; the leader sacrifices to maintain it, just as any individual member would be expected to.

See also:
p - Consult
T - Accord, Action, Argument, Consensus, Consultation, Debate, Decision-Making, Goal-Setting, Vocal.

SUCCESS AND PROGRESS: Moving Ahead Harmoniously

BEARING THE EDUCATIONAL CROSS, AND MOTHER

An American educator is observing the annual entrance exams at a prestigious university. The long tests are obviously difficult. The strain shows on every student's face. At the end, papers are gathered and the atmosphere is flooded with sighs and expressions of relief. Later, one of the Japanese professors mentions one answer sheet that came in with nothing on it but the words, "I'm sorry, Mother." The American reflects to himself--(choose one).

A. About the extreme pressures that students are under during their whole preuniversity careers. Since the mother is usually the parent who is most intimate with the children, the student has embodied his anguish at disappointing her in the terse expression of regret.

B. About the extreme efforts that mothers make to see that their children, especially sons, are enrolled in the proper schools and do their studies with diligence during all their years of childhood and youth.

C. That perhaps the boy's mother was divorced or widowed according to the Japanese custom did not remarry. Her income has been slight since she would not be likely to have highly marketable skills. Therefore, her sacrifice is all for nothing when her son fails in the all-important entrance examination.

Which did you choose?

A. This is true, but there is more to it. (see B.)

B. A good choice. Because father's time is almost totally taken up with work responsibilities and socializing even after hours, the mother assumes the major responsibilities of raising the children. Education is the vital factor in success in Japan. The right kindergarten takes one to the right primary school, and so on to the right university from which the right corporation chooses its candidates for the top opportunities. Mothers usually make every effort along the line to see that their children get in and stay in the system. They see that homework is done and proper arrangements are made. Every step in the system is preceded by a test, culmunating in the "hell" of university entrance exams. If children fail, the disappointment is keenly felt by mothers, too. Mothers who over pressure their children in this area are often referred to as "Kyoiku mamas" (education mamas).

C. This could be the case and the custom is an authentic one, but normally this would not be the case. (see B.)

AGE

Age is where it's at. When a person is born ultimately determines his status, associates, and opportunities in life. There are strict limits to the age at which things are done in one's life. Reischauer compares age with an escalator. Men get on at a certain time and move up at a consistent rate. There is no worry about reaching the top--if one is on the right escalator.

Age and tradition are respected, but seldom allowed to stand in the way of progress.

CONTROL OF ENVIRONMENT

Nature is a lovely mistress subject to terrible moods. Japanese had no qualms until very recently about completely conquering her and using her resources. They worship her beauty and accept her moods in the form of storms and earthquakes with resolve to patch up the damage as soon as possible. In general, Japanese will put forth maximum effort against something until they prevail or realize their opposition is overwhelming. If their efforts fail, it is no disgrace to stoically submit. The best was done, what more could have been done? Also, if something is definitely superior, learn about it; adopt it.

PROGRESS

Change and tradition go hand in hand. Japanese revere the past but embrace the future. Tradition may have a great influence on the way things are done socially, but technology is constantly developed.

PERSONAL SUCCESS

Competition is fierce in Japanese life. Everything is hierarchical and one strives to make the number one group. There are a number of paths to the top, but once one path is chosen, the individual must accept the destination that it leads to. Changing paths midway up the mountain is practically impossible and almost unthinkable. One must begin again at the bottom if he chooses another path.

THE PROTESTANT ETHIC

The Japanese may not have invented the term, but they certainly exemplify the concept to a much greater degree than Americans who usually pride themselves on it. Work is assiduous. Play is a complete release. Duty is done regardless of personal concerns. However, selfless service is usually rendered to those with whom some definitely structured and direct relationship exists.

TIME ORIENTATION

Of course, the moment is to be supremely enjoyed, but Japanese also feel deeply the importance of getting things done by a deadline. This is partly a result of the extreme necessity in earlier times of working in harmony with the seasons. Time is fastidiously rationed that not a precious moment is wasted, but all is useful in some way. Many U.S. businessmen have wondered at the reluctance of Japanese to make a commitment after a day or so of parleying. The Americans become impatient with lengthy introductions, partying, etc. They feel that this time is wasted. Contrarily, the Japanese see this time as naturally necessary to establish a sound relationship and show as well as ascertain character and trustworthiness.

See also:

T - Accumulation, Achievement, Advance, Affluence, Ambition, Classic, Emotion, Extravagant, Fortune, Historical Value, Luxury, Walkout wealth, Welfare Society, Working Class

JAPAN
Japanese

Political Themes

Translation must always go hand in hand with a full consideration of the background out of which the text being translated has grown. Translation without the assistance of commentary can be worse than no translation at all, because it can be the source of positive misunderstandings and direct crossing of linguistic purposes under the guise of facilitating communication

-- Miller, R. Andrew, Japanese Language in Contemporary Japan. Washington,D.C., American Enterprise Institute for Public Policy Research, 1977, p. 99.

POLITICAL THEMES: International Political Interaction Descriptors--Implications in the Japanese Culture

The twenty-two concepts in this section originated with the World Events Interaction Survey headed by Charles McClelland. In McClelland's study these concepts were used as general categories which describe international political interaction. Each concept is commented upon as it would apply in the social/political behavior of the Japanese. Comments were kept concise. But references are attached giving broader applications in the "Social Themes" and "Thesaurus" sections of this report.

ACCUSE

In conformist Japanese society, where maintaining social harmony is a premium value, speaking out publicly, especially in accusation, means serious business. Accusations will most likely be made from a position of authority or extreme confidence that the accusation will be difficult, if not impossible, to refute.

See also,
S - Web of Relationship
P - Demonstrate, Protest
T - HINAN SURU, Indictment

AGREE

Expressions of disagreement are carefully avoided. Strength or reliability of agreements depends largely on importance of parties and topics involved. Often it also depends upon closeness of personal relationship developed over a period of time.

See also,
S - Making Decisions
P - Promise, Yield
T - Accommodation, Appeasement, Decision-making, Dissent

APPROVE

Unless one very strongly disapproves, he will not say so. Approval is abundantly expressed at every possible opportunity. Disapproval is expressed only when absolutely necessary and then, only subtly--often non-verbally.

See also,
S - Group-Oriented Society
P - Agree, Yield
T - Censure, Debate, Dissent

COMMENT

Comments are usually not given unless asked for, although the press is usually very vocal. Public statements given in person are usually subdued and very conscientious, especially by incumbents or where a definite relation between parties is seen to exist.

See also,
S - Making Decisions
P - Propose
T - Critic Politics, the Press.

CONSULT

Often, a person is consulted only to reaffirm or formally recognize his status. When subordinate consults superior, subordinate may or may not take the advice of his superior. However, a superior may initiate and use consultation as an indirect way of suggesting action to the subordinate.

See also,
S - Leadership Style
P - Comment, Propose
T - Consultation

DEMONSTRATE

In conformist Japan, demonstration against something generally considered good or necessary is serious business; demonstration for something generally seen as good or necessary may or may not bode serious consequences. The very act of public demonstration usually shows that the topic is extremely important. Again, what is the relationship of the groups involved? If it is between two traditionally opposing groups, the issue involved is probably not critical; the demonstration is a more perfunctory operation.

See also,
S - Social/Interpersonal Roles
P - Protest
T - Dissent

DEMAND

Demands are not generally made in the form of public proclamations. Pressure is exerted behind the scenes; compromises are arrived at, and then things are made public. A frank statement of requirement would seem gauche and unsophisticated. Potentially volatile subjects are broached with the greatest subtlety.

See also,
S - Making Decisions
P - Request, Threaten
T - Declaration, TOU, Walkout, YŌKYŪ SURU

DENY

Relationship based on reciprocity is a powerful concept. The individual always relates to a group. Where a relationship exists, expressions of denial are carefully avoided. Where a relationship is not seen to exist, a denial would be much more probable but still accompanied by a justification to help minimize the possibility of ill will. A classic observation on diplomats applies also to the Japanese in general. "If a diplomat says 'yes' he means maybe. If a diplomat says 'maybe' he means no. If he says 'no' he isn't a diplomat."

See also,
S - Web of Relationship
P - Reject
T - KOBAMU, Relationship

EXPEL

One of the worst things that could happen traditionally was not death but banishment from one's home country or one's group. The severance of formal relationship with one's group is a traumatic experience. Where no relationship exists, expulsion is much more easily justified.

See also,
S - Group-Oriented Society
P - Reject
T - OIDASU, Relationship

FORCE

Exerting intellectual or social pressure ("cornering" someone) goes against Japanese interpersonal values. Unpredictability is a deadly sin in formalistic Japan. Authority may be exercised but there is always an obligation toward those who are governed--they must sense good will in the authoritative action.

See also,
S - Group-Oriented Society
P - Threaten
T - Arbitrary, Authority, SHIIRU

GRANT

In formal, authoritarian Japanese society, getting permission - official or tacit - is a vital part of life. Giving and receiving are inseparably linked with interpersonal reciprocity and obligation.

See also,
S - Web of Relationship
P - Reward
T - Authority, YURUSU

PROMISE

Watch out for changing conditions or relationships. What appears to an American to be a commitment to action may for a Japanese be an accepted way of maintaining social harmony between parties involved without any intimation of action. Pressure from opposite parties is not considered fair play and therefore, promises made under pressure will be considered impositions and not unconditionally binding.

See also,
S - Making Decisions
P - Agree
T - YAKUSOKU SURU

PROPOSE

Proposals are often made only when the proponent feels fairly sure his proposal will be accepted by his group. Often proposals are not made unless asked for by those in authority. Specific individuals may be the only ones asked for suggestions in many situations. Proposals from others outside the group would not be welcome.

See also,
S - Making Decisions
P - Consult, Request
T - Consultation, Decision-Making, SŌDAN SURU,
TEIAN SURU

PROTEST

Interpersonal protest is a bold move; public protest bolder still. Most protests are resented as interruptions to the smooth flow of affairs. Persons and groups must be deeply confident of their position to take such a social risk as protest entails.

See also,
S - Group-Oriented Society
P - Demonstrate, Threaten
T - Dissent, HANTAI SURU, SHUCHŌ SURU

REDUCE RELATIONSHIP

Because relationship is such a powerful concept in Japanese society, any negative influence on a reciprocal relationship would be taken very seriously.

See also,
S - Web of Relationship
P - Expel, Reject
T - Relationship

REJECT

Where a relationship exists, expressions of rejection are carefully avoided. Where a relationship is not seen to exist, a rejection would be much easier to justify.

See also,
S - Group Oriented Society, Web of Relationship
P - Expel, Reduce Relationship
T - Alienation, HANETSUKERU, Relationship

REQUEST

The Japanese system of obligation and reciprocity is an important cultural factor. Before making a request, at least two considerations will be made: 1) what obligations are already owed by the party of whom the request will be made (which, therefore, help justify making the request and insure its being granted); 2) what is the seriousness of obligations which might be incurred by the party making the request (versus the possible benefits).

See also,
S - Web of Relationship
P - Consult, Demand, Propose, Threaten
T - TANOMU

REWARD

Rewards almost always come from the group to the individual; or from those in positions in authority as an affirmation of that authority or for the perpetuation of the group.

See also,

S - Group-Oriented Society
P - Grant, Yield
T - MUKUIRU

SEIZE

What is the authority, status, and relationship of parties involved? What is the significance or value of what is seized? Any overt action would have to be eminently justifiable by appeal to legality, propriety, or authority.

See also,

P - Force
T - Arbitrary, Belligerence

THREATEN

What is the authority, status and relationship of parties involved? Threats are generally looked upon as a very serious defensive measure; they are usually given as a last resort in response to unjustifiable intimidation. Japanese prefer (indeed, they usually have no choice but) to promise a positive reinforcement rather than threaten a negative one.

See also,
P - Demand, Warn
T - Deterrence, ODOKASU

WARN

Consider carefully the relationship of the parties involved. The concept of warning in Japanese culture is usually associated with benevolence on the part of the party issuing the warning.

See also,
S - Leadership Style
P - Demand, Threaten
T - Benevolence, KEIKOKU SURU

YIELD

Social compromise and obedience are considered fundamental virtues. Often points of negotiation will be yielded to show good will and with the expectation of reciprocal compromises. If no reciprocal compromise is made, the opposite party may be looked upon as insincere and a negative situation is likely to develop.

See also,

S - Group-Oriented Society
P - Grant
T - Accommodation, Appeasement, Negotiation

"The economic realities of modern Japan stand out in an all too stark and ugly light, but a nation is not merely a huge economic unit. It is made up of millions of individuals with well-established patterns of conduct and habits of thought."

--Edwin O. Reischauer

"Human beings are the castle, they are the stone ramparts, they are the moat; compassion is the ally, feuding is the enemy."

--Takeda Shingen

JAPAN
Japanese

Thesaurus: Contrast Terms and Expressions

SAMPLE THESAURUS ENTRIES

English Keyword:

Action 行為 KŌI

For Japanese, before action must come careful preparation, careful consideration; sometimes non-action, passivity is the wisest and most honorable policy -- "wait and see what develops." Rashness is unacceptable, but the precepts of Zen foster the relaxed spontaneity in doing the appropriate thing that results from years of discipline and practice. Politically, the word connotes decisiveness.

In America, acting is generally felt to be better than doing nothing. Non-action is often equated with procrastination, timidity, or weakness. "Sometimes it is best to act first and ask questions later."

See also:

S/ Making Decisions
P/ Consult
T/ Consultation, Declaration, KŌRYŌ SURU

American English Term

Most General Japanese Equivalent
(Standard Japanese & Romanization)

Discussion of Comparative Connotations

Cross References
S=Japanese Social Themes
P= " Political Themes
T= " Thesaurus Terms

Japanese Keyword:

SHOKEN-O-NOBERU 所見を述べる

May be used in international setting. Does not give bad feeling. This word is common in meetings, especially in the National Assembly. Often implies an informed or authoritative opinion.

Strong, literal, reliable.

Common in formal speeches or documents.

Example Translations: One's Impression, One's View, Opinion

See also:

P/ Comment
T/ Authority, Correct, Instruction, Master

Japanese Term
(Romanization & Standard Japanese)

Comments and Notes on Connotations
and Usage

Strength, Reliability, Literalness
Rating

Expected Contexts of Term

Common English Translations of Term

Cross References (see above)

INTRODUCTION

Thesaurus entries are of two kinds: those beginning with a Japanese word and those beginning with an English word. All entries are listed in alphabetical order.

Entries beginning with an English word are basically a contrast of the connotations of the Japanese term to Japanese people and the English translation to Americans.

Entries beginning with a Japanese word are a sociolinguistic description of the implications and usage of the word in Japanese context. The body of each entry begins with the basic (and very general) connotations of the Japanese word to Japanese people: Is it basically good, bad, or neutral? What is the implication of its negative? Is it used commonly in international affairs, either in actual messages between countries or in media accounts of international affairs?

Next, a determination of the strength of the word was made: "Strong, literal, reliable" indicates that the Japanese word is either potent enough by itself that Japanese people would accept it seriously with little reservation, or that the connotations of the Japanese and its English translations are close enough that an American encountering the concept would take it literally, as having a generally similar meaning in the American culture. "Ambiguous, context necessary" indicates that the intrinsic meaning of the word is greatly influenced by the context in which it appears. Once the context is known, the appropriate translation in English may be taken literally, with few reservations. "Weak, not literal, unreliable" signifies a word that requires a greater than normal depth of cultural understanding to interpret correctly.

The third part of the explanation is a statement on the general Japanese contexts in which the Japanese term would be expected to appear. Contexts were divided into four categories: Formal Written (treaties, official documents); Formal Spoken (official announcements, news broadcasts); Informal Written (newspapers, magazines); Informal Spoken (colloquial). Note that if, in a Japanese message, a word appears in a context different than the one it would be expected to appear in, or if it does not appear in a context where it would be expected to, the message may require special attention by the translator or message processor in order for the meaning and implications to be more fully and correctly interpreted.

Potential English translations of the Japanese terms (as found in major Japanese-English dictionaries) conclude each entry. Note the wide variety of connotations and usages of these words.

Most terms in the thesaurus were derived from lists originating in English. Corresponding Japanese terms were then chosen. The methodological rationale for this seemingly backward approach was to explore the specific implications in Japanese culture of concepts which were either internationally generalizable (e.g., WEIS descriptions) or of critical concern to Americans. Although many terms were considered, only those words which were most illustrative of cultural influences were included in the Thesaurus. Innumerable terms, concepts, and subtleties await subsequent research efforts.

Each concept was discussed by a team of Americans and Japanese involved in relevant disciplines and professions. (See "Reading Between the Lines" for detail of team members.) In addition, approximately thirty Japanese were surveyed and their responses incorporated. Outside consultants from professional and academic fields then reviewed the work and their comments were included where it was felt appropriate.

> "The gods are gone from Japanism. But without bothering to speculate on ultimate purposes or final destinies, Japanism is capable of dignifying the simplest acts of daily living with a ritual that helps justify them.
>
> --Frank Gibney

Abandon (see DANNEN SURU, KIKYAKU SURU)

Abbreviate (see CHIJIMERU)

Abdication 退位 TAI'I

Use of the Japanese word is limited to the Emperor or nobility. Its connotation is negative, implying unworthiness for the position rather than personal desire to quit. This word gives no indication of whether or not the person was forced to quit. When other persons in government, business, etc., quit their office or responsibilities the word "resign" (JISHOKU 辞職) is used. I (位) connotes a lifetime position.

The American connotation of abdicate is one of renunciation of responsibilities, usually for personal reasons, as a result of the individual's will, not unworthiness as seen by others. Often abdication is seen as a selfish or irresponsible act. The word may be more generally used for any individual or official who neglects or renounces important responsibilities.

See also:

S/ Social/Interpersonal Roles
P/ Reduce Relationship, Reject
T/ Dissent, Emotion, Justification

Abide By (see SHITAGAU)

Abridge (see CHIJIMERU)

Absolutely 絶対に ZETTAI NI

This implies a strong opinion in the speaker about a fact the reality of which is assumed to be doubtful to the listener. It shows commitment, strong will in the speaker toward something which is not yet a proven fact to the listener. (ZETTAI NI ARU TO OMOU 絶対にあると思う)

Americans also feel strong commitment in the word absolutely, but see assurance as based more on fact than opinion, will, or intention.

Other Japanese words may translate to absolutely, such as MATTAKU (全く) or ZEN ZEN (全然)-- used only with negative verb -- but these are usually descriptions of past or present, not future facts or feelings.

See also:

S/ Making Decisions
P/ Agreement, Comment
T/ DANGEN SURU, Decision Making, Goal-Setting, Declaration, Platform

Absorb (see YURUSU)

Absorption 併合 HEIGŌ
合併 GAPPEI

Used in a political context, HEIGŌ has a negative connotation, conjuring up images of the "absorption" of Korea by Japan in the early 20th century (NIKKAN HEIGŌ 日韓併合), and the tragedy of Japanese militarist expansion leading to defeat in World War II. GAPPEI, on the other hand, is neutral, its connotation depending on what is being absorbed by whom. It is usually used for administrative merging such as when a city "absorbs" a village or a larger company "absorbs" a smaller one.

The American connotation of "absorption" is similar to GAPPEI and has little connotation of HEIGŌ.

See also:

S/ Success and Progress
P/ Seize
T/ Anarchy, Colonialism, Fascism, Imperialism

Abstraction 抽象的なもの
CHUSHŌ TEKI NA MONO

Although "abstract" has connotations of unrealistic and impractical in both Japan and the United States, the concepts of practicality and reality differ. In Japan, practicality is associated with efficiency of technology; reality with society.

In the United States, practicality has a wider usage, extending into the realm of efficiency of interpersonal relationship in society; reality is more generally associated with empirical evidence and physical science than with society.

See also:

S/ Social/Interpersonal Roles
P/ Comment
T/ Academic, Rational

Absurd

常識で考えられない
JŌSHIKI DE KANGAE-RARENAI
("Unthinkable according to common sense," "Out of the question," or "Impractical under the circumstances.")

The contrast here is in the concept of common sense. In Japan, it means what is necessary for the smooth functioning of society, the avoidance of embarrassing (bringing "shame" to) one's family, company or benefactor by one's personal actions.

In the United States, common sense is more individualistic and based on rationality, effectiveness, technology, regardless of the feelings of specific groups the individual is associated with. When a Japanese is absurd, he is going against people. When an American is absurd, he is going against ideas.

See also:

S/ Social/Interpersonal Roles, Web of Relationship
P/ Propose
T/ Academic, Analogy, Reason

Academic 学問的 GAKUMON TEKI

アカデミック AKADEMIKKU

To the Japanese these words may negatively connote impracticality, but generally are accepted as good -- scholarly and useful -- especially with the Japanese emphasis on and respect for education.

To an American the connotation is usually limited more to impracticality only.

See also:

S/ Success and Progress
T/ Abstraction

Accede (see KIKITODOKERU, NEGAI O KIKIIRERU, SHITAGAU, YŌKYŪ O IRERU, YUZURU)

Accept (see MITOMERU, NEGAI O KIKIIRERU, SHŌDAKU SURU, UKEIRENAI, YŌKYŪ O IRERU)

Accomodation 適応 TEKI Ō

調節 CHŌ SETSU

調整する CHŌSEI SURU

(IKEN O CHŌSEI SURU -- "Accomodate and accept each other's opinion")

融通 YŪ ZŪ

In Japanese society, accommodation is a virtue necessary to social harmony. YŪ ZŪ suggests bending the rules a little in order to help someone. This is negative but seen as necessary as one may sometime need similar help.

In American culture, accommodation often has a bad connotation, suggesting compromise, weakness, or even dishonesty.

See also:

S/ Group Oriented Society, Making Decisions
P/ Agree
T/ Accord, Cooperation, DAKYŌ SURU

Accommodation (see TEKIGŌ SURU)

Achievement 成功 SEIKŌ

In Japan, sincere effort and dedication to a task are most important. It is felt that success consists mostly of these; results being secondary. Many heroes in Japan's history did not achieve their goals but are revered for their sincerity and dedication. In America, results come first, individual character is usually secondary.

See also:

S/ Success and Progress
T/ Cooperation, Goal Setting

Acknowledge (see KIKITODOKERU, MITOMERU, SHŌNIN SURU, YURUSU)

Acquiesce (see FUKUJŪ SURU)

Acquit (see YURUSU)

Act as Go-Between (see TORIMUSUBU)

Act in Concert (see KOŌ SURU)

Act Spoiled (see AMAERU)

Action 行為 KŌI

For Japanese, before action must come careful preparation, careful consideration; sometimes non-action, passivity is the wisest and most honorable policy -- "wait and see what develops." Rashness is unacceptable, but the precepts of Zen foster the relaxed spontaneity in doing the appropriate thing that results from years of discipline and practice. Politically, the word connotes decisiveness.

In America, acting is generally felt to be better than doing nothing. Non-action is often equated with procrastination, timidity, or weakness. "Sometimes it is best to act first and ask questions later."

See also:

S/ Making Decisions
P/ Consult
T/ Consultation, Declaration, KŌRYŌ SURU

Activist 活動家 KATSUDŌ KA

実践主義者 JISSENSHUGISHA

Activists in Japan are often seen as radicals who don't think before acting. The connotation is basically bad, implying as it does, going against a group and disrupting social harmony, but is improving with the recent activities against environmental pollution in Japan.

In America, activists are often seen as sincere and working in a good cause, although sometimes they get in the way. Younger activists are often viewed as naive and misguided.

See also:

S/ Social/Interpersonal Roles
P/ Demonstrate, Protest
T/ Action, Advocate, Debate, Dissent,
HINAN SURU, SHUCHŌ SURU

Activity 活動 KATSUDŌ

To a Japanese, political activity connotes an individual's campaign to get elected, especially using money to gain influence. It is negative.

In America, it is a neutral word simply suggesting general policies or action of government.

See also:

S/ Success and Progress
P/ Promise
T/ Individual, Platform

Act On (see EIKYŌ SURU)

Act Outrageously (see BŌKŌ SURU)

Actually 実際に JISSAINI

This shows a strong desire in Japanese to prove something unusual is really so. It is not generally used for self-evident daily affairs.

Americans are concerned with the facts, actualities; they use this word in a broader variety of contexts -- usual and unusual.

See also:

S/ Making Decisions
P/ Comment
T/ Absolutely, Debate, JISSHŌ SURU, RISSHŌ
SURU

Act Upon (see SHITAGAU)

Adapt (see TEKIGŌ SURU)

Adaptation 臨機応変 RINKIŌHEN

Adaptation is an important virtue in Japanese society. It is seen as the natural policy for maintaining social/interpersonal/international harmony.

To an American, it may have a slightly negative connotation, suggesting compromise, weakness, timidity.

See also:

S/ Group Oriented Society, Success and Progress
P/ Agree, Yield
T/ Acculturation, Cooperation, DAKYŌ SURU,
TEKIGŌ SURU

Adjudicate 裁定 SAITEI

This is a frightening word to Japanese, who will usually try to settle out of court. Rehabilitation is more important to society than punishment.

Americans are more likely to take things to court and rely upon the court's decision regardless of personal feelings of the parties involved.

See also:

S/ Group Oriented Society
P/ Expel
T/ Judicial Process

Administer 管理運営 KANRI UNEI

The Japanese emphasis is on teamwork. Administrators are expected to have special skills in accomplishing a task while maintaining harmony between people involved as well as having exceptional qualities of moral character.

In America, administration is from the top down and the emphasis is on the individual administrator. Personal morality is irrelevant as long as it doesn't influence legality or effectiveness.

See also:

S/ Leadership Style
P/ Comment, Consultation
T/ Master, Qualifications

Admit (see KYOYŌ SURU, MITOMERU, SHŌNIN SURU, YŌNIN SURU, YURUSU, ZENIN SURU)

Admonish (see IMASHIMERU, KEIKOKU SURU, KUNKAI SURU)

Advance 前進 ZEN SHIN
進歩 SHINPO

Japanese see an advance as a change for the better for the group.

Americans see it as a change for the better for the group or individual.

See also:

S/ Success and Progress
T/ Affluence, Luxury

Advance (see MŌSHIDERU, OSOU)

Adversary 敵手 TEKISHU
敵 TEKI

TEKI (enemy) is not used lightly by Japanese. Commonly, TEKISHU is used for an adversary who is a competitor or is taking an opposing position in a legal situation, not an enemy to truly fight. Japanese value the concept of their constitution which forbids them to make war against any TEKI.

To an American, "adversary" can be either enemy or competitor. In international politics adversaries should be eliminated by friendly means, if possible, but fighting, if necessary.

See also:

S/ Making Decisions
P/ Expel, Reject, Threaten, Warn
T/ Imperialism, Judicial Process

Advise (see CHŪI SURU, KEIKOKU SURU)

Advocate (n.) 主張者 SHUCHŌSHA
支持者 SHIJISHA

Advocate is a strong word in Japanese, sometimes suggesting a person who is a rebel.

American culture generally sees an advocate as a sincere person devoted to a cause which may be good or bad.

See also:

S/ Social/Interpersonal Roles
P/ Comment, Demand, Demonstrate
T/ Activist, Debate, IIHARU, SHUCHŌ SURU

Advocate (v.) (see SHUCHŌ SURU)

Affect (see EIKYŌ SURU)

Affirm (see DANGEN SURU)

Affluence 富 TOMI
豊かさ YUTAKASA

Affluence (the full life 豊かな生活) is still a national goal in Japan; however, many Japanese feel the nation faces serious, if not insoluble, problems, such as the limited availability of land. They also feel that affluence is unattainable for most people. It is linked in their minds with the idea of population control.

For most Americans, affluence is a goal that they feel they have already attained, or soon will. There is little feeling of environmental limitations.

See also:

S/ Success and Progress
P/ Grant, Reward
T/ Economic World, Luxury, Population Control, Self-Sufficiency, Wealth

Afford (see ATAERU)

Agitation アジテーション AJITEISHON

The Japanese word suggests protest by a small, highly organized, unified group against a larger one. It usually has a very negative feeling because social harmony is being upset.

In America, agitation may be positive or negative according to the cause represented, and usually connotes actions by individuals or loosely organized groups.

See also:

S/ Group Oriented Society
P/ Demonstrate, Protest
T/ Activist, JII UNDŌ SURU, Walkout

Agree (see DŌI SURU, DŌKAN SURU, ICCHI SURU, KOŌ SURU, KYŌTEI SURU, SANSEI SURU, SHŌDAKU SURU, TEKIGŌ SURU, TORIKIMERU, YAKUSOKU SURU)

Agreeable (see SANSEI SURU)

Agree Tacitly (see MOKUYAKU SURU)

AITA SHUGI (see Altruism)

AJITEISHON (see Agitation)

AKADEMIKKU NA (see Academic)

AKEWATASU 明け渡す

Strong command; negative implications. One must obey, even against one's will. No excuse for nonfulfillment.

Strong word. May be taken literally.

A conversational word of limited usage, and even less likely to appear in a formal, written context.

Example Translations: Clear out of, Deliver, Evacuate, Quit, Surrender

See also:

S/ Leadership Style
P/ Expel, Yield
T/ Command

Alienation 疎外 SOGAI

In Japan, the group decides if an individual is alienated, and rejects him accordingly. The word is negative.

In America, an individual becomes alienated and usually separates by his own will. It is sometimes positive.

See also:

S/ Group Oriented Society
P/ Expel, Reject
T/ Cultural Alienation, Role Conflict

Alignment 連合 RENGŌ

In Japanese culture this is very closely related to common sense and the positive concept of social adaptability and harmony.

To an American, "alignment" often suggests the banding together of forces or nations in preparation for conflict.

See also:

S/ Social/Interpersonal Roles
T/ Absurd, Neutrality

Allot (see ATAERU)

Allow (see ATAERU, KYOYŌ SURU, YURUSENAI, YURUSU)

Ally (see MUSUBU)

Alternative 二者択一 NISHA TAKUITSU

This is a very negative word to Japanese. They feel it is not good to choose one at the expense of the other. Some kind of compromise is better.

To Americans, facts are more important than feelings and the best alternative is usually the most practical. Compromise is thought of only if there is no clearly superior alternative.

See also:

S/ Making Decisions
P/ Deny
T/ Conciliation, Rational

Altruism 利他主義 AITA SHUGI

In Japanese society, good things are generally done for people who have a direct specific relationship with oneself.

Americans see altruism as a desire to do good for people in general regardless of personal relationship. It is often considered impratical.

See also:

S/ Web of Relationship
P/ Deny, Reject
T/ Benevolence, Relationship

AMAERU 甘える

Generally implies the harmonious interdependence between people and an aversion for independent action. Suggests taking a favor from a superior for granted.

Ambiguous, context required. Conversational word.

Example Translations: Act Spoiled, Avail Oneself of, Be Coquettish, Coax Something Out of a Person, Fawn On, Take Advantage Of

See also:
S/ Web of Relationship
P/ Request
T/ Individual

Ambition 野心 YASHIN

大望 TAIMŌ ("great expectations")

Japanese desire to excel but not at the expense of others who may be related to them as part of their group. YASHIN is a negative word for ambition, connoting selfishness.

In America, ambition is an individual virtue with little implication of concern for others.

See also:

S/ Success and Progress
P/ Grant, Reward
T/ Affluence, Alternative, Decision Making

Ambivalence 両面価値 RYŌMEN KACHI

Japanese see ambivalence as the possibility of a compromise between two good things, taking the best from both.

To an American, ambivalence is basically negative, suggesting a conflict between good and bad.

See also:

S/ Success and Progress
P/ Agree, Approve
T/ Alternative, Bargaining, Cooperation
DAKYŌ SURU

Analogy 類似 RUIJI

Japanese tend to look for similarities, areas of commonality, and relationships -- not contrasts. Proverbs and deductive logic are important tools for teaching.

Americans tend to be confrontive, using a dialectic of contrasts to reach a resolution. In America, teaching is basically objective and analogies are factual. Proverbs have a minor place in education. Inductive reasoning is emphasized.

See also:

T/ Instruction, Master

Anarchy

無政府状態 MUSEIFU JŌTAI

Japanese associate anarchy with militarism which caused them so much suffering in the past. Government is seen as basically good (or at least the lesser of two evils) individual politicians are felt to be very susceptible to corruption. If there were a void, it is feared that the military would step in and take over as has been the case in the past.

To an American, individual government is fine as long as it doesn't interfere with his personal pursuits (which he suspects it is always subtly trying to do). It is resented, but seen as a necessary framework for maintaining law and order at least. Anarchy suggests a loss of the political orderliness that allows personal free agency, but includes little, if any, fear of military takeover.

See also:

S/ Social/Interpersonal Roles
T/ Politics

Animadvert (see HINAN SURU)

Annotate (see CHŪSHAKU SURU)

Announce (see SEIMEI SURU)

Announce Previously (see YOKOKU SURU)

Annoy (see YOWARASERU)

Answer (see HOSHŌ SURU)

Antagonize (see HANTAI SURU)

Anti-colonialism (see Colonialism)

Anti-fascism (see Fascism)

Anti-imperialism (see Imperialism)

Anti-trust (see Trust 2)

Apathy 無関心 MUKANSHIN

Apathy is seen by Japanese to be negative but they feel that the political system generally excludes them from involvement. Involvement in their core group is, of course, very positive and necessary to social survival for the individual. For Japanese the word is closely related to futility -- having tried in vain, but willing to try again if better conditions develop.

Apathy is negative for Americans also, but there is less feeling of the futility of becoming involved in political issues. There is also little feeling of the absolute necessity of involvement in a core group.

See also:

S/ Group Oriented Society
P/ Reject
T/ Ballot Box, Politics

Apologize (see KOTOWARU)

Apology

謝り	AYAMARI
謝り状	AYAMARI JŌ
謝罪	SHAZAI
おわびする	OWABI SURU
わびる	WABIRU

In Japanese society, apologies are profuse and simply make interpersonal relationships smoother. However, politically, a public apology almost certainly means the loss of face and possibly the end of a career. SHAZAI is a very formal word.

In America, apologies are directly related to wrong-doing, but do not have as drastic implications for politicians.

See also:

S/ Social/Interpersonal Roles
T/ Justification, Platform

Appeal 訴え UTTAE

To the Japanese, this word is strong and negative, suggesting persistence to the point of making a nuisance of oneself. It may also imply a request for information or be used rhetorically (世論に訴える).

In American culture, appealing to public opinion, authority, or the mercy of someone is seen as a good and humble way of getting something done.

See also:

S/ Making Decisions
P/ Demand
T/ Debate, SHUCHŌ SURU

Appeal (see TANOMU, TOU, UTTAERU)

Appeal to Law (see KISO SURU, UTTAERU)

Appeasement

宥和	YŪWA
譲歩	JŌHO

In Japanese, appeasement is not necessarily bad, suggesting compromise, and the avoidance of conflict. JŌHO suggests outright surrender and would be considered more negative.

Americans see appeasement as a cowardly abandonment of principles to avoid a conflict -- negative.

See also:

S/ Making Decisions
P/ Yield
T/ Alignment, Belligerent, Cooperation, DAKYŌ SURU, Negotiation

Apply For (see SEIKYŪ SURU)

Approach (see SEMARU)

Approbation (see DŌI SURU, ZENIN SURU)

Approval (see DŌI SURU)

Approve (see DŌI SURU, KYOYŌ SURU, MITOMERU, NINKA SURU, SAIKA SURU, SHŌNIN SURU, YŌNIN SURU, YURUSENAI, YURUSU, ZENIN SURU)

APPUKU SURU 圧迫する

Negative implications. Implies that the person exerting pressure has the authority, but not the moral right to do so.

Strong word. May be used literally; reliable.

Most often used in newspapers, magazines and books. Seldom used colloquially.

Example Translations: Hold in Subjection, Keep Down, Master, Overcome, Overpower, Overwhelm

See also:

S/ Leadership Style
P/ Force
T/ Authority

ARAWASU 表わす

A fairly weak and ambiguous expression.

Context is required to clarify connotations.

Most commonly used in informal or colloquial speech. Seldom appears in formal writing.

Example Translations: Disclose, Display, Exhibit, Expose, Express, Indicate, Manifest, Prove, Represent, Reveal, Show, Speak

See also:

P/ Demonstrate
T/ Magazine, Manifestation

Arbitrary 専制的 SENSEITEKI

One of the worst sins in Japanese society is to take arbitrary action without consulting others or very carefully considering their feelings.

The American values individual action, especially if its results are positive.

See also:

S/ Leadership Style
P/ Force
T/ Action, Emotion, Impulse

Argument 議論 GIRON

Trying to maintain social harmony, Japanese generally see argument as a negative and reckless use of words. There is, however, in this form-conscious society, a place for public debate where opponents (representing opposing groups) assualt each other's words, often virulently.

In American culture, open argument is a way of reaching suitable agreement. Personal feelings are irrelevant; the feeling is that ideas only are in conflict one with another.

See also:

S/ Social/Interpersonal Roles
P/ Accuse
T/ Debate, Decision Making, Provocation

Arrange (see TORIKIMERU)

Ask (see IKEN O KIKU, TANOMU, TOU)

Ask For (see KONSEI SURU, MŌSHIKOMU, MOTOMERU, SEIKYŪ SURU, YOKYŪ SURU)

Assail (see OSOU)

Assault (see BŌKŌ SURU, OSOU)

Assent (see DŌI SURU, NEGAI O KIKIIRERU, SANSEI SURU, SHŌDAKU SURU, SHŌNIN SURU, UKEIRENAI)

Assert (see DANGEN SURU, IIHARU, SHUCHŌ SURU)

Asseverate (see DANGEN SURU)

Assign (see ATAERU, JŌTO SURU, YUZURU)

Assimilation 同化 DŌKA

Japan is historically an assimilative culture. Assimilation was seen to be good, adopting the best objects and techniques from another culture but never belittling their identity as Japanese. Assimilation of people from other cultures into Japanese society has been slow or non-existent.

As far as techniques and objects are concerned, Americans feel that they already have it all; there is little of value to assimilate. Americans will usually accept people into their society who wish to change to American cultural ways although a notable racial bias still exists.

See also:

S/ Success and Progress
T/ Acculturation, Adaptation, Identity Crisis

Assume (see HOSHŌ SURU)

Assume Control (see SHIHAI SURU)

ATAERU 与える

Although generally an ambiguous expression; when used in interpersonal contexts it often has the negative connotation of condescension.

Context is required to clarify connotations.

Most commonly used in colloquial speech. Seldom, if ever used in official documents or speeches.

Example Translations: Afford, Allot, Allow, Assign, Award, Bestow, Confer, Extend, Give, Grant, Impart, Impose, Let Have, Make a Present Of, Present, Provide, Supply

See also:

S/ Web of Relationship
P/ Grant, Yield
T/ Credit, Foreign Aid

Atone (see JŌTO SURU)

Attack (see BŌKŌ SURU, HINAN SURU, ŌSHU SURU, OSOU)

Attenuate (see YOWAMERU)

Attest (see SHŌMEI SURU)

Attitude 態度 TAIDO

Attitude to a Japanese means the proper actions to maintain societal and group acceptance.

To Americans, attitude is more psychological and individual.

See also:

S/ Group Oriented Society
P/ Grant, Reward
T/ Absurd, Alienation, Dissent

Audience 聴衆 CHŌSHU

Japanese audiences are passive, silent, and generally unquestioning of their teacher or speaker. Exceptions to the tradition of quiet acceptance are Kabuki audiences, baseball fans, and, sometimes, the attenders of political rallies.

American audiences are generally more active and prone to challenge a teacher in class or a speaker at a public function.

See also:

S/ Social/Interpersonal Roles
P/ Comment
T/ Fatalism, Instruction, Master

Authenticate (see SHŌMEI SURU)

Authorize (see NINKA SURU, YURUSU)

Authority 権力 KENRYOKU
権能 KENNŌ

Although Japanese view authority somewhat negatively, they tend to accept and defer to it. Obedience is a virtue desirable for smooth, harmonious societal interaction.

Americans also view it somewhat negatively, but they tend more openly to resist and resent it.

See also:

S/ Leadership Style
P/ Force
T/ Arbitrary, FUKUJŪ SURU, Submissiveness

Avail Oneself Of (see AMAERU)

Aver (see DANGEN SURU)

Avoid (see KAWASU)

Award (see ATAERU, JUYO SURU, SAZUKERU)

AWAREMI BUKASA (see Benevolence)

AYAMARI (JŌ) (see Apology)

Balance of Trade

貿易均衡 BŌEKI KINKŌ

Since Japan must maintain export surplus to survive economically, a negative balance of trade is a fearful spectre to Japanese politicians and businessmen. A favorable balance of trade is not generally seen as being as critical to the United States' economy as it is to Japan's, but Americans feel that it is not always undesirable to have someone else in your debt.

See also:

S/ Success and Progress
T/ Debtor, International, Self-Sufficiency, Trust (2)

Ballot Box 投票箱 TŌHYŌ BAKO

The power of the "ballot box" is touted but not really relevant to the individual, as Japanese see it. Politics is another world in which their single vote has little influence. Japanese are basically democratic but believe more in the rule of consensus than mere majority.

Most Americans would agree that their single vote has little influence but at least it is still theirs and they will try to use it, if it is not too inconvenient. The majority rules and "darn" the minority -- the minority is expected to abide by the majority decision regardless of degree of opposition expressed before the voting.

See also:
S/ Making Decisions
P/ Consult
T/ Apathy, Decision Making, Impeachment, Politics

Banish (see TSUIHŌ SURU)

Bargaining 取引 TORIHIKI

In Japan, bargaining can have two meanings: (1) it can be a decorous and subtle request from the buyer to the seller, or (2) a sort of gift to the buyer to maintain good feelings. Argument is usually out of the question. Most often, the first offer is the genuine price the businessman wants.

The American often looks at bargaining as more of a confrontative arrangement of give and take between consumer and businessman. The Japanese correlative to this form of bargaining would be (やり取りをする).

See also:

S/ Web of Relationship
P/ Consult, Request
T/ Collective Bargaining, Debate, Negotiation

Basis 基準 KIJUN

This term may imply a social or a scientific frame of reference.

The American emphasis is on the rational and scientific connotations of the word.

See also:

S/ Success and Progress
T/ Rational

Bear Evidence (see SHŌMEI SURU)

Bear Fruits (see MUSUBU)

Bear Witness (see SHŌMEI SURU)

Beaten (see MAKERU)

Beat Off (see SHIRIZOKERU)

Become Demoralized (see KUZURERU)

Beg (see NEGAU, TANOMU)

Beg Off (see KOTOWARU)

Behave Violently (see BŌKŌ SURU)

Belligerence 好戦政策 KŌSEN SEISAKU

Belligerence in international affairs is out of the question in modern pacifistic Japan. The constitution forbids it and no one wants it. The horrors of militarism and World War II are not forgotten.

Americans also object ot this political attitude but sometimes see it as necessary in the real world of international affairs. Many Americans feel, also, that the tremendous power of the U.S. should be demonstrated more readily.

See also:

S/ Success and Progress
P/ Force, Seize, Threaten
T/ Imperialism, National Security, Reserve

Bend (see KUSSURU, MAGERU)

Bend the Knee (see KUSSURU)

Benevolence あわれみ深さ AWAREMI BUKASA

情深さ NASAKEBUKASA

Benevolence is a central virtue to the Japanese character but its applications are often limited by social relationship.

Americans respect the concept but usually have misgivings about its practicality.

See also:

S/ Leadership Style
P/ Approve
T/ Altruism, Chief, Humanitarianism, Relationship, Trust (1), Welfare Society

Beseech (see NEGAU, TANOMU)

Bestow (see ATAERU, KASHI SURU)

Beware of (see CHŪI SURU)

Bilaterial Trade 双務貿易 SŌMU BŌEKI

Bilateral trade must always be in the favor of the Japanese economy.

Americans feel they can survive with a mere balance.

See also:

S/ Success and Progress
T/ Balance of Trade

Bind (see MUSUBU)

Blame (see HINAN SURU, SEMERU, TOGAMERU)

Block (v.) 妨害する BŌGAI SURU

This is a strongly negative word. A Japanese would not use this word to describe an action against another country by Japan. However, he would use it in a plaintive sense to describe action against his country.

The American usage is much wider and includes the positive action of blocking the intended action of one's opponent.

See also:

S/ Success and Progress
P/ Threaten
T/ Adversary, Appeal, Belligerence, International

Bluff (see IKAKU SURU)

BŌEKI KINKŌ (see Balance of Trade)

BŌGAI SURU (see Block)

Boil Down (see CHIJIMERU)

BŌKŌ SURU 暴行する

Bad feeling. Not generally used in international setting. Wild, violent, unpredictable, wreckless actions.

Strong word. May be used literally; reliable.

Most often used in news broadcasts, official announcements and in newspapers, magazines and books.

Example Translations: Act Outrageously, Assualt, Attack, Behave Violently

See also:

S/ Leadership Style
P/ Force
T/ Action, Argument

BŌRYOKU-O-FURUU 暴力をふるう

Used with a bad feeling.

Strong word. May be used literally; reliable.

Most often used in colloquial speech. Seldom, if ever used in official documents or treaties.

Example Translations: Employ Strong Arm Methods, Use Violence

See also:

P/ Force

BOSSHŪ SURU 没収する

Used generally in international relations. Bad feeling. Implies that someone has his possessions confiscated. Leaves sad feelings because it indicates serious problems between governments, companies, or a company and an individual.

Strong word. May be used literally; reliable.

Used most often in news broadcasts and official announcements. Seldom used in colloquial speech.

Example Translations: Confiscate, Forfeit, Seize, Sequestrate

See also:

P/ Seize
T/ ŌSHU SURU

Brief (see SETSUMEI SURU)

Bring (see TEISHUTSU SURU)

Bring About (see SEIRITSU SURU)

Bring an Action (see KISO SURU, UTTAERU)

Bring Charge Against (see KOKUHATSU SURU, KOKUSO SURU, TSUMI NI TOU)

Bring Forward (see MŌSHIDERU)

Bring Out (see DASU)

Bring Pressure (see KYŌATSU SURU)

Browbeat (see ODOKASU, ODOSU)

BUNKA HENYŌ (see Acculturation)

BUNRI SHUGI (see Secession)

BUNSAN SARETA (see Decentralized)

BUTSURI SHUGI (see Matter)

Call For (see HITSUYŌ TO SURU, MOTOMERU, SHŌKAN SURU, YŌKYŪ O IRERU, YŌKYŪ SURU)

Call to Account (see SEMERU)

Call Upon (see SEIKYŪ SURU, YŌKYŪ SURU)

Capitalism 資本主義 SHIHONSHUGI

Capitalism brings to the Japanese mind a negative picture of big business and environmental pollution.

The American picture is not quite so negative toward capitalism but there are still suggestions of big business and exploitation.

See also:

S/ Success and Progress
T/ Economic World, Ideology, Politics

Capture (see DAHO SURU, DASHU SURU, HOKAKU SURU, KŌFUKU SURU, SENRYŌ SURU)

Carp At (see TOGAMERU)

Carry (see DASSHU SURU, SENRYŌ SURU)

Cast (see HANERU)

Catch (see TORAERU, TSUKAMU)

Cause to Do (see MURI NI SASERU)

Caution (see IMASHIMERU, KEIKOKU SURU, KUNKAI SURU)

Cave In (see KUZURERU)

Cede (see JŌTO SURU, MITOMERU)

Censure (n.) 非難 HINAN

As Japanese see it, a person may receive censure without any implication of whether he is innocent or guilty of some wrong-doing.

Americans see censure as a deserved criticism or punishment, the existence of which implies guilt.

See also:

P/ Accuse
T/ HIHYŌ SURU, HINAN SURU

Censure (v.) (see HINAN SURU, SEMERU, TOGAMERU)

Certify (see HOSHŌ SURU, SHŌMEI SURU)

Challenge (see MŌSHIKOMU, TOGAMERU)

Charge (see SEIKYŪ SURU)

Charge w/Offense (see KISO SURU, KOKUHATSU SURU, TOGAMERU, TSUMI NI TOU)

Check (see KENSEI SURU)

Check Up On (see SHIRABERU)

Chief, Supervisor, Senior 長 CHŌ

This concept almost always has a good connotation in Japanese. It suggests the basic Japanese requirement for leadership: concern for others. CHŌ is a formative always used in combination with other words.

Americans may use it intimately as a friendly word of address toward their superior, but there is not the implication of deep concern for subordinates.

See also:

S/ Leadership Style
T/ Benevolence, Trust

CHIHŌ SEIFU (see Local Government)

CHIJIMERU 縮める

Often associated with physical measurement or capacity. Usually bad feeling.

Strong word. May be used literally; reliable.

Most often used in colloquial speech. Seldom, if ever used in official documents or treaties.

Example Translations: Abbreviate, Abridge, Boil Down, Contract, Shorten, Shrink

See also:

P/ Reduce Relationship
T/ Relationship

CHIKAU 誓う

Stronger than YAKUSOKU SURU. Official term. Non-changeable.

Strong word. May be used literally; reliable.

Most often used in colloquial speech. Seldom used in a written context.

Example Translations: Pledge, Swear, Take an Oath

See also:

P/ Promise
T/ YAKUSOKU SURU

CHIKUZAI (see Accumulation)

CHITEKI (see Intelligent)

CHITSUJO (see Order)

CHŌ (see Chief)

CHŌHATSU (see Provocation)

CHŌSA (see Examination)

CHŌSEI (see Accommodation)

CHŌSETSU (see Accommodation)

CHŌSHU (see Audience)

CHŌTEI (see Conciliation)

CHŪKAI (see Mediation)

CHŪRITSU (see Neutrality)

CHŪSAN KAIKYŪ (see Middle Class)

CHŪI SURU 注意する

Used generally. Used before something happens and also after. Used in international relations (Alternate: CHUI-O-UNAGASU -- call attention to a matter). Gives negative, disquieting feeling.

Context required to clarify ambiguity.

Most often used in colloquial speech (although KI O TSUKERU is more strictly colloquial). Seldom used in official documents or treaties, but often seen on public signs.

Example Translations: Advise, Beware of, Counsel, Guard Against, Look Out For, Observe, Pay Attention To, Take Note, Warn

See also:

P/ Warn

CHŪSHAKU SURU 注釈する

Particularly used with written, literary materials to explain the body (of a letter) or the text (of a treaty). Meaning is close to KAISETSU SURU.

Strong word. May be used literally; reliable.

Most often used in newspapers, magazines and books. Seldom used in colloquial speech.

Example Translations: Annotate, Comment, Expound

See also:

P/ Agree
T/ Instruction, KAISETSU SURU

CHUSHŌ TEKI NA MONO (see Abstraction)

Civil Rights 公民権 KŌMINKEN

市民権 SHIMINKEN

This concept is basically irrelevant as many Japanese see it. It seems too abstract for the natural harmony that a society should have. Society is envisioned as people getting along with each other, not the implementation of abstract principles. KŌMINKEN is a broad abstraction while SHIMINKEN sounds more specifically political.

Americans see civil rights as a cause to fight for and protect, rather than as a natural condition of harmonious society. Written laws ensure that these rights will be available to all citizens.

See also:

S/ Group Oriented Society
T/ Abstract, Assimilation, Cooperation

Claim (see IIHARU, SEIKYŪ SURU, SHUCHŌ SURU, UTTAERU, YŌKYŪ O IRERU)

Class Analysis

階級分析 KAIKYŪ BUNSEKI

As this concept is associated with feudalism it often has a negative connotation to the Japanese mind. It also reminds them of the severe discrimination against outcaste minorities such as the ETA and HININ.

This is a neutral word to most Americans who associate it with objective sociology.

See also:

S/ Social/Interpersonal Roles
P/ Expel
T/ Assimilation, Socialist Realism

Classic (ad.)

最高水準の SAIKŌ SUIJUN NO

クラシックな KURASHIKKU NA

This is a strongly positive concept as Japanese tend to look to tradition for answers to many questions, especially social ones.

To Americans this word has the familiar odor of those dusty volumes foisted upon them in high school and freshman college classes that "everyone wants to have read, but nobody wants to read." The traditional is associated with the "out of style;" the future holds the answers, not the past.

See also:

S/ Success and Progress
T/ Historical Value

Clear (see KUCHIKU SURU)

Clear Out Of (see AKEWATASU)

Clique 小派閥 SHŌ HABATSU (lit. "little faction")

Cliques and factions are the way of Japanese political life. As such they are accepted.

The American sees himself as an individual member of a large group or party, but he disdains the taint of cliquish, devious maneuverings.

See also:

S/ Group Oriented Society
T/ Factionalist, Partner

Close an Agreement (see MUSUBU)

Coax (see AMAERU)

Code 法典 HŌTEN

行動基準 KŌDŌKIJUN

HOTEN signifies written code while KŌDŌKIJUN is unwritten. Japanese emphasize unwritten, feeling that laws should be adjusted to people. The unwritten laws apply to social behavior and are the basis for judgement by contemporaries.

In American culture, written laws are the ultimate recourse and are to be adjusted to by people.

See also:

S/ Group Oriented Society
T/ Adjudication, Basis, Benevolence,
Cooperation

Coerce (see FUHŌ NI KYŌSEI SURU, KYŌATSU SURU, KYŌHAKU SURU, SHIIRU)

Coercion 矯正 KYŌSEI

The Japanese reaction to this strongly negative concept would tend more toward passive acceptance than open rebellion. Nevertheless, rebellion is not out of the question if the threat to groups is serious enough and opposing group action is possible.

Americans are conditioned to question, confront, rebel against encroachment upon individual freedom of choice.

See also:

S/ Social/Interpersonal Roles
P/ Force
T/ Arbitrary, Authority, Consultation,
FUHŌ NI KYŌSEI SURU, Submissiveness

Coincide (see ICCHI SURU)

Collapse (see KUZURERU)

Collective/Group 集団の SHŪDAN NO

This is a slightly negative word to Japanese. It has the flavor of involuntary demands on the individual, but is generally redeemed by the suggestion of the great Japanese virtue -- cooperation.

Americans see collective action as positive as long as it is voluntary for the individual.

See also:

S/ Group Oriented Society
P/ Consult, Force
T/ Arbitrary, Coercion, Collective Bargaining,
Cooperation, Individual

Collective Bargaining

団体交渉 DANTAI KŌSHŌ

This word suggests confrontation to a Japanese. It gives the negative impression that the representatives of opposing groups have not been able to reach a viable compromise by non-confrontive means.

In America, it's the best way to work things out between labor and management.

See also:

S/ Social/Interpersonal Roles
P/ Demand
T/ Argument, Negotiation, Walkout

Colonialism 植民地主義 SHOKUMIN CHI SHUGI

This is an obsolete word in Japanese. However, its negative connotation results from its reminder to Japanese of pre-World War II militarist fiascos.

Most Americans associate this word with accusations of U.S. imperialism (especially in Vietnam). In this sense it is negative. The word is also linked to nationalist struggles in Africa and is usually seen in a positive sense.

See also:

T/ Imperialism

Come into Existence (see SEIRITSU SURU)

Come to Terms (see DAKYŌ SURU, ORIAU)

Come to Understanding (see DAKYŌ SURU, ORIAU)

Comfort (v.) 慰め NAGUSAME

This word implies to a Japanese the desire to avoid solving the basic problem and rather trying to inure the people afflicted by it to their lot.

Americans generally do not see comforting someone as negative. It rather suggests kindness, concern, and empathy. There is little implication of avoiding the solution to the basic problem.

See also:

S/ Success and Progress
P/ Yield
T/ Accommodation, Fatalism, Submissiveness

Command 命令 MEIREI

Organized and authoritarian as the Japanese system may seem, the idea of command is negative to the Japanese. Decisions are not made arbitrarily but rather by consultation with all people involved and after a consensus is reached.

Americans generally resent authoritarian commands because such commands infringe upon the free agency of an individual. However, arbitrary or unilateral action by a charismatic leader is generally admired as a sign of strength and decisiveness. Such action would be much more forgivable in American than Japanese society and organizations.

See also:

S/ Leadership Style
P/ Consult
T/ Arbitrary, Coercion, Decision Making

Comment (see CHŪSHAKU SURU, KAISETSU SURU,
RONHYŌ SURU, TANPYŌ SURU)

Commission, Committee 委員会 IINKAI

This word suggests to a Japanese the extreme factionalism and confrontation which commonly occurs in the Diet. The IINKAI is, on the other hand, one of the few places where open exchange of ideas can take place in the form of discussion and debate.

To an American, "commission" often suggests a group formed by the government to ensure effective action in the solution of a specific problem. "Committee," however, usually connotes the setting of a problem on the shelf with no real intention of solving it.

See also:

S/ Group Oriented Society
T/ Adjudicate, Code

Committee (see Commission)

Common Law 慣習法 KANSHŪHŌ

The Japanese system of law is similar to the English one. Common law tradition and written codes counter-balance each other. However, the common law is much more important as a reference for practical judgement.

The American system of law is based on statutes and written precedent.

See also:

S/ Social/Interpersonal Roles
T/ Adjudicate, Code

Communism 共産主義 KYŌSAN SHUGI

Japanese receive a strongly negative impression from this word (traditionally felt to be against the family system), but nevertheless, it has some influence in Japanese political affairs. Many university professors are Communists and the standard of living of individuals is such that communist materialistic promises could be an influence. However, the Japanese Communist Party has generally presented itself as being less in favor of violent revolution than social reform and labor organizations. It is also in the delicate position of proximity to both China and Russia -- therefore, it hesitates to side with either. A further complication is the general ill-feeling of Japanese toward Russia.

Communism is not a significant influence in American affairs. Americans most generally associate the word with denial of individual rights in Russia and other communist countries. As an economic system it seems unable to offer any advantages to the average American and is certainly not seen as an ideological threat.

See also:

S/ Group Oriented Society
P/ Demonstrate
T/ Activist, Agitation, Class Analysis,
Ideological, Working Class

Communications マス・コミ MASU KOMI
コミュニケーション KOMYUNIKEISHON

Japanese see mass communications as a great help to unifying their culture, bringing rural and urban people closer together in world view. As a borrowed word, MASU KOMI is modern, gimmicky, and somewhat chic.

Americans see communications as their window to reality and appreciate it.

See also:

T/ The Press, Media, Secession

Compatible (see TEKIGŌ SURU)

Compel (see KYŌHAKU SURU, KYŌYŌ SURU, MURI NI
OSHITSUKERU, SHIIRU)

Compel Illegally (see FUHŌ NI KYŌSEI SURU)

Compensate (see MUKUIRU)

Complain (see KOKUSO SURU)

Complex コンプレックス KONPREKKUSU

In Japanese, this is a psychological word with the negative connotation of anything implying psychological problems; Americans associate "complex" with psychological problems too, but also associate it with an involved and detailed system, question, or way of doing things.

See also:

T/ Cynical

Comply (see KIKITODOKERU, NEGAI O KIKIIRERU, SHITAGAU, SHŌDAKU SURU, UKEIRENAI)

Compromise (see DAKYŌ SURU, ORIAU)

Concern 関心事 KANSHINJI

Japanese see this as only what is on the mind. It has no direct emotional connotation but generally, no distinction is made between thinking and feeling -- they are the same action.

To Americans, this is often, though not always, euphemistic for a worry.

See also:

S/ Social/Interpersonal Roles
P/ Comment
T/ Emotion

Concerned About (see KORYO SURU)

Conciliation 調停 CHŌTEI

Japanese suspect this concept of not trying to solve the problem but rather as simply quieting the participants.

When Americans hear the word conciliation, suspicions are allayed and there is a good feeling.

See also:

S/ Group Oriented Society
T/ Comfort, DAKYŌ SURU, Negotiation

Conclude (see MITOMERU, MUSUBU, OSU, TEIKETSU SURU, TORIMUSUBU)

Concur (see DŌKAN SURU, ICCHI SURU)

Condemn (see HINAN SURU, SEMERU)

Confer (see ATAERU, JUYO SURU, KYŌGI SURU, SAZUKERU)

Confide In (see YURUSU)

Confirm (see RISSHŌ SURU)

Confiscate (see BOSSHŪ SURU, ŌSHU SURU)

Conform (see ICCHI SURU, SHITAGAU)

Conjecture (see OSU)

Consensus 意見の一致 IKEN NO ICCHI

Japanese see this concept as good but only a surface manifestation. It is not to be taken at face value as an expression. Subsequent actions will indicate the depth and solidity of the agreement. In decision-making the expressed consent of everyone involved is essential; a simple majority will not do.

Americans will go ahead with a decision after obtaining a majority; a consensus is not necessary. However, the word implies that when the consensus is expressed, it can be relied upon.

See also:

S/ Making Decisions
P/ Agree, Promise
T/ Accord, DŌI SURU, ICCHI SURU

Consensus, Reach a (see ICCHI SURU)

Consent 受諾 JUDAKU

承諾 SHŌDAKU

In Japanese interaction, consent is checked and renewed all along the line in a continuing process. Consent is always provisional.

When an American obtains consent, he sees it as a mandate to proceed to the end of the process regardless of changes in the situation which may come about. Consent is final.

See also:

S/ Making Decisions
P/ Agree, Promise
T/ Accord, SHŌDAKU SURU

Consent (see DŌI SURU, ICCHI SURU, SHŌDAKU SURU, SHŌNIN SURU)

Consider (see KŌRYO SURU, KORYO SURU, MITOMERU, SHINGI SURU)

Constitution 憲法 KEMPŌ

Most Japanese have a very good feeling toward their constitution. Even those who see it as an American imposition feel that it works toward the betterment of Japanese society. They are very hesitant to make any amendments. If changes have to be made, Japanese will tend to make them interpersonally while leaving the formal constitution intact. In the constitution of a club or organization (TEIKAN 定款), the interpersonal relations of the organization are the foundation for working things out. The written charter would be of secondary importance.

Americans respect the constitution and some even revere it. However, it is not looked upon as sacrosanct, but rather as a working instrument amenable to change, to suit the majority feeling at any time. Club or organizational charters are relied upon as foundational rules for interpersonal behavior and not the other way around as in Japan.

See also:

S/ Success and Progress
P/ Agree
T/ Adaptation, Code, Imperialism

Constrain (see MURI NI OSHITSUKERU, SHIIRU)

Consult (see KYŌGI SURU, SANKŌ NI SURU, SŌDAN SURU)

Consultation 相談 SŌDAN

This is absolutely essential to Japanese decision making. The feelings and technical opinions of all concerned are carefully considered by leaders through interpersonal consultation. A consensus is reached usually by small meetings and talking things over person to person rather than in large meetings with voting and debate. Thus, group unity and harmony are preserved.

Americans feel consultation is more necessary to obtain technical facts than to gauge personal feelings. Consultation is not seen as essential to an efficacious decision.

See also:

S/ Making Decisions
P/ Consult
T/ Consent, IKEN O KIKU, SŌDAN SURU

Consumer Agency (Association) 消費者協会 SHŌHISHA KYŌKAI

Japanese have a positive feeling toward this concept but feel that such associations have little power with the government (but, with anti-pollution activities, these are a growing influence). Such associations are nongovernmental in Japan.

Americans look toward the government to establish such agencies and feel that they have real influence in the affairs of business and government.

See also:

S/ Success and Progress
P/ Demand
T/ Apathy, Commission, Politics

Content (see SHUCHŌ SURU)

Contract (see CHIJIMERU, KEIYAKU SURU, KYŌTEI SURU, MUSUBU, TEIKETSU SURU, YAKUSOKU SURU)

Contract Law 契約規則 KEIYAKU KISOKU

Japanese have such laws, but if a contract is broken they prefer to settle out of court.

In the U.S., the courts are where most breaches of contract are settled.

See also:

S/ Web of Relationship
P/ Agree
T/ Adjudication, Code

Contradict (see UCHIKESU)

Control (see SHIHAI SURU)

Convey (see YUZURU)

Convince (see JŌTO SURU)

Cooperation 協力 KYŌRYOKU

This concept is at the foundation of Japanese social behavior. It is considered a virtue and essential to survival in their crowded islands.

Americans see it as good and are willing to cooperate if it helps to get the job done better than an individual could do it.

See also:

- S/ Group Oriented Society, Making Decisions, Success and Progress
- P/ Consult
- T/ Moral, Trust (2)

Copy (v.) 模倣する MOHŌ SURU

There is no disgrace in copying to a Japanese. If something is better, adopt it and adapt it to your needs.

Americans, on the other hand, feel generally that copying, imitating, is an admission of inferiority and inability to be original.

See also:

- S/ Success and Progress
- P/ Yield
- T/ Adaptation, Instruction

Coquettish (see AMAERU)

Correct (v.) 訂正 TEISEI

修正する SHŪSEI SURU

For a Japanese to be corrected by a master is a compliment accompanied by positive feeling. They welcome correction as a path to improvement. However, corrective criticisms are offered as subtly, indirectly, and gently as possible. This is in order to avoid causing a loss of face or hurting the feelings or self-esteem of another. Corrections are accepted passively.

Americans often resent being corrected and will usually respond with a justification or counter criticism.

See also:

- S/ Success and Progress
- P/ Comment
- T/ Instruction, Master

Corroborate (see JISSHŌ SURU, KAKUJITSU NI SURU, RISSHŌ SURU, SHŌMEI SURU)

Counsel (see CHŪI SURU)

Cover (see TSUGUNAU)

Credit 信用 SHINYŌ

支払猶予期間 SHIHARAI YŪYO KIKAN
(grace period)

Japan does not borrow money from other nations but does extend some credit. The concept, however, associated as it is with debt, is negative because Japanese generally do not believe in going into debt. This would be unnecessarily incurring another obligation in an obligation weary social structure.

Americans feel borrowing and lending to be an essential part of financial affairs, both personal and international.

See also:

- S/ Web of Relationship
- T/ Balance of Trade, Debtor, Foreign Aid

Critic 評論家 HYŌRONKA

Critics are seen in a negative light by most Japanese who consider them fluent with words but really unable to do anything useful.

Art, motion picture and literary critics have some influence in America but with a limited group. Otherwise the feeling is about the same.

See also:

- S/ Social/Interpersonal Roles
- P/ Accuse, Comment
- T/ Cynical

Criticize (see HIHYŌ SURU, HINAN SURU, RONHYŌ SURU, SEMERU, TANPYŌ SURU)

Crook (v.) (see MAGERU)

Crowd Out (see OSHIDASU)

Crumble (see KUZURERU)

Cultural Alienation

文化的疎外
BUNKATEKI SOGAI

Japanese do not see this as a relevant possibility inasmuch as Japan's culture is one of the most homogeneous in the world. There are few, if any, sub-cultures to which an individual could turn if he did become alienated. If it did occur it would be an extremely serious problem requiring the individual to repress his feelings or take extreme action which would result almost certainly in ostracism.

In the pluralistic culture of the United States, people have a variety of cultures to compare their own to and choose from if alienated from their own. Thus, alienation from one's own culture or subculture is less desperate as a problem for the individual.

See also:

S/ Social/Interpersonal Roles
P/ Expel
T/ Alienation, Assimilation, Class Analysis

Curb (v.) (see KENSEI SURU)

Curry Favor (see TORIMUSUBU)

Curtail (see SHUKUSHŌ SURU)

Curve (see MAGERU)

Cut Down (see SHUKUSHŌ SURU)

Cynicism 皮肉癖 HINIKUGUSE

Japanese take this concept very negatively. A cynic is not enjoyed so much as suspected of deeper psychological, anti-social problems.

In America the cynic is seen more as a hyperperceptive comedian and not taken seriously.

See also:

S/ Social/Interpersonal Roles
P/ Accuse, Comment, Expel
T/ Complex

DAHO SURU 拿捕する

Bad feeling. Used in international setting. Common topic among fishermen; they sometimes are faced with this problem -- the seizure of their boats by the Soviets.

Strong word. May be used literally; reliable.

Most often used in news broadcasts and official announcements. Seldom used in colloquial speech.

Example Translations: Capture, Make Prize Of, Seize

See also:

P/ Seize

DAI SAN SEKAI (see Third World)

DAKYŌ SURU 妥協する

Implies that "Even though we don't like it, we'll comply." Bad feeling; Japanese often feel sorry for compromiser; wonder if force, compulsion was used. Usually used in meetings. Positive use signifies compromise and understanding. If used in negative sentence, (DAKYŌ SHINAI, etc.) will be very strong, give uncomfortable feeling.

Strong word. May be used literally; reliable.

Used generally, but seldom in official documents or treaties.

Example Translations: Compromise, Come to an Understanding With, Come to Terms With, Meet Halfway, Reach an Agreement With, Split the Difference

See also:

P/ Agree
T/ Appeasement, Cooperation, Negotiation

DANGAI (see Impeachment)

DANGEN SURU 断言する

Strong. Not changeable. (Similar to MEIGEN SURU.) Used in international relations. To say positively. Implies much confidence in what is being asserted and little latitude for later change or recantation. If used negatively, (DANGEN SHINAI, etc.) indicates lack of confidence within speaker, weakness, indecision, unsureness about facts.

Strong word. May be used literally; reliable.

Most often used in news broadcasts and official announcements. Seldom used in official documents or treaties.

Example Translations: Affirm, Assert, Asserverate, Aver, Declare, Give, Make an Assertion, State Positively, Swear

See also:

P/ Promise
T/ Advocate, Dispute, Dissent

DANNEN SURU 断念する

Used in international settings. Indicates resignation to one's fate or giving up. Slightly negative connotation.

Strong word.

Most commonly used in newspapers, magazines, official announcements and news broadcasts. Seldom used in colloquial speech.

Example Translations: Abandon, Despair Of, Forego, Give Up, Relinquish

See also:

P/ Deny

DANTAI KŌSHŌ (see Collective Bargaining)

DASSHU SURU 奪取する

Negative feeling. Mostly used in settings involving crime.

Strong literal meaning.

Most commonly used in newspapers, magazines, official announcements and news broadcasts. Seldom used in colloquial speech.

Example Translations: Capture, Carry, Seize, Snatch, Wrest

See also:

P/ Seize

DASU 出す

An important word, but connotation depends on context. Not an imposing word. Does not demand consideration by itself. Depends on the speaker.

Weak, not literal, unreliable.

Nearly always used colloquially. Very seldom occurs in formal contexts.

Example Translations: Bring Out, Pull Out, Put Out, Take Out

See also:

S/ Making Decisions
P/ Propose

DATTAI (see Secession)

Daunted (see KUSSURU, MAKERU)

Debate 討論 TŌRON

Japanese hate to confront people publicly because this leads to embarrassment, loss of face, and perhaps even retribution. Therefore, it is difficult for such a confrontive art as debate to be popular. Japanese generally see debate as a hindrance to problem solving rather than as an aid to it, although voilent debates occur in the appropriate place and at the appropriate time (see IINKAI).

Americans respect debate as an aid to bringing problems out in the open, discussing them rationally using facts and figures, and finding solutions through the clash of ideas, regardless of personal feelings.

See also:

S/ Making Decisions
P/ Propose
T/ Argument

Debilitate (see YOWARASERU, YOWAMERU)

Debtor 債務者 SAIMUSHA

Being in debt is a disgrace for a Japanese. He will avoid it at all costs. Japanese will generally save until they have enough to purchase something rather than borrow the money to buy it, although there is a trend toward more credit buying.

Most Americans must go into debt in order to possess the more expensive possessions such as car and house. This is accepted as the way of the financial world.

See also:

S/ Web of Relationship
T/ Credit

Deceive (see YŌDŌ SURU)

Decentralized 分散された BUNSAN SARETA

Japanese see this as good, avoiding the past tyranny of militarism (even though realistically most governmental, political, business and educational functions are more or less centralized, there is not the dictatorial control of militaristic times).

Americans see it as inefficient but more democratic.

See also:

T/ Politics

Decide Upon (see TORIKIMERU)

Decision-Making

決定のしかた
KETTEI NO SHIKATA

To a Japanese, decision-making implies much consultation in meetings and behind the scenes. There is no debating and consensus is sought, rather than a mere majority. The most essential point is to maintain good feelings and unity of the group.

Americans see the decision-making process as one of the interplay of ideas worked out through discussion and debate, or other types of confrontation. Personal feelings and group harmony have little relevance. The majority is sought and the minority is usually expected and willing to accept the majority's decision. If they don't, they are seen as being in the wrong. On the other hand, Japanese would condemn this philosophy of majority rule as unreasonably disregarding the views of the minority. Americans appreciate the charismatic leader; Japanese distrust charismatic leaders, relying more on the reservoir of collective wisdom in a group.

See also:

S/ Making Decisions
P/ Consult
T/ Consensus, Consultation, Debate

Declaration 宣言 SENGEN

Most Japanese envision in this word the declarations of the government which give a negative feeling, because they feel that even if the government declares something, there is no guarantee it will be carried out.

Americans see this word as a somewhat grandiose promise but nevertheless, trust more in it.

See also:

P/ Promise
T/ Platform

Declare (see DANGEN SURU, MEIGEN SURU, SEIMEI SURU)

Decline (see INAMU, KOBAMU, KOTOWARU, KYŌZETSU SURU, SHAZETSU SURU)

Decorate (see JUYO SURU)

Deduce (see OSU)

Defeated (see MAKERU)

Define (see TEIGI SURU)

Deliberate (see KŌRYO SURU, KYŌGI SURU, SHINGI SURU)

Deliver (see AKEWATASU, JŌTO SURU, KŌFU SURU)

Demand (see KYŌYŌ SURU, SEIKYŪ SURU, SHŌKAN SURU, TOU, YŌBŌ SURU, YŌKYŪ O IRERU)

Demonstrate (see HYŌMEI SURU, IMASHIMERU, JII UNDŌ SURU, SHŌMEI SURU)

Demonstrate Against Government (see JII UNDŌ SURU)

Demoralized (see KUZURERU)

Denounce (see HINAN SURU)

Deny (see HININ SURU, HITEI SURU, INAMU, KOBAMU, KYOHI SURU, KYOZETSU SURU, SHAZETSU SURU, UCHIKESU)

Depart From (see MAGERU)

Depend Upon (see IRAI SURU)

Deprive (see UBAU)

Desire (see NEGAU)

Destroyed (see KUZURERU)

Despair Of (see DANNEN SURU, ZETSUBŌ SURU)

Destroyed (see KUZURERU)

Detente 緊張緩和 KINCHŌ KANWA

In Japanese politics, detente is still a very positive concept. Most see it as absolutely necessary for the survival of non-military Japan. It also implies the wisdom of compromise versus the danger of confrontation.

Once enthusiastic about this concept, Americans now generally see it in a negative light. It seems to have been a ploy that promised more results than delivered. It also implies the suspicion in which both the United States and Russia hold each other. Neither can quite trust the other and, therefore, wholehearted cooperation is difficult to attain.

See also:

P/ Force, Reduce Relationship, Threaten
T/ Alignment, Disarmament, International, Neutrality

Deterrence 抑止力 YOKUSHIRYOKU

Japanese are ambivalent toward this word; the constitution is against military forces, even though they are maintained for self-defense. However, in the interest of joint treaties with the United States, and a slight feeling of paranoia militarily among Japanese, threatened constantly by the major powers of China and Russia, the maintenance of military forces with some deterrent capability indicates that Japan is not totally naive about world affairs.

For the United States, deterrent capabilities mean survival.

See also:

P/ Threaten
T/ Belligerence, Constitution

Developing Nation 開発途上国 KAIHATSU TOJŌ KOKU

Whereas Japanese see developing nations as friendly (even if somewhat primitive and culturally inferior) potential markets for exports, Americans generally feel that developing nations are like spoiled children, possessing what the U.S. needs but spitefully colluding to extort unreasonable concessions for it.

See also:

P/ Demand, Request
T/ Foreign Aid, International, Self-Sufficiency

Diplomacy, Foreign Relations 外交 GAIKŌ

International diplomacy, the maintenance of international harmony, is seen as absolutely necessary for the economic survival of Japan.

Americans generally feel that diplomacy is desirable, but don't see it as desperately essential as the Japanese do. They see themselves as the middle men, trying to settle often seemingly irrational squabbles. Diplomacy is more of a burden, a necessary evil, a distraction from important domestic affairs.

See also:

T/ International

Direction 指図 SASHIZU
指示 SHIJI

Japanese appreciate direction from someone who knows.

Generally, Americans do too, but tend to resent it when it isn't asked for.

See also:

S/ Leadership Style
P/ Comment, Consult
T/ Instruction, Master

Disaffirm (see HININ SURU)

Disallow (see KYOHI SURU)

Disapprove (see HINAN SURU, HININ SURU, KYOHI SURU)

Disarmament 軍備縮小 GUMBI SHUKUSHŌ

This is a very positive concept for Japanese who have great economic power but little military influence. The best of all possible worlds for them is one of purely economic competition rather than military buildup, threat, and counter threat.

This concept is positive for Americans, too, but is seen as idealistic rather than practical, as long as the Russians can't be trusted. (Of course, the Russians feel the same way, as "long as the Americans can't be trusted.")

See also:

P/ Force, Threaten
T/ Constitution, Detente, Deterrence, Imperialism, International

Disavow (see HININ SURU, KYOZETSU SURU, UCHIKESU)

Discern (see MITOMERU)

Discharge (see MENSHOKU SURU)

Disclaim (see HININ SURU, KYOZETSU SURU)

Disclose (see ARAWASU)

Discuss (see KYŌGI SURU, SHINGI SURU)

Dislodge (see KUCHIKU SURU)

Dismiss (see KIKYAKU SURU, KOTOWARU, KYAKKA SURU, MENSHOKU SURU)

Disorder (see KUZURERU)

Disown (see HININ SURU)

Display (see ARAWASU)

Dispose (see SHIRIZOKERU, YUZURU)

Dispossess (see UBAU)

Dispute 論証する RONSŌ SURU

To a Japanese, dispute implies confrontation with its negative results of public embarrassment and hurt feelings; a proposed solution is usually unacceptable if it would tend to involve open disputation, especially among members of the same core group. Public dispute between groups does, however, occur, although it is limited to specific situations and almost ritualistic in form.

Americans see it as a necessary part of solving problems, at times, and do not feel bad about it as long as it helps bring about a solution.

See also:

S/ Making Decisions
P/ Accuse
T/ Argument

Dissent 異議を唱える IGI WO TONAERU

Dissent is a stumbling block to the Japanese ideal of harmony and unity of action.

Dissenters are resented by the Japanese but sometimes admired by Americans who see the right of dissent as an important constituent of the individualistic societal system.

See also:

S/ Group Oriented Society
P/ Protest
T/ Action, Argument, Debate

Distort (see MAGERU)

Distribute (see JOYO SURU)

Divert (see KENSEI SURU)

Dodge (see KAWASU, YŌDŌ SURU)

DŌI (see Accord)

DŌI SURU 同意する

Does not necessarily imply cooperation. "I agree with you, but that does not mean I'll cooperate with you." Usually a good feeling between participants. Connotation depends on context. Either party may change opinions easily. May be used in international settings.

Weak, not literal, unreliable.

Often used in newspapers, magazines, official announcements and news broadcasts. Less often used in colloquial speech.

Example Translations: Agree, Approve, Assent, Consent, Have the Same Meaning, Hold the Same Opinion

See also:

P/ Agree
T/ ICCHI SURU, SANSEI SURU

DŌKA (see Assimilation)

DŌKAN SURU 同感する

Used when speaking of feelings rather than actions. Although there is little distinction between thinking and feeling to Japanese, DŌI SURU, DŌKAN SURU are felt to involve the emotions; while SANSEI SURU involves more the intellect.

Weak, not literal, unreliable.

Most commonly used colloquially; sometimes used in newspapers or magazines. Seldom used in formal communications.

Example Translations: Agree, Concur, Have the Same Sentiment, Sympathy

See also:

P/ Agree
T/ DŌI SURU, Emotion, SANSEI SURU, Sentiment

DŌMEI SUTO (see Walkout)

Dominate (see SEIRYOKU O FURUU, SHIHAI SURU)

Domineer (see SHIHAI SURU)

DORYOKU (see Cooperation)

DŌTOKU (see Ethics, Moral)

Drag Out (see HIK DASU)

Draw Near To (see SEMARU)

Draw Out (see HIKIDASU)

Drive Away (see KUCHIKU SURU, SHIRIZOKERU)

Drive Back (see SHIRIZOKERU)

Drop (see HANERU)

Economic World 財界 ZAI KAI

Generally, a neutral and even positive term for Americans, this word suggests to Japanese the big business manipulation of government, which is a very negative concept.

See also:

T/ Politics, Trust (2)

Education Policy 教育政策 KYŌIKU SEISAKU

To Japanese, this phrase suggests government action to help solve education problems. Education problems are seen in a very negative light. The principle problem is the excruciating suffering caused by the testing system, a problem not yet solved.

Americans, on the other hand, often feel the word is negative but for different reasons. Among those reasons are what are seen to be the ineffectuality of government policies concerning integration and busing.

See also:

S/ Success and Progress, Social/Interpersonal Roles
T/ Affluence, Identity Crisis, Individual, Qualification

Effect 結果 KEKKA

Japanese see effect as a process word. It has little affective influence either way.

To an American, the result is the most important thing.

See also:

S/ Success and Progress

Effected (see SEIRITSU SURU)

EIKYŌ SURU 影響する

This word can connote either good or bad influence. Context is required to understand meaning. Regularly used in an international setting.

Ambiguous.

Occurs most often in newspaper or magazine reports. Very seldom occurs in official documents.

Example Translations: Act On, Affect, Have an Effect On, Influence

See also:

P/ Force
T/ Action

Eject (see HAISEKI SURU, OIDASU)

Elbow Out (see OIDASU)

Eliminate (see HANERU)

Elucidate (see KAISETSU SURU, SETSUMEI SURU)

Emaciate (see YOWARASERU)

Emotion 感情 KANJŌ

The free expression of emotions is something dangerous in Japanese society. Smoothness and harmony are the goals; therefore, personal emotions are important to have but must always be disciplined. Otherwise, they may hinder the smooth flow of society. Emotional release is very carefully planned for and accommodated by special social forms.

The American tolerance for personal expression is much greater. Disciplining the emotions is seen as a form of hypocrisy. "How can I know how you feel if you don't tell me?"

See also:

S/ Social/Interpersonal Roles
P/ Protest
T/ Action, Cooperation, Impulse

Emphasize (see SHUCHŌ SURU)

Endorse (see SANSEI SURU)

Enfeeble (see YOWARASERU)

Enforce (see KYŌKŌ SURU, FUHŌ NI KYŌSEI SURU, SHIIRU)

Ensure (see KAKUJITSU NI SURU)

Enter into an Agreement (see TEIKETSU SURU)

Enter into Contract (see KEIYAKU SURU)

Enter into Relationship (see MUSUBU)

Entice Out (see HIKIDASU)

Entreat (see KONSEI SURU, NEGAU, TANOMU)

Entrust (see TANOMU)

Environmental 環境上の KANKYŌJO NO

To the Japanese, this is a very important concept. However, the word connotes much more the social/emotional atmosphere than the physical environment.

Americans, on the other hand, have great visions of the terrible "dragon" of government and big business in a battle to the death with the "white knight" of idealistic, if somewhat impractical, ecologists over a piece of physical property.

See also:

S/ Leadership Style
T/ Basis, Emotion, Fundamental

Establish(ed) (see SEIRITSU SURU, RISSHŌ SURU)

Establish Influence (see SEIRYOKU O HARU)

Ethics 道徳 DŌTOKU

倫理 RINRI

Japanese see ethics as tools which are very helpful in getting things done in society. (DŌ TOKU) implies moral judgement of activity and is often associated with ethics in a more direct way than might be the case with the two concepts in American culture.

Americans see ethics as rules which sometimes get in the way of getting things done.

See also:

S/ Social/Interpersonal Roles
T/ Environmental, Moral

Ethnic 少数民族の SHŌSŪ MINZOKU NO

Since Japanese society is almost completely homogeneous, problems with ethnic groups are practically non-existent. Such groups as do exist (AINU, Korean, and Chinese) are not usually activist or highly visible in exposing injustices or asserting their rights.

In America, this is the era of the ethnic group, whose rights are now being realized and implemented, sometimes to the disadvantage of the majority, at least as the majority often perceives it. Ethnic groups of all kinds are actively, sometimes violently, seeking redress of what they see as past injustices.

See also:

P/ Protest
T/ Assimilation, Class Analysis

Evacuate (see AKEWATASU)

Evict (see OIDASU)

Evidence, Bear (see SHŌMEI SURU)

Exact (see KYŌYŌ SURU)

Examination 審査 SHINSA

検査 KENSA

This is a very negative concept to Japanese who resent the distrust implied by an overt check up on efficiency, effectiveness, honesty, etc. These are assumed to exist and be self-evident in the natural course of production and affairs. If these qualities are not there, this too will be self-evident.

Examinations are bothersome to Americans but there is little implication of distrust. An examination may even be a time for an individual to prove his effectiveness.

See also:

S/ Leadership Style
P/ Accuse
T/ Trust (1)

Examine (see SHIRABERU)

Exchange (v.) (see KAWASU, TORIKAWASU)

Exclude (see HAISEKI SURU, HANERU)

Excuse (see KOTOWARU)

Exempt (see YURUSU)

Exercise Mastery Over (see SHIHAI SURU)

Exhibit (see ARAWASU)

Exile (see TSUIHŌ SURU)

Expatriate (see TSUIHŌ SURU)

Expel (see HAISEKI SURU, KUCHIKU SURU, OIDASU, SHIRIZOKERU)

Explain (see KAISETSU SURU, SETSUMEI SURU)

Expose (see ARAWASU)

Expostulate (see IMASHIMERU)

Expound (see CHŪSHAKU SURU, KAISETSU SURU, SETSUMEI SURU)

Express (see ARAWASU, HYŌMEI SURU)

Extend (see ATAERU)

Extend Power (see SEIRYOKU O KAKUDAI SURU)

Exterminate (see KUCHIKU SURU)

Extort (see GŌDATSU SURU, KYŌYŌ SURU)

Extract (see HIKIDASU)

Extravagant

限度を越えた
GENDO WO KOETA

Extravagance is absolutely out of place in Japanese society. Compromise, cooperation, and conformity are the ground rules of the game.

Americans permit and even enjoy extravagant actions in individuals; the system encourages individualistic, independent action.

See also:

S/ Social/Interpersonal Roles
P/ Protest
T/ Emotion, Individual

Face Down (see ODOSU)

Factionalist

党派心の強い人
TŌHASHIN NO TSUYOI HITO

In Japanese politics, factionalism has a slightly negative connotation but since the individual has little personal influence, it is felt that he must join a faction within a party in order to get anything done. Factions are small groups working within the system of the large party. The basic unit, in party politics, is not so much the individual as the small group or faction.

In American politics, a factionalist is looked upon very negatively. He is usually seen as uncooperative and trying to break up the unity of a large organization.

See also:

S/ Group Oriented Society
T/ Clique, Commission, Individual, Politics

Fall Apart (see KUZURERU)

Fall in With (see SANSEI SURU)

Fascism

ファッショ主義
FASSHO SHUGI

This word reminds Japanese of World War II militarism. It is seen to have little to do with the present political situation in Japan.

Americans see Fascism as the monster the modern political establishment could become and they are generally against it for this reason. Mussolini is largely forgotten.

See also:

P/ Force
T/ Anarchy, Jeopardy, Politics

FASSHO SHUGI (see Fascism)

Fasten Guilt On (see TSUMI O OWASERU)

Fatalism

宿命論
SHUKUMEI RON

This is a Japanese concept deeply influenced by Buddhism. Its common manifestations include the Japanese talent for stoicism and adaptability.

In America the individual is master of his fate and captain of his soul. Americans often see fatalism as the coward's excuse for not getting things done. The American orientation is how to make the system or circumstance fit the individual rather than vice versa.

See also:

S/ Success and Progress, Social/Interpersonal Roles
T/ Fortune

Favor (see SANSEI SURU)

Fawn Upon (see AMAERU)

Feint (see KENSEI SURU, YŌDŌ SURU)

Final

最後の
SAIGO NO

Although commonly used to designate the last of a series, Japanese feel this word, when used in contexts concerning people and interactions, has the negative connotation of the end of good things. There will be nothing afterward. Regarding the matrix of relationships in Japanese society, "final" has the disquieting effect of implying the end of relationships and the individual insecurity of being without a group to relate to.

To Americans, this word is neutral. The only finality is death, and even that is not seen as final by many religious people. In both U.S. and Japanese cultures, the word adds seriousness to the situation ("final" warning, request, etc.).

See also:

S/ Web of Relationship
P/ Reduce Relationship
T/ Relationship

Find (see MITOMERU)

Find Fault (see TOGAMERU)

Finish (see MUSUBU)

Fire (see KOTOWARU, OIDASU)

Flush Out (see OIDASU)

Follow (see SHITAGAU)

Forbid (see IMASHIMERU)

Force (see FUHŌ NI KYŌSEI SURU, KYŌHAKU SURU, KYŌYŌ SURU, MURI NI OSHITSUKERU, MURI NI SASERU, SEMARU)

Force One's Way (see OSHISUSUMU)

Force Out (see OSHIDASU)

Forego (see DANNEN SURU)

Foreign Aid 対外援助 TAIGAI ENJO

This is basically a good concept to Japanese who seek to help other countries in the hope that they will reciprocate friendship and good will, as well as trade concessions.

Most Americans view what was once an idealistic concept with cynicism: the only value it can have is commericial or military, as "Everyone we try to help is ungrateful and suspicious, anyway."

See also:

S/ Web of Relationship
P/ Grant, Reward
T/ Developing nations, Imperialism, International

Foreign Policy 対外政策 TAIGAI SEISAKU

This is a delicate challenge, promising full rewards, to Japanese. For the Japanese nation, it is essential that international affairs operate smoothly so that trade may continue unhindered. Trade is Japan's forte; Japan has no other real power in international affairs.

Foreign policy is a bother to the American ship of state, which sees itself as an icebreaker large enough that no other country should be stubborn (or unreasonable) enough to produce bergs to get in the way. Opinion is gradually changing, however, to the idea that the United States must deal more as an equal than a superior in international affairs.

See also:

T/ Detente, International, Neutrality

Fortune 運命 UNMEI

This reminds Japanese of Buddhism and is an influential concept of the totality of things. The individual adjusts to it because this is ultimately the way things are and he can do little about it.

The American associates fortune with financial success and individual effort; the individual "makes his fortune."

See also:

S/ Success and Progress
P/ Yield
T/ Fatalism, Individual

Foundation (see NEMAWASHI)

Free Market 自由市場 JIYŪ SHIJŌ

This word has a negative connotation to Japanese. They see restrictions on imports to Japan as necessary. In a truly free market, Japan might lose out to its competition.

Many Americans industries share this opinion but feel they have a much stronger basis of domestic resources.

See also:

T/ Balance of Trade, International, Trust (2)

Frighten (see (ODOROKASU)

FUHŌ NI KYOSEI SURU 不法に強制する

Quite a negative word implying that serious punishment will probably be exacted.

Strong, literal, reliable.

Frequent in courtroom level speech or in reports of legal proceedings. Not common in informal conversation.

Example Translations: Coerce, Compel Illegally, Enforce, Force

See also:

P/ Force
T/ Adjudicate

FUKUJŪ SURU 服従する

Implies submission to outside force or authority, often involuntarily. Slightly negative connotation. Not as strong as KŌFUKU SURU, but still serious.

Strong, literal, reliable.

Most often used in newspapers, books or magazines. May occur at nearly every level of speech.

Example Translations: Acquiesce In, Be Obedient To, Obey, Submit Oneself To, Yield To

See also:

P/ Yield
T/ KŌFUKU SURU

FUKUSHI SHAKAI (see Welfare Society)

Functional Equivalent 同じ機能をもつもの
ONAJI KINŌ WO MOTSU MONO

To Japanese this is a neutral word, suggesting technology more than human organization.

To an American, if it is functional it is good.

See also:

S/ Success, Progress
T/ Alternation

Fundamental 基本となる
KIHON TO NARU

Japanese see this concept as basically prescriptive, whereas Americans see it as descriptive. In the Japanese social context, what is prescribed by the group is fundamental for the individual and he sees little possibility of personally changing it. The American idea of fundamentals in a social context is more empirical and descriptive; the individual begins with the idea that he can, indeed, change things, and perhaps in a big way.

See also:

S/ Group Oriented Society
T/ Basis, Individual

GAIKŌ (see Diplomacy)

Gainsay (see HITEI SURU, INAMU)

GAKUMON TEKI (see Academic)

GAPPEI (see Absorption)

Garnish (see TSŪKOKU SURU)

Gather (see OSU)

GENDO O KOETA (see Extravagant)

Get Out of Shape (see KUZURERU)

GIRON (see Argument)

Give (see ATAERU, DANGEN SURU, JUYO SURU)

Give In (see KUZURERU, SHITAGU)

Give Leave (see KYOKA SURU, YURUSU)

Give Notice (see TSŪKOKU SURU, YOKOKU SURU)

Give Up (see DANNEN SURU, YURUSENAI)

Give Up Hope (see ZETSUBŌ SURU)

Give Way (KUZURERU, YUZURU)

Goal-Setting 目標設定
MOKUHYŌ SETTEI

This is a positive concept in Japanese society. Its emphasis is on group goal-setting.

In American organizations, support for group goals is often obtained by emphasizing the advantages that would come to individuals in the group. Cooperation is arranged through managing individual goals so that they coincide.

See also:

S/ Group Oriented Society
T/ Decision-Making

Go-Between (see TORIMUSUBU)

GŌDATSU SURU 強奪する

Very strong word suggesting anarchous situation.

Strong, literal, reliable.

Commonly used in speeches, news broadcasts, and official announcements. Also used in newspapers and magazines.

Example Translations: Extort, Plunder, Rob, Seize.

See also:
P/ Seize

Go Down (see MAKERU)

GŌI (see Accord)

GŌRI TEKI (see Rational)

Go To Court (see KOKUSO SURU)

Govern (see SHIHAI SURU)

Grab (TSUKAMU)

Gracious, Elevant 優雅な YŪGA NA

Japanese see graciousness as good (it is an aesthetic value) but impractical. The gracious person is not felt to be aware of the real world.

In American culture, the gracious person is suspected of acting or being insincere. He is not letting his real feelings show through.

See also:
T/ Abstract

Grant (see ATAERU, JŌTO SURU, JUYO SURU, KASHI SURU, KIKITODOKERU, KŌFU SURU, KYOKA SURU, KYŌYŌ SURU, NEGAI O KIKIIRERU, SAZUKERU, UKEIRENAI, YURUSU)

Grasp (see TORAERU, TSUKAMU)

Grip (see TSUKAMU)

Groundwork (see NEMAWASHI)

Group (see SHŪDAN NO)

Guarantee (see HOSHŌ SURU)

Guard Against (see CHŪI SURU)

Guess (see OSU)

GUMBI SHUKUSHŌ (see Disarmament)

HAISEKI SURU 排斥する

Conveys the idea of pushing away or driving back, breaking off relationships. Used for government-to-company or company-to-individual orders or suggestions. A very stringent word with negative connotations.

Strong, literal, reliable.

Most often used in official documents and treaties. Seldom used in informal conversation.

Example Translations: Eject, Exclude, Expel, Proscribe, Reject

See also:
P/ Deny

Hand Over (see JŌTO SURU)

Hand To (see KŌFU SURU)

HANERU はねる

Very widely used term; requires context to know what is implied.

Weak, not literal, unreliable.

Used extensively in conversation. Very informal expression.

Example Translations: Cast Away, Drop, Eliminate, Exclude, Leave Out, Reject, Skip Over, Strike Out, Sweep Up

See also:
P/ Reject
T/ Relationship

HANETSUKERU はねつける

Powerful word; not generally used in communications between countries.

Strong, literal, reliable.

Highly colloquial. Does not appear in formal writing such as treaties or documents.

Example Translations: Rebuff, Refuse, Reject, Repel, Repulse, Turn Down

See also:
P/ Reject

HAN FASSHO SHUGI (see Fascism)

HAN SHOKUMINCHI SHUGI (see Colonialism)

HANTAI SURU 反対する

Ambiguous expression; context is essential to understand the implications. Not generally used in international setting.

Ambiguous, context required.

Most commonly used in colloquial speech. Seldom occurs in documents.

Example Translations: Antagonize, Be Hostile, Object To, Oppose, Reverse, Stand Against, Take Exception To

See also:

P/ Protest
T/ Argument, Dissent

HANTAI SURU (see Object)

HAN TEIKOKU SHUGI (see Imperialism)

HAN TORASUTO (see Trust 2)

Harrass (see YOWARASERU)

HATSUGI SURU 発議する

Implies personal opinion. Often used in meetings and conferences, gives the feeling of positive action to solve a problem. When used negatively (HATSUGI SHINAI etc.) conveys bad feeling or atmosphere in the group.

Ambiguous, context required.

Common in formal communications, documents, speeches, etc., or in newspaper reports of conferences.

Example Translations: Move, Propose, Suggest

See also:

S/ Making Decisions
P/ Propose
T/ TEIAN SURU

Have No Bearing On (see KANKEI GA NAI TO IU)

Have No Connection With (see KANKEI GA NAI TO IU)

Have No Influence (see KANKEI GA NAI TO IU)

Have Nothing To Do With (see KANKEI GA NAI TO IU)

Hear (see KIKITODOKERU)

HEIGŌ (see Absorption)

HENPŌ SURU 返報する

Usually negative but not a common word.

Ambiguous, context required.

Most often used in books or magazines. Seldom used in conversation.

Example Translations: Requite, Retaliate, Revenge

See also:

P/ Reward
T/ Action

HIHYŌ SURU 批評する

Used to give judgmental or moral comment or evaluation. Usually implies negative criticism and gives an uncomfortable feeling.

Strong, literal, reliable.

Common in news broadcasts or newspaper reports. Not often used in an international setting or in official records.

Example Translations: Criticize, Comment On

See also:

P/ Comment
T/ HINAN SURU

HIKIDASU 引出す

Ambiguous word. Context is required to understand meaning.

Most common in conversation and in informal writ= ing.

Example Translations: Drag Out, Draw Out, Entice Out, Extract, Pull Out, Take Out

See also:

P/ Force

HIKŌSHIKI NO KEN'I (see Informal Authority)

HINAN (n.) (see Censure)

HINAN SURU 非難する

Implies accusation concerning an injustice or loss felt to have been suffered.

Strong, literal, reliable.

Used between countries and in general communications. In conversation, news reports, speeches, etc. Not common in official documents.

Example Translations: Animadvert, Attack, Blame, Censure, Condemn, Criticize Unfavorably, Denounce, Disapprove, Object To

See also:

S/ Leadership Style
P/ Accuse
T/ HIHYŌ SURU

HINIKU GUSE (see Cynicism)

HININ SURU 否認する

A very strong and often high level denial or expression of disapproval.

Strong, literal, reliable.

Common in official communications or in media reports. Not particularly common in informal conversation.

Example Translations: Deny, Disaffirm, Disapprove, Disavow, Disclaim, Disown, Negate, Repudiate

See also:

P/ Deny, Reject
T/ KOTOWARU, MITOMERU, Relationship, YURUSENAI

Historical Value 歴史上の価値
REKISHIJŌ NO KACHI

Japanese much more than Americans look to history for answers.

See also:

S/ Success and Progress
T/ Classic, Copy

HITEI SURU 否定する

May be used in international settings. Negative use (HITEI SHINAI, etc.) implies acceptance of proposal or allegation.

Strong, literal, reliable.

Most often used orally. Binding when it appears in writing.

Example Translations: Deny, Gainsay, Negate

See also:

P/ Deny
T/ Relationship

HITSUYŌ TO SURU 必要とする

Implies real, urgent need whatever the circumstance.

Ambiguous, context is required to determine the nature of the message.

Usually an oral request, but may be written in informal communication.

Example Translations: Call For, Need, Require, Want

See also:

P/ Demand
T/ SEIKYŌ SURU, TOU, YŌ SURU

HŌFU (see Wealth)

HŌFUKU SURU 報服する

A negative word often implying repayment in kind.

Strong, literal, reliable.

Most common in media reports of international events. Not common in informal conversation.

Example Translation: Retaliate

See also:

P/ Reward

HOKAKU SURU 捕獲する

Has negative connotations but indicates that something has been done in the line of duty or out of necessity.

Strong, literal, reliable.

Most common in official announcements or speeches. Seldom used in informal conversation.

Example Translations: Capture, Seize

See also:

P/ Seize

Hold (see SENRYŌ SURU, TSUKAMU)

Hold Conference (see KYŌGI SURU)

Hold in Check (KENSEI SURU)

Hold Sway (see SEIRYOKU O FURUU)

Hooligan, Gangster, Outlaw やくざ
YAKUZA

Although basically a very negative connotation, the YAKUZA also has a somewhat romantic connotation in Japanese folklore. He is well aware of the strict laws of GIRI and the generosity of NINJO.

The word hooligan in American English implies a roughneck with little sense of appropriateness or duty. The Mafia, however, has been romanticized in movies, and the "bad guy" is almost the modern tragic hero.

See also:

S/ Web of Relationship
T/ Relationship

Hope (see NEGAU)

HŌRITSU SHIKŌ (see Law Enforcement)

HOSHŌ SURU 保証する

Stronger when formal, weaker when interpersonal. Conveys a promise and incurs a responsibility. Often used to assure or guarantee.

Ambiguous, context is required to know the strength.

Fairly generally used, but less in formal writing.

Example Translations: Answer, Assume, Certify, Guarantee, Insure, Vouch, Warrant

See also:

P/ Promise

HŌSHŪ O DASU 報酬を出す

Not generally used in international relations. Positive connotation of just reward for labor or services.

Strong, literal, reliable.

Most common in news broadcasts, official announcements and in informal written works. Seldom used in official documents or treaties.

Example Translation: Recompense

See also:

S/ Web of Relationship
P/ Reward

Hostile (see HANTAI SURU)

HŌTEN (see Code)

Human Dignity NINGEN NO SONGEN 人間の尊厳

In Japanese society, the sense of human dignity is inseparably connected with group dignity; individual actions always reflect on the group he is a part of. In American society, the idea of human dignity is individual and general, often in opposition to a specific group in society as a whole.

See also:

S/ Social/Interpersonal Rules
T/ Civil Rights

HYŌMEI (see Manifestation)

HYŌMEI SURU 表明する

May be used in international setting. Suggests clarity and sincerity of expression.

Ambiguous, context is required.

Fairly generally used, but less in informal conversation.

Example Translations: Demonstrate, Express, Manifest, Show, Testify To

See also:

P/ Demonstrate
T/ ARAWASU, Manifestation

HYŌRON KA (see Critic)

ICCHI SURU 一致する

Only opinions agreed--no definite indication of forthcoming action. Little or no indication of solid promise or commitment. If used in positive, it still doesn't guarantee cooperation but has good feeling. If used in negative (ICCHI SHINAI, etc.), it is strongly negative. If a lack of accord is verbally expressed, it doesn't usually mean negotiations will cease altogether, but it does mean serious differences exist and agreement, if there is to be one, is a long way off.

Ambiguous, context is required to know strength of the agreement.

Most common in newspapers, magazines and books. Seldom used in official documents or treaties.

Example Translations: Accord, Agreement, Coincidence, Concensus, Concurrence, Conformity, Congruence, Consent, Consistency, Tally

See also:

S/ Making Decisions
P/ Agree
T/ Decision Making, DŌI SURU

Identity Crisis

日本人論
NIHONJINRON
自我アイデンティ危機
JIGA AIDENTEI KI I
自己喪失
JIKO SŌSHITSU

Japanese have an identity crisis as an entire nation and people. Their feeling of uniqueness as a race and almost compulsive desire to discover their national origins are exemplified in the idea of the NIHONJIN RON. JIGA AIDENTEI KIKI and JIKO SŌSHITSU describe the identity crisis of students in the educational system.

For Americans, there is little connotation of a search for a national identity; the word almost always suggests an individual's problem.

See also:

S/ Leadership Style
P/ Expel
T/ Alienation

Ideological

イデオロギーに関する
IDEOROGII NI KANSURU

Whereas Japanese see ideological as impractical, to Americans it has a more threatening feeling.

See also:

T/ Abstract, Communism

IDEOROGII NI KANSURU (see Ideological)

IGI O MŌSHI TATERU

異議を申し立てる

Has the feeling of a mild protest or complaint; implies the giving of a different opinion than others.

Strong, literal, reliable.

Most common in news broadcasts, official announcements, etc. Seldom used in official documents or treaties.

Example Translation: Raise an Objection To

See also:

P/ Protest
T/ Dissent

IGI O MŌSHI TATERU (see Dissent)

Ignore (see KYAKKA SURU)

IIHARU

言い張る

Negative and not generally used in international setting.

Ambiguous, context is required.

Most common in informal conversation. Seldom used in a formal setting.

Example Translations: Assert, Claim, Declare, Insist, Maintain, Persist

See also:

P/ Protest
T/ Advocate, SHUCHŌ SURU

IINKAI (see Commission)

IKAKU SURU

威嚇する

Not too common, but conveys a strong feeling.

May be used literally; reliable.

Most common in official documents and treaties. Seldom, if ever, used in informal conversation.

Example Translations: Bluff, Intimidate, Menace, Scare, Threaten

See also:

P/ Threaten

IKEN (see Opinion)

IKEN NO ICCHI (see Consensus)

IKEN O KIKU

意見を聞く

Just asking an opinion. No decision or implication that advice will be taken. Used in international setting.

Ambiguous, context is required.

Most common in informal conversation. Seldom, if ever, used in official documents or treaties.

Example Translation: Ask Another's Opinion

See also:

P/ Consult
T/ Consultation, SŌDAN SURU

IKEN O NOBERU

意見を述べる

Implies the expression of opposition. Conveys a negative connotation. Not generally used in an international setting.

Ambiguous, context is required.

Most common in informal conversation. Seldom used in official documents or treaties.

Example Translation: State or Deliver One's Opinion

See also:

P/ Comment
T/ SHOKEN O NOBERU

Illustrate (see SETSUMEI SURU)

IMASHIMERU 戒める

Similar to KEIKOKU SURU and CHŪI SURU but has no official feeling as does the former. Bad feeling. Usually used in connection with interpersonal contexts. May imply a legitimate (and acceptable) warning against danger.

Ambiguous, context is required.

Most common in news broadcasts, official announcements, newspapers, magazines and books. Seldom used in informal conversation.

Example Translations: Admonish, Caution, Demonstrate, Expostulate, Forbid, Prohibit

See also:

P/ Warn
T/ CHŪI SURU, Correction, KEIKOKU SURU

Imminent (see SEMARU)

Immunity 特権 TOKKEN

Political or diplomatic immunity is a strongly negative concept in Japanese, who feel that everyone in a group should have equal rights and obligations.

Americans see immunity as a special privilege of the individual and not necessarily bad.

See also:

S/ Group Oriented Society
P/ Expel
T/ Civil Rights, Human Dignity, Impeachment

Impart (see ATAERU, SAZUKERU)

Impeachment 弾劾 DANGAI

In light of the Japanese distrust of government officials, impeachment is a good concept but out of reach of the average Japanese individual's influence.

In American politics, the word impeachment usually suggests action against the President of the United States, Especially since the books and the movie on the Watergate scandal, people feel that even the "average man" has enough influence to effectively bring about such political action.

See also:

P/ Accuse
T/ Apathy, Politics

Imperialism 反帝国主義 HAN TEIKOKU SHUGI

In Japan, this word is negatively associated with militarism. "Economic imperialism is condemned but seen as an evil necessary for Japan's survival in the modern world."

To Americans, imperialism is a negative concept. It brings unpleasant associations with the tragic political fiascos of Vietnam and the unsavory international reputation of U.S. businesses.

See also:

P/ Seize
T/ Colonialism

Implore (see KONSEI SURU, NEGAU, TANOMU)

Import Quota 輸入割当額 YUNYŪ WARIATE GAKU

This is negative to Japanese in that any kind of economic limitation is seen as a threat.

Americans don't feel as threatened because of vaster resources available to them.

See also:

T/ Balance of Trade, Self-Sufficiency

Impound (see ŌSHU SURU)

Impulse 衝動 SHŌDŌ

The impulse is dangerous in Japanese society where cooperation and predictability are virtues.

Americans see the impulse as a valid part of individual expression and creativity.

See also:

T/ Emotion

INAMU 否む

Implies a good possibility of decision being changed later. Bad feeling connoted, but not as bad as KYOZETSU SURU.

Weak, not literal, unreliable.

Most common in newspapers, magazines and books. Seldom used in informal conversation.

Example Translations: Decline, Deny, Gainsay, Refuse

See also:

P/ Reject
T/ KYOZETSU SURU, Relationship

Indicate (see ARAWASU)

Indict (see KISO SURU, KOKUHATSU SURU)

Indictment 起訴 KISO

This is a frightening concept to most Japanese who, as a rule, loathe becoming involved with the court, police, or military affairs and overwhelmingly prefer to solve conflicts person to person, quietly compromising and avoiding a endangering publicity and possible ostracism.

To Americans, indictment usually suggests the just accusation of a wrong-doer and the inexorable efficiency of official settlement through the judicial system.

See also:

T/ Adjudicate, Negotiation

Individual 個人的な KOJIN TEKI NA

To Japanese, individual equates with selfish; to Americans, everything is supposedly founded on the individual and it is a positive concept.

See also:

S/ Group Oriented Society
T/ Ambition, Luxury

Induce (see MURI NI SASERU)

Infer (see OSU)

Inferior To (see MAGERU)

Inflect (see MAGERU)

Influence, Have (see EIKYŌ SURU)

Influence, Extend (see SEIRYOKU O KAKUDAI SURU)

Inform (see KOKUHATSU SURU)

Informal Authority 非公式の権威 HIKŌSHIKI NO KEN'I

Japanese society is a matrix of interpersonal relationships. Therefore, the informal influence a person has is much more important than any delegated authority.

Americans generally feel this way, too, except that the delegated position is seen as a foundation for improving informal influence. In American culture, informal authority is also important, but usually the official title is a more accurate indicator of the actual influence a person has in an organization.

See also:

S/ Leadership Style

Ingratiate (see TORIMUSUBU)

Innovation 革新 KAKUSHIN

Innovation has a slightly negative connotation to Japanese because it suggests change in society with its accompanying adjustment of relationships, statuses, etc. The word in Japanese is closely associated with revolution KAKUMEI.

Americans see the word innovation very positively, generally feeling that any change will bring about a better state of affairs.

See also:

S/ Success and Progress

Inquire Into (see SHIRABERU, TOU)

Insist (see IIHARU, SHUCHŌ SURU)

Inspection (see Examination)

Institute Action (see KISO SURU)

Institution 機構 KIKŌ 機関 KIKAN

Japan is an institutionalized society; institutions are seen as good and reliable.

Americans tend to see institutions in a negative sense, associating them with the establishment and its oppressions and injustices to the individual.

See also:

S/ Social Interpersonal Rules

Instruction 教授 KYŌJU

Japanese love to learn. Education is the way to the top; therefore, instruction is welcome and instructors are deferred to.

Americans feel instruction is a necessary evil but sufferable in order to gain competence and effectiveness in getting things done.

See also:

S/ Success and Progress
T/ Correction, Education Policy, Master

Insure (see HOSHŌ SURU, KAKUJITSU NI SURU)

Intelligent 知的 CHITEKI
インテリ INTERI

The accumulation of knowledge is the emphasis of this word in Japanese. INTERI is often used to describe an educated, well-rounded person.

Americans see intelligent more as meaning the ability to interprete and apply knowledge.

See also:

S/ Success and Progress
T/ Qualification

Interchange (see TORIKAWASU

INTERI (see Intelligent)

International 国際 KOKUSAI

Japan sinks or floats according to the climate of international opinion. The word international is, therefore, seen as positive and directly linked to national survival.

To Americans, on the other hand, the word is usually associated with bothersome foreign problems and intrigues. International affairs are almost never as important in the average American mind as domestic affairs.

See also:

T/ Detente, Foreign Policy, Imperialism

International Alliance (see International)
国際同盟 KOKUSAI DŌMEI

International Relations (see International)
国際交流 KOKUSAI KŌRYŪ

Interpret (see KAISETSU SURU, SETSUMEI SURU)

Interrogate (see TOU)

Intimidate (see IKAKU SURU, JII UNDŌ SURU, KYŌHAKU SURU)

Introduce (see TEISHUTSU SURU)

Invade (see OSOU)

Invest (see SAZUKERU)

Investigate (see SHIRABERU)

Investigation (see Examination) 調査 CHŌSA

IRAI SURU 依頼する

A formal word, similar to TANOMU. Little indication of expectation of affirmative or negative reply. Assumes little or no obligation to fulfill request. Party requested can respond in any way, usually without loss of respect from party making request.

Ambiguous, context is required.

Most often used in news broadcasts, official announcements, newspapers, magazines and books. Seldom used in informal conversation.

See also:

S/ Web of Relationship
P/ Request
T/ NEGAU, TANOMU

Isolationism 孤立主義 KORITSU SHUGI

Japanese see this as cutting themselves off from their lifeblood, international commerce.

Americans, on the other hand, are not totally convinced that isolationism is not the best way to keep foreign problems from interfering in domestic affairs.

See also:

T/ International

ISSŌ SURU (see Liquidate)

Jeopardy, Danger 危険 KIKEN

Politically, Japanese associate the word with a loss of freedom, an unthinkable proposition.

The American usage is much wider, generally suggesting the potential failure of a project.

See also:

T/ Anarchy, Constitution, Fascism

JII UNDŌ SURU 示威運動する

Not a common word. DEMO is the common word.

Strong word. May be used literally; reliable.

Most common in newspapers, magazines and books. Seldom used in informal conversation.

Example Translations: Demonstrate, Demonstrate Against Government, Parade

See also:

P/ Demonstrate
T/ Dissent, Walkout

JIEITAI (see Security Forces)

JIGA AIDENTEI KIKI (see Identity Crisis)

JIKO SŌSHITSU (see Identity Crisis)

JIKYŌ JISOKU (see Self-Sufficiency)

JINKŌ SEISAKU (see Population Control)

JISSAI NI (see Actually)

JISSEN SHUGI SHA (see Activist)

JIYŪ SHIJŌ (see Free Market)

JŌHO (see Appeasement)

Join (see MUSUBU)

JŌKYŌ RINRI (see Situational Ethic)

JŌSHIKI DE KANGAERARENAI (see Absurd)

JISSHŌ SURU 実証する

Similar to RISSHŌ SURU. Shows clear evidence or testimony to a fact. Careful consideration must be given to determine applicability of facts presented.

Strong word. May be used literally; reliable.

Fairly generally used, but less in informal conversation.

Example Translations: Corroborate, Demonstrate, Establish, Prove, Verify

See also:

P/ Approve
T/ ARAWASU, RISSHŌ SURU

JŌTO SURU 譲渡する

A legalistic and strong word. May be used literally; reliable.

Most common in official documents and treaties. Seldom used in informal conversation.

Example Translations: Assign, Atone, Cede, Deed, Delivery, Demise, Grant, Hand Over, Negotiate, Release, Remit, Settle, Transfer

See also:

P/ Grant
T/ Appeasement, Negotiation

JUDAKU (see Consent)

Judge (see MITOMERU, OSU)

Judicial Authority (see Indictment)

裁判権 SAIBANKEN

Judicial Process (see Indictment)

裁判経過 SAIBAN KEIKA

訴公手続き SOKŌ TETSOZUKI

JUNJO (see Order)

Justice 正義 SEIGI

To Japanese, true justice is always alloyed with mercy, whereas to Americans, justice and mercy are often opposed to each other.

See also:

S/ Leadership Style
T/ Adjudicate, Benevolence, Code

Justification 正当化 SEITŌKA

This is a strongly negative word to Japanese, meaning little more than whitewashing something that is considered very, very bad. Verbal justification is not seen as necessary or honorable in Japanese society as a person's actions will speak for themselves.

Americans put more faith in the explanation, and may even withhold judgment on an apparently negative act until an explanation of some kind is given.

See also:

S/ Social/Interpersonal Rules
T/ Accord, Reason

JUYO SURU 授与する

A formal word with limited usage, used in international setting. Generally used with objects.

Strong word. May be used literally; reliable.

Fairly generally used, but less in informal conversation.

Example Translations: Award, Confer, Decorate, Distribute, Give, Grant, Present

See also:

S/ Web of Relationship
P/ Grant
T/ ATAERU, SAZUKERU

KAIHATSU TO JŌ KOKU (see Developing Nation)

KAIKYŌ BUNSEKI (see Class Analysis)

KAISETSU SURU 解説する

Usually this word is used in political commentary, sports, film reviews, etc. A positive word implying that commenter knows subject well.

Ambiguous, context is required.

Most common in news broadcasts, official announcements; seldom used in official documents or treaties.

Example Translations: Comment On, Elucidate, Explain, Expound, Interpret

See also:

P/ Comment
T/ CHŌSHAKU SURU, HIHYŌ SURU, Instruction

KAKUJITSU NI SURU 確立にする

Ambiguous, context is required.

Most common in informal conversation. Seldom, if ever, used in official documents or treaties.

Example Translations: Corroborate, Ensure, Insure, Make Sure, Secure

See also:

P/ Deny
T/ JISSHŌ SURU

KANKEI (see Relationship)

KANKEI GA NAI TO IU 関係がないと言う

A common phrase. Implies a desire to avoid what seems a bad or problematic situation.

Weak, not literal, unreliable.

Most common in informal conversation. Seldom, if ever used in news broadcasts or official announcements.

Example Translations: Have No Bearing On, Have No Connection, Have No Influence, Have Nothing To Do With, Not Converned With

See also:

S/ Web of Relationship
P/ Deny
T/ Relationship

KANKYŌ JŌ NO (see Environmental)

KANRI UNEI (see Administer)

KASHI SURU 下賜する

Formal word, but not common. Used when someone in high authority (most commonly the Emperor) gives or grants something.

Strong word. May be used literally; reliable.

Most common in official documents and treaties. Seldom, if ever, used in informal conversation.

Example Translations: Bestow, Confer, Give, Grant

See also:

P/ Grant
T/ ATAERU

KANSHŪ HŌ (see Common Law)

KATSUDŌ (see Activity)

KATSUDŌKA (see Activist)

KAWASU 交わす

Can be used for greetings or treaties, but weaker than TORIMUSUBU or MUSUBU. Used in formal agreements, it is much weaker. Used interpersonally; there is a high degree of reliability of promise or agreement implied.

Ambiguous, context is required to know strength of the agreement.

Fairly generally used, least often in official documents or treaties.

Example Translations: Avoid, Dodge, Exchange (Greetings, Words), Parry, Turn Aside

See also:

P/ Agree
T/ MUSUBU, TORIKAWASU, TORIMUSUBU

Keep Down (see APPUKU SURU)

Keep Out (see OIDASU)

KEIKOKU SURU 警告する

Negative connotation. Not generally used in international relations. Strongly implies that warning is serious and should be heeded.

Strong, may be used literally; reliable.

Fairly generally used, but seldom in informal conversation.

Example Translations: Admonish, Advise, Caution, Warn

See also:

P/ Warn
T/ IMASHIMERU, YOKOKU SURU

KEIYAKU KISOKU (see Contract Law)

KEIYAKU SURU 契約する

A business word, used in international relations and having a high degree of reliability as a promise or agreement.

Strong word. May be used literally; reliable.

Fairly general usage.

Example Translations: Contract, Make a Contract, Make an Agreement

See also:

S/ Making Decisions
P/ Promise
T/ CHIKAU, DŌI SURU

KEKKA (see Effect)

KEMPŌ (see Constitution)

KENNŌ, KENRYOKU (see Authority)

KENGI SURU 建議する

Similar to TEIGI SURU. In this case, meaning is more like making a recommendation or offer. When used, it usually implies discontent about status quo. One person or an organization might make a statement of opinion to the government. Often used in politics.

Context required to clarify ambiguity.

Most often used in formal settings. Seldom, if ever used in informal conversation.

Example Translations: Make a Proposal, Move, Propose, Suggest

See also:

P/ Propose
T/ HATSUGI SURU, TEIGI SURU

KENSA (see Examination)

KENSEI SURU けん制する

Negative connotation. Not generally used in international relations.

Strong word. May be used literally; reliable.

Most often used in newspapers, magazines and books. Seldom used in informal conversation.

Example Translations: Check, Curb, Divert, Hold in Check, Make a Diversion, Make a Feint, Prevent, Restrain

See also:

P/ Demonstrate
T/ Action, Deterrence, IKAKU SURU, Impulse

KETTEI NO SHIKATA (see Decision Making)

KIHON TO NARU (see Fundamental)

KIJUN (see Basis)

KIKITODOKERU 聞き届ける

Similar to NEGAI-O-KIKI-IRERU, but ambiguous (little indication of response).

Context required to clarify ambiguity.

Most often in informal conversation. Seldom in official documents or treaties.

Example Translations: Accede To, Accept, Acknowledge, Comply With, Hear, Grant

See also:

P/ Grant
T/ NEGAI O KIKIIRERU

KIKAN (see Institution)

KIKEN (see Jeopardy)

KIKŌ (see Institution)

KIKYAKU SURU 棄却する

Used in government/political setting. Implies a formal rejection.

Strong word. May be used literally; reliable.

Most often in official documents and treaties. Seldom, if ever in informal conversation.

Example Translations: Abandon, Dismiss, Reject, Renounce, Turn Down

See also:

P/ Reject
T/ Relationship

KINCHŌ KANWA (see Detente)

KISO (see Indictment)

KISO SURU 起訴する

Generally a legal term.

Strong word. May be used literally; reliable.

Generally used in formal settings; seldom in informal conversation.

Example Translations: Bring an Action Against, Bring an Indictment Against, Charge, Indict, Institute a Legal Action, Prosecute

See also:

P/ Accuse
T/ Adjudicate, HINAN SURU, Indictment

KOBAMU 拒む

Deny audience to a caller. Not consent to. If used negatively (KOBAMANAI, etc.) it implies toleration rather than consent.

Ambiguous, context required.

Most common in newspapers, magazines and books. Seldom used in formal documents or treaties.

Example Translations: Decline, Refuse, Reject, Repudiate, Turn Down

See also:

P/ Deny, Reject
T/ Relationship

KOBAMU (see Deny)

KŌDŌ (see Action)

KŌDŌ KIJUN (see Code)

KŌFU SURU 公布する

Used in international setting.

Strong, literal, reliable.

Common in formal documents. Not likely to occur in informal conversation.

Example Translations: Deliver, Grant, Hand To, Serve, Serve a Writ, Transfer

See also:

P/ Grant

KŌFUKU SURU 降服する

Implies failure and possibly humilation.

Strong, literal, reliable.

Mosty likely to be used in formal or official pronouncements or in media reports. Not used colloquially.

Example Translations: Capture, Submit, Surrender

See also:

P/ Yield
T/ Appeasement

KŌGI SURU 抗議する

Indicates a strained relationship as one person or group protests the actions or policies of another.

Strong, literal, reliable.

Most often occurs in speeches, official announcements or news broadcasts.

Example Translations: Object To, Protest, Take an Exception To

See also:

P/ Protest
T/ Argument

KŌI (see Action)

KOJIN TEKI NA (see Individual)

KOKKA BŌEI, KOKUBŌ (see National Security)

KOKUHATSU SURU 告発する

Suggests that someone other than the victim reports a crime to the police. May be used officially or unofficially. Has little strength when used unofficially or by someone without authority.

Strong, literal, reliable.

May appear at all levels of formality.

Example Translations: Accuse, Bring a Charge Against, Charge, Indict, Inform, Lodge a Complaint, Prosecute, Report

See also:

P/ Accuse
T/ Indictment

KOKUSAI (see International)

KOKUSAI DŌMEI (see International)

KOKUSAI KŌRYŪ (see International)

KOKUSO SURU 告訴する

Used when the victim of a crime reports it to the police or investigation bureau. Not generally used between countries.

Strong, literal, reliable.

Usually occurs in prepared statements, not common in general conversations.

Example Translations: Accuse, Bring a Charge, Complain, Go to Court, Lodge a Complaint Against, Enter a Complaint, Proceed Against

See also:

P/ Accuse
T/ Indictment

KŌMINKEN (see Civil Rights)

KOMYUNIKEISHON (see Communications)

KONPUREKKUSU (see Complex)

KONSEI SURU 懇請する

Suggests politeness and sincerity. Used in international setting.

Strong, literal, reliable.

May be used in conferences or official requests. Not common in informal conversation.

Example Translations: Ask For, Entreat, Honestly Request, Implore, Solicit

See also:

P/ Request

KOŌ SURU 呼応する

Describes action but does not promise it. Positive connotation.

Strong, literal, reliable.

Most common in newspapers, magazines and books.

Example Translations: Act in Concert or Unison, Agree, Be in Sympathy With, Respond To

See also:

P/ Agree

KORITSU SHUGI (see Isolationism)

KŌRYŌ (see Platform)

KORYO SURU 顧慮する

Uncommon word. Used when expressing concern for the opinion of others.

Ambiguous, context required.

Used in newspapers, magazines, books, newsbroadcasts or official announcements. Not used in informal conversations.

Example Translations: Be Concerned About, Consider, Regard, Take into Consideration

See also:

P/ Consult

KŌRYO SURU 考慮する

Used in international contexts. If used negatively, (KŌRYO SHINAI, etc.) indicates a final rejection.

Ambiguous, context required.

Common in conferences or official announcements.

Example Translations: Consider, Deliberate On, Giver Consideration To, Reflect Upon, Take Account Of, Take Into Consideration, Think Over

See also:

P/ Consult

KOSAN (see Seniority)

KŌSEN SEISAKU (see Belligerence)

KŌSHŌ (see Negotiation)

KŌTŌ NO (see Vocal)

KOTOWARU 断わる

Used when a party does not want to hurt the opposite party's feelings. Not usually final; implies a good possibility of further negotiation and eventual acceptance or compromise.

Ambiguous, context required.

Usually used in conversations and informal discussions.

Example Translations: Apologize, Beg Off, Decline, Dismiss, Excuse Oneself, Fire, Neglect, Prohibit

See also:

P/ Reject
T/ Relationship

KUCHIKU SURU 駆逐する

Strong negative connotations; may be used in international relations.

Strong, literal, reliable

Usually appears in newspapers or broadcasts.

Example Translations: Clear, Dislodge, Drive Away, Expel, Exterminate, Oust, Rid Of, Turn Back

See also:

P/ Expel
T/ Relationship

KUNKAI SURU 訓戒する

Negative connotation. Not generally used in international setting. Normally used only in superior/subordinate relations. May cause shame and loss of face.

Strong, literal, reliable.

Best suited to formal or serious discussions or interviews.

Example Translations: Admonish, Caution, Warn

See also:

P/ Warn

KURASHIKKU NA (see Classic(al))

KUSSURU 屈する

Bad feeling. Indicates being overcome against ones will. Similar to MAKERU. Usually used in the negative form: "He cannot be daunted." (KUSSEZU, etc.)

Ambiguous, context required.

Most often used in print and broadcast media. Seldom found in documents.

Example Translations: Be Daunted By, Bend, Bend the Knee, Give Into, Submit To, Yield To

See also:

P/ Yield
T/ MAKERU

KUZURERU 崩れる

In other than a physical sense outcome is changeable, not final. Context must be considered. Generally not used in international setting.

Weak, not literal, unreliable.

Generally colloquial.

Example Translations: Be Destroyed, Be Thrown into Disorder, Become Demoralized, Cave-in, Collapse, Crumble, Fall Apart, Get Out of Shape, Give Way

See also:

P/ Yield

KYAKKA SURU 却下する

Principally implies the meaning of ignore. Limited to international conferences, governmental exchanges, legal situations. Bad feeling.

Strong, literal, reliable.

Most often used in official documents or formal spoken exchanges. Seldom used informally.

Example Translations: Dismiss, Ignore, Reject, Turn Down

See also:

P/ Reject
T/ Relationship

KYŌATSU SURU 強圧する

Not a common word. Implies use of strength and power. Leaves no feeling of choice in the party being influenced. Stimulates resentment, opposition, rebellion. Similar to MURI-NI-OSHITSUKERU.

Strong, literal, reliable.

Most often used in newspapers, magazines and books. Seldom in colloquial speech.

Example Translations: Bring Pressure to Bear Upon, Coerce, Oppress, Repress

See also:

S/ Leadership Style
P/ Force
T/ MURI NI OSHITSUKERU

KYŌGI SURU 協議する

Used in international conferences. Indicates consulting with the person and deciding an issue. Between persons, companies or nations. Connotation is positive.

Strong, literal, reliable.

Not generally used in colloquial speech but may appear in any other context.

Example Translations: Confer, Consult, Deliberate, Discuss, Hold Conference, Talk Over

See also:

P/ Consult
T/ Consultation

KYŌHAKU SURU 脅迫する

Negative connotation. Not generally used between countries. Has a strong indication of intimidation.

Strong, literal, reliable.

Used generally except in official documents.

Example Translations: Coerce, Compel, Force, Intimidate, Menace, Threaten

See also:

P/ Threaten

KYOHI SURU 拒否する

Indicates final decision with no recommendation or change later. Used in international setting. Usually used in formal circumstances. Meaning is similar to KOBAMU. Seldom used colloquially.

Strong, literal, reliable.

Example Translations: Deny, Disallow, Disapprove, Reject, Veto

See also:

P/ Deny
T/ KOBAMU

KYŌIKU SEISAKU (see Education Policy)

KYŌJU (see Instruction)

KYOKA SURU 許可する

Used in international setting. Implies the giving of permission to someone special which is generally prohibited to others.

Strong, literal, reliable.

Used generally in all contexts.

Example Translations: Give Leave, Grant, Permit, Sanction

See also:

P/ Grant

KYŌKŌ SURU 強行する

Used with negative connotations in international setting. To do or accomplish by force. Connotes intellectual or emotional force rather than physical.

Strong, literal, reliable.

Used generally in all contexts.

Example Translations: Enforce, Force

See also:

P/ Force

KYŌSAN SHUGI (see Communism)

KYŌSEI (see Coercion)

KYŌTEI SURU 協定する

Signifies an action completed. Usually international. Agreement is highly reliable, little chance of change later.

Strong, literal, reliable.

Used in any type of formal or high level communication.

Example Translations: Agreement, Concordat, Contract, Convention, Pact

See also:

P/ Agree

KYŌYŌ SURU 強要する

Indicates a very strong demand, no excuses accepted. Negative connotation.

Strong, literal, reliable.

Used in serious discussions and in newspapers and magazines.

Example Translations: Compel, Demand, Demand Persistently, Exact, Extort, Force

See also:

P/ Demand, Force

KYOYŌ SURU 許容する

Used mainly in written materials. Indicates forgiving or permitting.

Strong, literal, reliable.

Fairly uncommon word. Almost never used in informal conversation.

Example Translations: Admit, Allow, Approve, Grant, Permit, Sanction, Tolerate

See also:

P/ Grant

KYOZETSU SURU 拒絶する

Bad feeling. Strong, socially impossible to change one's determination. Used generally and between countries. To deny a person admission or entrance. If used in the negative, (KYOZETSU SHINAI, etc.) it implies sanction to do anything desired.

Strong, literal, reliable.

Most common in news broadcasts and official announcements. Generally used in all other contexts.

Example Translations: Decline, Deny, Disavow, Disclaim, Rebuff, Refuse, Reject, Repudiate, Turn Down

See also:

P/ Protest, Reject

Laboring Class (see Working Class)

Law, Appeal to (see KISO SURU, UTTAERU)

Law Enforcement (see Indictment)

Lay (see TEISHUTSU SURU)

Lean (see IRAI SURU, MAGERU)

Legalize (see NINKA SURU)

License (see YURUSU)

Link (see MUSUBU)

Liquidate 一掃する ISSŌ SURU

Japanese associate this with the admirable accomplishment of one's duties.

Americans associate the word usually with either Nazis or some evil group exterminating people or businesses going bankrupt.

See also:

S/ Social/Interpersonal Roles
T/ Mission

Listen To (see UKEIRENAI)

Litigate (see UTTAERU)

Local Government 地方政府 CHIHŌ SEIFU

Although this is a neutral concept to Japanese, Americans in general associate it with the positive opposition of little people to the big, centralized federal government.

See also:

T/ Decentralized

Loot (see UBAU)

Luxury ぜいたく ZEITAKU

In Japanese society, wealth is distributed among the group. The individual accumulation and display of wealth is seen as the epitome of selfishness.

Americans often ask, "How will anyone know I'm successful if I don't live it up?"

See also:

S/ Success and Progress
T/ Affluence, Ambition, Individual

Magazine 雑誌 ZASSHI

Japanese associate this word more with sensationalism while Americans tend to associate it with in-depth news reporting.

MAGERU 曲げる

A common word with a slightly negative feeling. Often implies bending another person's will to do something he may not desire to.

Ambiguous, context required.

Used most often in informal conversation.

Example Translations: Bend, Crook, Curve, Depart From, Distort, Inflect, Lean, Pervert

See also:

P/ Yield

Maintain (see SHUCHŌ SURU)

Make Amends (see TSUGUNAU)

Make Concessions (see ORIAU)

Make Good (see TSUGUNAU)

Make Offer (see MŌSHIDERU)

Make Overture (see MŌSHIKOMU, TEIAN SURU)

Make Person Do (see MURI NI SASERU)

Make Present Of (see ATAERU)

MAKERU 負ける

Strong, common word. Connotes a decision to capitulate or give in.

Strong, literal, reliable.

Used most often in informal conversation. Seldom used in other forms.

Example Translations: Be Beaten, Be Daunted By, Be Defeated, Be Inferior To, Be Outdone, Be Overcome With, Go Down, Have the Worst Of, Submit, Suffer a Defeat, Yield

See also:

P/ Yield

Make Short Remarks (see TANPYŌ SURU)

Make Sure (see KAKUJITSU NI SURU)

Make Up For (see TSUGUNAU)

Manage (see SHIHAI SURU)

Manifest (see ARAWASU, HYŌMEI SURU)

Manifestation 表明 HYŌMEI

Japanese generally see this in a negative light, associating it with outward appearance. Americans often see it as the revelation of subsurface truth.

See also:

P/ Accuse
T/ Communications, The Press, Media

Master, Teacher 先生 SENSEI

The most important things are learned in Japanese society on a one-to-one basis, the master imparting truth to his disciple.

Although Americans sometimes follow gurus, the typical American wants no other master than himself.

See also:

T/ Correct, Instruction

Master (see APPUKU SURU)

MASU KOMI (see Mass Communications, Media)

Materialism (see Matter)

Materialize (see SEIRITSU SURU)

MATOMARU まとまる

Depends on subject. "Agreed to treaty provisions, but not necessarily to implement them." Suggests that group opinions have become unified.

Weak, not literal, unreliable.

Most often used in informal conversation.

Example Translations: Become Unified, Be in Union, Be Settled, Be United, Come to a Settlement, Finish Up.

See also:

P/ Agree

Matter, Materialism 物 MONO

物理主義 BUTSURI SHUGI

Japanese emphasize the spiritual, and they see the material as complementary to it.

Americans sometimes emphasize the spiritual, but in general they see the material as opposing it.

See also:

S/ Success and Progress

Media マスコミ MASU KOMI

メディア MEDIA

The media has a very positive image in Japanese culture. They see it as helping to unify Japanese society.

Americans see the media as a source of information and as such, exerting a powerful influence on society, both good and bad.

See also:

T/ Communications, Magazine, The Press

Mediation 仲介 CHŪKAI

In Japanese society, mediation, both organizational and interpersonal, is an excellent way to avoid confrontations.

Americans usually resort to it only after all other confrontations have failed to produce results.

See also:

S/ Web of Relationship, Leadership Style
P/ Consult
T/ Appeasement, Decision Making, Negotiation

Meekness (see Submissiveness)

Meet Halfway (see ORIAU)

MEIGEN SURU 明言する

Strong, literal, reliable.

Used generally except in informal conversation.

Example Translations: Declare, State Positively

See also:

T/ DANGEN SURU

MEIREI (see Command)

Menance (see IKAKU SURU, KYŌHAKU SURU, ODOKASU)

MENSHOKU SURU 免職する

Official word with negative connotation. Would not be used assertively, but rather apologetically. Indicates that one has dismissed someone because it was required even though it may have been against one's personal feelings in the matter.

Strong, literal, reliable.

Used generally except in informal conversation.

Example Translations: Discharge a Person From Duties, Dismiss, Relieve, Remove

See also:

P/ Expel

Middle Class 中産階級 CHŪ SAN KAIKYŪ

Most Japanese see themselves as belonging to the middle class, and see their society as homogeneous. Personal wealth is not usually displayed openly or ostentatiously. However, Japanese are individually conscious of status distinction within a group context: age, job, education, honorary titles.

The pluralistic society of America emphasizes economic and social differences.

See also:

S/ Social/Interpersonal Roles
T/ Affluence, Class Analysis, Wealth

Mildness (see Submissiveness)

Mission 勤務 KINMU

仕事 SHIGOTO

使命 SHIMEI

A Japanese will usually take a formal assignment much more seriously than an American. A Japanese will spare no effort to fulfill it, as the honor of himself and his group is at stake. Of the three Japanese words above, SHIMEI is usually associated with a governmental assignment or religious calling.

See also:

S/ Social/Interpersonal Roles
T/ Human Dignity

MITOMERU 認める

A common word similar to YURUSU. Two meanings: understand and permit. Used in international relations or conferences. Implies possibility of change later: retraction of acknowledgement or recognition.

Ambiguous, context required.

Used most in informal conversation. Seldom, if ever used in official documents or treaties.

Example Translations: Accept, Acknowledge, Admit, Approve, Cede, Conclude, Consider, Discern, Find, Judge, Notice, Observe, Recognize, Regard As, Sanction, See, Sight, Spot, Witness

See also:

P/ Approve

MITSUYAKU SURU 密約する

Used in international relations. Bad feeling.

Strong, literal, reliable.

Generally used in written, but seldom in spoken language.

Example Translations: Make a Secret Promise

See also:

P/ Promise

MOHŌ SURU (see Copy)

MOKUHYŌ SETTEI (see Goal Setting)

MOKUYAKU SURU 黙約する

Not common. Usually the agreement has a low degree of reliability. Not generally used in international relations.

Strong, literal, reliable.

Most in newspapers, magazines and books. Seldom in informal conversation.

Example Translations: Agree Tacitly

See also:

P/ Promise

MONO (see Matter)

Moral

道徳 DŌTOKU

倫理 RINRI

This is one of the most positive concepts in Japanese society. Morality is much more important than formal religion in regulating human affairs. DŌTOKU is a common word while RINRI is generally more academic.

Americans often see morality as traditional constraints on personal behavior, and linked somehow to religion. The concept is not exactly negative but not exactly positive either: there is ambivalence according to use and individual application.

See also:

S/ Social/Interpersonal Roles
T/ Ethics

MŌSHIDERU 申し出る

Depends entirely on subject. It could be a word for "to say," it could mean "propose," it could even mean "request" as in MŌSHIKOMU. Often used in or to describe inter-organizational communications concerning particulars. Used negatively, (MŌSHIDENAI, etc.) shows no desire for involvement, no interest.

Ambiguous, context required.

Generally used, but seldom in official documents or treaties.

Example Translations: Advance, Bring Forward, Offer, Propose, Submit, Suggest, Volunteer

See also:

P/ Propose
T/ MŌSHIKOMU

MŌSHIKOMU 申し込む

Implies asking for something that requires a set, limited response; asking for benefit of self; proposing with strong desire for acceptance. Suggests neither negative nor positive response.

Ambiguous, context required.

Most in informal conversation. Seldom in official documents or treaties.

Example Translations: Ask For, Challenge, Lodge, Make an Overture, Offer, Propose, Request

See also:

P/ Propose

Motive (see Reason)

MOTOMERU 求める

Common word used in international settings and conferences. Strong, but not as strong as YŌKYŪ SURU, SEIKYŪ SURU. Indicates an expectation of response, a seeking with real intent.

Ambiguous, context required.

Generally used, but seldom, if ever in official documents or treaties.

Example Translations: Ask For, Call For, Demand, Request, Seek, Solicit, Want, Wish For

See also:

P/ Request
T/ SEIKYŪ SURU, YŌBŌ SURU, YŌKYŪ SURU, YŌSEI SURU

Move (see HATSUGI SURU, KENGI SURU)

MUKANSHIN (see Apathy)

MUKUIRU 報いる

Suggests a strong feeling of cause and effect. Used in international relations.

Ambiguous, context required.

Most in informal conversation. Seldom in official documents or treaties.

Example Translations: Compensate, Recompense, Reward

See also:

P/ Reward

MURI-NI-OSHITSUKERU 無理に押しつける

Bad feeling. Implies Party A forcing Party B to do something that is actually the responsibility of Party A. Not generally used in international settings.

Strong, literal, reliable.

Most in informal conversation. Seldom in other forms.

Example Translations: Compel, Constrain, Force, Urge

See also:

P/ Force
T/ KYŌATSU SURU

MURI-NI-SASERU 無理にさせる

Bad feeling. Strong, but not as strong as SHIIRU. Not generally used in international settings.

Strong, literal, reliable.

Most in informal conversation. Seldom in other forms.

Example Translations: Cause a Person to Do, Induce a Person to Do, Force a Person to Do, Make a Person Do

See also:

P/ Force
T/ SHIIRU

MUSEIFU JŌTAI (see Anarchy)

MUSUBU 結ぶ

A simpler, more straightforward word, stronger than TORIMUSUBU.

Ambiguous, context required.

Most in informal conversation. Seldom in official documents or treaties.

Example Translations: Ally, Bear Fruits, Bind, Close, Conclude, Contract, Enter into a Relationship, Finish, Form, Join, Link, Make a Contract, Organize, Produce, Tie

See also:

P/ Agree
T/ Relationship, TORIMUSUBU

NAGUSAME (see Comfort)

NASAKE BUKASA (see Benevolence)

National Security 国家防衛 KOKKA BŌEI 国防 KOKUBŌ (common abbreviation)

Japanese see this negatively as the maintenance of armed forces, even for the purpose of self-defense, is expressly forbidden by the constitution.

National security is the foremost justification for American policy.

See also:

T/ Constitution, Detente

Natural 自然の SHIZEN NO

In Japan, people work with nature; nature is pure and good.

Americans feel nature can be pure and good, too, but is to be manipulated and used rather than coexisted with.

See also:

S/ Success and Progress

Need (see HITSUYŌ TO SURU, YŌ SURU)

NEGAI-O-KIKI-IRERU 願いを聞き入れる

Similar to YŌKYŪ-O-IRERU. Compromise is not implied.

Strong, literal, reliable.

Most in informal conversation. Seldom in official documents or treaties.

Example Translations: Accede To, Accept, Assent To, Comply With, Grant

See also:

P/ Grant
T/ YOKYŪ O IRERU

NEGAU 願う

Two kinds of meaning: 1) A personal wish not involving others; 2) a request directed to some other party. Not generally used in international setting.

Ambiguous, context required.

Most in informal conversation. Seldom in official documents or treaties.

Example Translations: Beg, Beseech, Desire, Entreat, Hope, Implore, Solicit, Wish

See also:

P/ Request

Negate (see HININ SURU)

Neglect (see KOTOWARU)

Negotiate (see JŌTO SURU)

Negotiation 交渉 KŌSHŌ

This is a very positive concept to Japanese who feel that compromise is always better than conflict.

Americans feel negotiation as necessary but see compromise as an admission of weakness to be avoided if at all possible. A maxim of American policy of the past has been, "If reason fails, let might prevail."

See also:

T/ Appeasement, DAKYŌ SURU, Mediation

NEMAWASHI 根回し

Implies a conscientious process of consultation and internal consensus before an agreement is formalized.

Strong, literal, reliable.

Colloquial idiom used in conversation.

Example Translations: Cultivate the Ground, Lay the Foundations, Lay the Groundwork, Make the Right Contacts, Preliminary Consensus prior to Formal Agreement, Pull the Right Strings

See also:

S/ Making Decisions
P/ Agree, Consult
T/ Consultation

Nemesis (see ŌHŌ SURU)

Neutrality 中立 CHŪRITSU

The neutral position is the most advantageous as the Japanese see it.

Americans resent neutrality, feeling that you must be either "for us or against us."

See also:

T/ Alignment, Mediation

NIHONJIN RON (see Identity Crisis)

NINGEN NO SONGEN (see Human Dignity)

NINKA SURU 認可する

Formal and strong. Official word used in international relations.

Strong, literal, reliable.

Generally used except in informal conversation.

Example Translations: Approve, Authorize, Give Permission, Give Sanction, Legalize, Permit, Recognize

See also:

P/ Approve
T/ Authority

NISHA TAKU ITSU (see Alternative)

Nominate (see OSU)

Notice (see MITOMERU)

Notify (see TSŪKOKU SURU, YOKOKU SURU)

Not Concerned With (see KANKEI GA NAI TO IU)

Obey (see FUKUJŪ SURU, SHITAGAU)

Object (v.) 反対する HANTAI SURU

Where harmony is the goal, objecting is not usually seen as positive. Japan is such a society. Objections are usually expressed in only the most circumlocutive and subtle ways. They are avoided if there is any chance of compromise.

Americans do not balk at confrontation, and see objecting as a legitimate way of expressing one's views.

See also:

S/ Making Decisions
P/ Agree, Protest
T/ Debate, Dissent, HANTAI SURU

Object To (see HANTAI SURU, HINAN SURU, KŌGI SURU)

Obliterate (see UCHIKESU)

Observe (see CHŪI SURU, MITOMERU, SHITAGAU)

Occupy (see SENRYŌ SURU)

ODOKASU 脅かす

Generally used, but implies a crime. Can be transitive or intransitive. Strong. Not generally used between countries. Bad feeling, but not as strong as ODOSU.

Ambiguous, context required.

Most in informal spoken; seldom, if ever used in official documents or treaties.

Example Translations: Browbeat, Frighten, Input Fear, Menace, Scare, Surprise, Threaten

See also:

P/ Threaten
T/ ODOSU

ODOSU 脅す

Common word used in situations involving crime. This word has bad feeling, connotation of crime. Not generally used between countries. Conjures image of underground organization.

Strong, literal, reliable.

Mostly colloquial; seldom, if ever used in official documents or treaties.

Example Translations: Browbeat, Face Down, Terrify, Threaten

See also:

P/ Threaten
T/ ODOKASU

Offer (see MŌSHIDERU, MŌSHIKOMU)

ŌHŌ SURU 応報する

Not common and connotes a bad feeling.

Strong, literal, reliable.

Most common in official documents and treaties. Seldom, if ever used in informal conversation.

Example Translations: Nemesis, Retribution

See also:

S/ Web of Relationship
P/ Reward

OIDASU 追い出す

Bad feeling. Not used in international relations.

Strong, literal, reliable.

Most common in informal conversation. Seldom, if ever used in official documents or treaties.

Example Translations: Eject, Evict, Expel, Fire, Flush Out, Keep Out, Oust, Rout a Person Out, Turn Out

See also:

P/ Expel
T/ OSHIDASU

ONAJI KINŌ O MOTSU MONO (see Functional)

Opinion 意見 IKEN

Japanese express their opinions very carefully and guardedly, so as not to upset the harmony of the group or confront others.

Americans feel it is a right to express one's opinion regardless of personal feelings.

See also:

P/ Comment
T/ IKEN O NOBERU, SHOKEN O NOBERU

Opinion (see IKEN O NOBERU, SHOKEN O NOBERU)

Opinion, Ask (see IKEN O KIKU)

Opinion, Same (see DŌI SURU)

Oppose (see HANTAI SURU)

Opposition 抵抗 TEIKŌ

Japanese see social opposition as disharmonious and negative.

Americans feel that there will probably be opposition in whatever they do, but feel that it must simply be overcome so that things may proceed. Opposition is nothing unusual, and they are not afraid to give a little themselves at times.

See also:

S/ Making Decisions
P/ Protest
T/ Dissent, Object

Oppress (see KYŌATSU SURU)

Order 順序 JUNJO

秩序 CHITSU JO

In Japanese society everything is done in an orderly way. Even getting drunk is done according to the rules. JUNJO suggests an order of events, while CHITSU JO refers more to decorum, proper conduct.

Americans don't mind an orderly approach to things but prefer a freer, unstructured approach.

See also:

S/ Social/Interpersonal Roles
T/ Emotion, Institution

Organize (see MUSUBU)

ORIAU 折り合う

Generally used in negative, with a negative connotation. Serious when between countries.

Ambiguous, context required.

Seldom used in official documents or treaties.

Example Translations: Come to an Understanding, Come to Terms, Compromise, Make Consessions, Meet Halfway, Put up With, Split the Difference

See also:

P/ Agree
T/ Appeasement, Collective Bargaining, JŌTO SURU, Negotiation

OSHIDASU 押し出す

Not used in international setting. Bad feeling.

Strong, literal, reliable.

Most common in informal conversation. Seldom, if ever used in official documents or treaties.

Example Translations: Crowd Out, Elbow Out, Force Out, Push Out, Squeeze Out

See also:

P/ Expel
T/ OIDASU

OSHISUSUMU 押し進む

Strong sense of determination.

Ambiguous, context required.

Generally used, but seldom, if ever in official documents or treaties.

Example Translations: Force One's Way, Press Onward, Push On, Shove Along

See also:

P/ Force
T/ Activist, Advocate, Walkout

OSHITŌSU 押し通す

Leaves bad feeling, implies selfishness.

Ambiguous, context required.

Most in informal spoken; seldom, if ever used in official documents or treaties.

Example Translations: Force One's Way Through

See also:

P/ Force
T/ OSHISUSUMU

OSHIYARU 押しやる

Bad feeling.

Ambiguous, context required.

Generally used in informal works, but seldom in formal, especially in official documents and treaties.

Example Translations: Push Away

See also:

P/ Force

ŌSHŪ SURU 押収する

Similar to BOSSHŪ SURU. Threatening. Not generally used in international setting. This word is used in court and leaves no question of what happened.

Strong, literal, reliable.

Most in news broadcasts, official announcements, newspapers, magazines and books. Seldom in official documents, treaties or informal conversation.

Example Translations: Attack, Confiscate, Impound, Seize, Take Legal Possession, Take Over

See also:

P/ Seize
T/ BOSSHŪ SURU

OSOU 襲う

Bad feeling. Not generally used in international setting.

Strong, literal, reliable.

General informal and seldom formal usage.

Example Translations: Advance On, Assail, Assault, Attack, Invade, Raid, Set Upon

See also:

P/ Seize

OSU 推す

To recommend, but not wholeheartedly; some question implied. Usually means to recommend or propose someone for something. Stronger than TEIAN SURU. Used negatively, (OSANAI, etc.) it has a strong negative feeling.

Ambiguous, context required.

Generally used, but least of all in official documents and treaties.

Example Translations: Conclude, Conjecture, Deduce, Gather, Guess, Infer, Judge, Nominate, Propose, Recommend, Suppose, Surmise

See also:

P/ Propose
T/ TEIAN SURU

OTOROESASERU 衰えさせる

Used in international relations. Self can do whatever desired to others without worry of action's influence on self, retaliation. Bad feeling.

Strong, literal, reliable.

Generally used throughout, but seldom used in official documents or treaties.

Example Translations: Let Become Weak, Let be Enervated, Let be Enfeebled, Let Lose Vigor

See also:

P/ Reduce Relationship
T/ YOWARASERU

Oust (see OIDASU, UBAU)

Outdone (see MAKERU)

Outline (see SETSUMEI SURU)

Overcome (see APPUKU SURU, MAKERU)

Overpower (see APPUKU SURU, MAKERU)

Overwhelm (see APPUKU SURU, MAKERU)

O WABI SURU (see Apology)

Pact (see KYŌTEI SURU, YAKUSOKU SURU)

Parade (see JII UNDŌ SURU)

Pardon (see YURUSU)

Parry (see KAWASU)

Partisan 党派の TŌHA NO

The Japanese feel that this word suggests selfishness, whereas Americans associate it more with loyalty, however misguided it may be.

See also:

S/ Group Oriented Society
T/ Factionalist, Partner, Politics

Partner, Associate 仲間 NAKAMA
同志 DŌSHI

This is a very positive term in Japanese culture. It signifies a member of one's own group versus outsiders to whom one owes little or no obligation.

This is generally a positive term in American culture too, but it is more related to a formal contract to accomplish a specific task than to personal friendship or loyalty. "Adversity breeds strange bedfellows."

See also:

S/ Group Oriented Society
T/ Relationship

Pay Attention To (see CHŪI SURU)

Permit (see KYOYŌ SURU, NINKA SURU, YURUSU)

Perplex (see YOWARASERU)

Persist (see IIHARU, SHUCHŌ SURU)

Persuade (see SETTOKU SURU)

Pervert (see MAGERU)

Platform 綱領 KŌRYŌ

Japanese view political platforms negatively. The general feeling is that politicians can't be trusted regardless of what they promise in their platforms.

An American political platform is taken at face value and trusted as a promise. Americans don't generally trust politicians either, but a platform is at least something to try to hold a politician to.

See also:

T/ Apathy, Declaration, Politics

Pledge (see CHIKAU)

Ploy (see YŌDŌ SURU)

Plunder (see GŌDATSU SURU, UBAU)

Politics 政治 SEIJI

This is a very negative concept to Japanese. To them it is a world "full of lies," and people who tell them.

Americans are beginning to wonder themselves, but don't quite feel so negative. Politicians in Japan owe their primary loyalties to their institutions; the public are generally considered "outsiders." Americans feel that this is also the case with U.S. politics, but that American politicians will try more to "represent" their constituents if enough constituent influence is felt.

See also:

T/ Apathy, Capitalism, Declaration, Economic World, Platform

Population Control 人口政策 JINKŌ SEISAKU

With their severe limitations in land area and domestic resources the Japanese feel that some kind of population control is critical to survival, or at least affluence.

Americans also feel that they are running out of space and resources. However, a Japanese, seeing the vastness of the continental United States, would chuckle at this idea. Americans look at the problem morally while Japanese see it as a matter practical to national interests not completely alien to their tradition.

See also:

T/ Affluence, Self-sufficiency

Pounce (see TORAERU)

Present (see ATAERU, JUYO SURU, TEISHUTSU SURU)

The Press プレス PURESU

In Japan the press is losing credibility. It is seen more and more as biased and unreliable, representing big government and big business interests rather than the interests of the general population.

After Watergate, the U.S. press gained in prestige if not entirely in objectivity.

See also:

T/ Communications, Magazine

Press (v.) (see SEMARU, SHIIRU)

Pretext (see YŌDŌ SURU)

Prevail On (see SETTOKU SURU)

Prevent (see KENSEI SURU)

Proceed Against (see KOKUSO SURU, UTTAERU)

Proclaim (see SEIMEI SURU)

Prohibit (see IMASHIMERU, KOTOWARU)

Promise (see YAKUSOKU SURU)

Propose (see HATSUGI SURU, KENGI SURU, MŌSHIDERU, MŌSHIKOMU, OSU, TEIAN SURU)

Proscribe (see HAISEKI SURU)

Prosecute (see KISO SURU, KOKUHATSU SURU)

Protest (see KŌGI SURU)

Prove (see ARAWASU, JISSHŌ SURU, RISSHŌ SURU, SHŌMEI SURU)

Provide (see ATAERU)

Provocation 挑発 CHŌHATSU

In Japanese social interaction confrontation of any kind is carefully avoided, but politically it makes a good show and is allowable only as such.

Americans tend to see provocation as a good excuse for decisive action, right or otherwise.

See also:

S/ Social/Interpersonal Roles
P/ Accuse
T/ Debate

Pull Out (see DASU, HIKIDASU)

PURESU (see The Press)

Push Away (see OSHIYARU)

Push On (see OSHĪSUSUMU)

Push Out (see OSHIDASU)

Put Out (see DASU)

Put Up With (see ORIAU)

Qualification 資格 SHIKAKU
人格 JINKAKU

Japanese demand a list of achievements and qualifications but feel that character is equally important in considering a person for a responsible position. If he can't get along with others superbly, he has little chance of advancing regardless of qualifications.

To an American, competence is more important than amiability: "I can get along with this guy at least until we get the job done."

See also:

S/ Success and Progress
T/ Cooperation

Quarrel (see TOGAMERU)

Question (see TOU)

Quit (see AKEWATASU)

Raid (see OSOU)

Rational 合理的 GŌRITEKI

Rationality is not as important as feeling, intuition to Japanese. It has its place, but that place is second place.

To most Americans, rationality is the chief god on the Olympus of empiricism.

See also:

T/ Decision Making, Emotion, Impulse

Realize (see SEIRITSU SURU)

Reason, Motive 理由 RIYŪ

To a Japanese, asking the reason for an action implies distrust.

To an American, asking the reason for an action implies displeasure.

See also:

T/ Examination

Rebuff (see KYOZETSU SURU)

Receive (see UKEIRENAI)

Recognize (see MITOMERU, NINKA SURU, SHŌNIN SURU)

Recommend (see OSU)

Recompense (see HŌSHŌ O DASU, MUKUIRU, SHAREI SURU, TSUGUNAU)

Recoup (see TSUGUNAU)

Redeem (see TSUGUNAU)

Reduce (see SHUKUSHŌ SURU)

Refer To (see SANKŌ NI SURU)

Reflect (see KŌRYO SURU)

Refuse (see KOBAMU, KYOZETSU SURU, SHAZETSU SURU)

Regard (see KORYO SURU, MITOMERU)

Regulatory Commission

統制機構 TŌSEI KIKŌ
統制機関 TŌSEI KIKAN
統制委員会 TŌSEI IINKAI

While Japanese feel this word is negative, implying government (and, therefore, big business) oppression of the people, Americans see this concept as slightly more positive, suggesting government intervention against big business usually in the interest of the consumer.

See also:

T/ Commission, Economic World, Politics

Reject (see HANERU, HANETSUKERU, KIKYAKU SURU, KOBAMU, KYAKKA SURU, KYOHI SURU, KYOZETSU SURU)

REKISHIJŌ NO KACHI (see Historical Value)

Relationship 関係 KANKEI

Japanese society is a strong weave of interpersonal relationships centering in groups. Where a specific relationship is seen to exist, Japanese see it as vital and important; it is given loyalty and a strong bond of obligation is in force. Where no specific relationship is seen to exist, there is no sense of obligation, and, unless otherwise absolutely necessary, most Japanese would just as soon keep it that way.

Americans have few close and lasting relationships but feel some kinship and friendliness even toward strangers. There is not the strong feeling of obligation toward one's friends and groups of which one is a member.

See also:

S/ Web of Relationship

Release (see JŌTO SURU, YURUSU)

Relieve (see MENSHOKU SURU)

Relinquish (see DANNEN SURU)

Rely Upon (see TANOMU)

Remit (see JŌTO SURU, YURUSU)

Remove (see MENSHOKU SURU)

Remunerate (see SHAREI SURU)

RENGŌ (see Alignment)

Renounce (see KIKYAKU SURU)

Repel (see HANETSUKERU, SHIRIZOKERU)

Report (see KOKUHATSU SURU)

Represent (see ARAWASU)

Repress (see KYŌATSU SURU)

Reprimand (see TOGAMERU)

Reproach (see SEMERU, TOGAMERU)

Reprove (see TOGAMERU)

Repudiate (see HININ SURU, KOBAMU, KYOZETSU SURU)

Repulse (see HANETSUKERU, SHIRIZOKERU)

Request (see IRAI SURU, MŌSHIKOMU, SEIKYŪ SURU, YŌBŌ SURU, YŌKYŪ O IRERU, YŌKYŪ SURU)

Require (see HITSUYŌ TO SURU, YŌKYŪ SURU)

Requite (see HENPŌ SURU)

Resistance 抵抗 TEIKŌ

Resistance is seen as stubborn and selfish by the Japanese. It is often seen as a willful attempt to sabotage efforts to arrive at smooth compromise and maintain group harmony.

Resistance is an important part of the system. Everyone has a right to propose his ideas which, afterall, may be better than ours. Reason will triumph whatever people feel.

See also:

S/ Group Oriented Society
P/ Threaten
T/ Dissent, Object, Opposition

Respond (see KOŌ SURU)

Restrain (see KENSEI SURU)

Retain (see IRAI SURU)

Retaliate (see HENPŌ SURU, HŌFUKU SURU)

Retrench (see SHUKUSHŌ SURU)

Reveal (see ARAWASU)

Revenge (see HENPŌ SURU)

Revere (see YURUSU)

Reverse (see HANTAI SURU)

Review (see RONHYŌ SURU)

Reward (see MUKUIRU, SHAREI SURU)

Rid Of (see KUCHIKU SURU)

RINKIŌHEN (see Adaptation)

RINRI (see Ethics, Moral)

RISSHŌ SURU 立証する

A strong word indicating the existence of proof, evidence or witnesses. May be used in international relations.

Strong, literal, reliable.

Formal expression; uncommon in conversation.

Example Translations: Confirm, Corroborate, Establish, Give Proof, Prove, Substantiate, Support, Testify

See also:

P/ Approve
T/ Adjudicate, KAKUJITSU NI SURU

RIYŪ (see Reason)

Rob (see GŌDATSU SURU, UBAU)

RŌDŌ KAIKYŪ (see Working Class)

Role Conflict 役割矛盾 YAKUWARI MUJUN

In Japan, where roles are clear-cut, diligently fulfilled, and numerous, this concept has a negative connotation. Japanese have trouble keeping track of all the roles they must play, and conflicts often arise in the obligations that their many roles demand.

American roles, on the other hand, are not as clear-cut or prescriptive: many people wonder just what their role is in society.

See also:

S/ Social/Interpersonal Roles
P/ Expel
T/ Identity Crisis, Mission

RONHYŌ SURU 論評する

Used in political contexts to suggest judgement or evaluation. Usually has a negative connotation.

Strong, literal, reliable.

Uncommon word, usually found in newspapers or formal speech.

Example Translations: Comment On, Criticize, Review

See also:

P/ Comment

RONSŌ SURU (see Dispute)

Rout (see OIDASU)

RUIJI (see Analogy)

Ruse (see YŌDŌ SURU)

RYŌDO HOZEN (see Territorial Integrity)

RYŌMEN KACHI (see Ambivalence)

SAIBAN KEIKA, SAIBAN KEN (see Indictment)

SAIGO NO (see Final)

SAIKA SURU 裁可する

Used when a ruler gives permission to a subject.

Strong, literal, reliable.

Used almost exclusively in official decrees.

Example Translations: Approve, Sanction

See also:

P/ Approve

SAIKŌ SUIJUN NO (see Classic(al))

SAIMUSHA (see Debtor)

SAITEI (see Adjudicate)

Sanction (see KYOKA SURU, MITOMERU, SAIKA SURU, YURUSU)

SANKŌ NI SURU 参考にする

May be used in international relations. Test by comparison and thought. Implies that one will "take into consideration" but not necessarily accept advice received.

Ambiguous, context required.

General usage but more common in formal speech, books, magazines or newspapers.

Example Translations: Consult, Refer to

See also:

P/ Consult
T/ Consultation, NEMAWASHI

SANSEI SURU 賛成する

While DŌI SURU is used in international setting; SANSEI SURU is used in smaller meetings. Shows opinion, but no promise of subsequent action is implied.

Weak, not literal, unreliable.

Common in conversation or group discussions.

Example Translations: Agree, Approve, Assent To, Be Agreeable To, Be in Favor Of, Endorse, Fall in With, Second, Subscribe To, Support, Take Interest In

See also:

P/ Agree, Approve
T/ DŌI SURU

SASHIZU (see Direction)

SAZUKERU 授ける

Formal. Often used with abstract things, particularly when giving from a superior to an inferior.

Ambiguous. Context required.

Not common in very formal writing, otherwise used generally.

Example Translations: Accord, Award, Confer, Grant, Impart, Invest

See also:

P/ Grant

Scare (see IKAKU SURU, ODOKASU)

Secession 脱退 DATTAI

With Japan's cultural, racial and political homogeneity, such a thing as secession is seen as a practical impossibility and a completely unreasonable political action.

In the U.S. the concept is linked with the romance of the Confederacy, but looked upon through realistic eyes as not in anyone's best interest.

See also:

T/ Cultural Alienation

Second (see SANSEI SURU)

Secure (see KAKUJITSU NI SURU)

Security Forces 自衛隊 JIEITAI

警備隊 KEIBITAI
(such as FBI, etc.)

(see National Security)

See (see MITOMERU)

Seek (see MOTOMERU)

SEIGI (see Justice)

SEIJI (see Politics)

SEIKAKU SA (see Accuracy)

SEIKŌ (see Achievement)

SEIKYŪ SURU 請求する

Used in international settings. Implies asking for what one is supposed to get. No bad feeling between parties. Compliance is expected. Use of SEIKYŪ SURU usually precludes further discussion. Similar to YŌKYŪ SURU but stronger.

Strong, literal, reliable.

May be used in any context.

Example Translations: Apply For, Ask For, Call Upon, Charge, Claim, Demand, Expect Compliance, Request

See also:

P/ Demand, Request
T/ YŌKYŪ SURU

SEIMEI SURU 声明する

Announce one's idea or opinion in public. Declare one's support for. Indicates a decision to do something. May be used between countries.

Strong, literal, reliable.

Not used in informal conversation.

Example Translations: Announce, Declare, Proclaim

See also:

P/ Protest
T/ Declaration, Diplomacy

SEIRITSU SURU 成立する

Good feeling. Indicates agreement in principle or opinion. Little possibility of change, if signed.

Strong, literal, reliable.

Used generally in all contexts.

Example Translations: Be Effected, Be Materialized, Be Realized, Bring About, Come into Existence, Materialize

See also:

P/ Agree

SEIRYOKU-O-FURUU 勢力をふるう

Bad feeling. Possible to use in international setting but only if there is an object or party upon which to use force. To flaunt one's power over others by definite action.

Strong, literal, reliable.

Not used in formal documents.

Example Translations: Dominate, Hold Sway, Wield Power

See also:

P/ Force

SEIRYOKU-O-HARU 勢力をはる

Not generally used in international setting. This indicates one has power that everybody is aware of so there is no need to display it.

Strong, literal, reliable.

Most common in informal writing -- newspapers, magazines, etc.

Example Translations: Establish One's Influence

See also:

P/ Force

SEIRYOKU-O-KAKUDAI SURU 勢力を拡大する

May be used in international settings.

Strong, literal, reliable.

Used in all contexts.

Example Translations: Extend One's Power (Influence)

See also:

P/ Force
T/ SEIRYOKU O MASU

SEIRYOKU-O-MASU 勢力を増す

Used in international setting. Extend the force of one's power (influence). This word indicates a bad state of affairs or suspicious intent.

Strong, literal, reliable.

Most common in newspapers, books, etc., but may occur in speech as well.

Example Translations: Promote One's Influence

See also:

P/ Force

SEITŌKA (see Justification)

Seize (see BOSSHŪ SURU, DAHO SURU, DASSHU SURU, GŌDATSU SURU, HOKAKU SURU, ŌSHU SURU, SENRYŌ SURU, TORAERU, TSUKAMU)

Self Sufficiency JIKYŪ JISOKU 自給自足

How the Japanese, as a nation, would love to be in this position! As it is, they must curse their fate at having to depend for survival on the vicissitudes of international trade. Individual self-sufficiency has the undesirable connotation of being above (i.e., without group connections).

The U.S., too, depends on foreign trade, but if things ever came to a showdown, obtaining self-sufficiency would be a great inconvenience, but is not generally seen as an impossibility.

See also:

T/ International

SEMARU 迫る

Press a person for something. Negative connotation.

Strong, literal, reliable.

Used in conferences, conversations, or media reports.

Example Translations: Approach, Be Imminent, Draw Near, Force, Press, Urge a Person to Do

See also:

S/ Success and Progress
P/ Force

SEMERU 迫る

Suggests an accusation made without authority/evidence.

Ambiguous, context required.

Usually a verbal charge or a written report of the charge.

Example Translations: Blame, Call to Account, Censure, Condemn, Criticize, Reproach, Take to Task, Urge

See also:

P/ Accuse

SENGEN (see Declaration)

Senior (see Chief)

Seniority

年功制度
NENKŌ (JO RETSU) SEIDO
先任順位
SENNIN JUN I
古参
KOSAN

This concept is negative to young people in both the U.S. and Japan; their seniors are more positive about it. Generally, the seniority system is much less acceptable to Americans (who insist on the importance of competence regardless of age) than to Japanese. The seniority system is basic to most Japanese social institutions (without, however, ignoring the importance of competence).

See also:

S/ Success and Progress
T/ Master

SENRYŌ SURU 占領する

Used in international setting (wartime situation). Implies use of military power.

Strong, literal, reliable.

Formal expression -- speeches, news reports, documents, etc.

Example Translations: Capture, Carry, Hold, Occupy, Seize, Take, Take Possession Of

See also:

P/ Seize

SENSEI (see Master)

SENSEI TEKI (see Arbitrary)

Sentiment 感情 KANJO

Nostalgia and sentiment are looked at positively by the Japanese as expressions of the human condition.

This concept is generally negative to hard-nosed, rational, businesslike Americans. It is generally seen as antithetical to the central American values of efficiency and practicality.

See also:

T/ Emotion, Environmental

Separatism 分離主義 BUNRI SHUGI

(see Secession)

Sequestrate (see BOSSHŪ SURU)

Serve (see KŌFO SURU)

SETSUMEI SURU 説明する

Common word. To tell about or explain substance, reason, or significance of a thing. When used negatively (SETSUMEI SHINAI, etc.), implies disharmony, ill feeling.

Strong, literal, reliable.

Used commonly by newspapers and radio.

Example Translations: Brief, Elucidate, Explain, Expound, Illustrate, Interpret, Outline

Settle (see DŌKAN, JŌTO SURU, MATOMARU)

SETTOKU SURU 説得する

Negative -- conveys impression of imposition. May be used in international setting.

Strong, literal, reliable.

Not used in formal documents. Used generally elsewhere.

Example Translations: Persuade, Prevail On

See also:

P/ Force
T/ Advocate, Argument

SHAKAI SHUGI NO GENJITSU KAN (see Ideology)

SHAREI SURU 謝礼する

Positive connotation, implying sincere gratitude and reward (usually monetary) for services. Give a reward for effort.

Strong, literal, reliable.

Used generally, but not usually called for in formal documents.

Example Translations: Give a Reward, Honorarium, Pay a Fee To, Recompense, Remunerate, Reward

See also:

P/ Reward

SHAZAI (see Apology)

SHAZETSU SURU 謝絶する

May be used between countries. A polite form.

Strong, literal, reliable.

Not a colloquial expression.

Example Translations: Decline, Deny, Refuse

See also:

P/ Reject

SHIHAI SURU 支配する

Negative feeling. May be used in international setting.

Strong, literal, reliable.

Occurs generally, but less common in formal writing.

Example Translations: Assume Control Of, Control, Dominate, Domineer Over, Exercise Mastery Over, Govern, Manage

See also:

P/ Force

SHIHARAI YŪYO KIKAN (see Credit)

SHIHON SHUGI (see Capitalism)

SHIIRU 強いる

Does not indicate warm feeling between two people. Implies very strong will on the part of active party. Not commonly used in international setting.

Strong, literal, reliable.

Used generally in all contexts.

Example Translations: Coerce, Compel, Constrain, Enforce, Force, Press

See also:

P/ Force
T/ MURI NI SASERU

SHIJI (see Direction)

SHIJISHA (see Advocate)

SHIKAKU (see Qualification)

SHIMEI (see Mission)

SHIMINKEN (see Civil Rights)

SHINGI SURU 審議する

May be used in high-level governmental or international settings. Usually accompanied by the handing down of a serious judgement.

Strong, literal, reliable.

Formal term. Used in written documents, speeches, etc. Seldom used in conversation.

Example Translations: Consider, Deliberate On, Discuss

See also:

P/ Consult

SHINPO (see Advance)

SHINSA (see Examination)

SHINYŌ (see Credit, Trust (1))

SHINRAI (see Trust (1))

SHIRIZOKERU 退ける

Negative connotation.

Ambiguous. Context required.

General use -- not too formal.

Example Translations: Beat Back, Dispose, Drive Away, Drive Back, Expel, Repel, Repulse

See also:

P/ Reject

SHITAGAU 従う

Usually suggests compliance as a result of outside compulsion rather than voluntary. A slightly negative connotation. May be used in international relations. Common word.

Strong, literal, reliable.

Usually in conversation, but may appear in print as well.

Example Translations: Abide By, Accede To, Act Upon, Be Obedient To, Comply With, Conform To, Follow, Give in To, Obey, Observe, Submit, Yield To

See also:

P/ Yield

SHIZEN NO (see Natural)

SHŌDAKU SURU 承諾する

Ambiguous; may not imply strong feeling of responsibility. Has two meanings: 1) to give willingly, and 2) to give unwillingly or reluctantly. If any coercion is indicated, agreement is probably unreliable.

Ambiguous. Context required.

Formal word, but may appear in all contexts.

Example Translations: Accept, Agree To, Assent To, Comply With, Consent, Give One's Consent To

See also:

P/ Agree, Grant, Yield
T/ DAKYŌ SURU

SHŌDAKU (see Consent)

SHŌDŌ (See Impulse)

SHŌHABATSU (see Clique)

SHŌHISHA KYŌKAI (see Consumer Agency)

SHŌKAN SURU 召喚する

Not common. Used in court. Bureaucratic word.

Strong, literal, reliable.

Used in formal or official communications.

Example Translations: Call, Demand, Site, Subpoena, Summon

See also:

P/ Demand
T/ Indictment

SHOKEN-O-NOBERU 所見を述べる

May be used in international setting. Does not give bad feeling. This word is common in meetings, especially in the National Assembly. Often implies an informed or authoritative opinion.

Strong, literal, reliable.

Common in formal speeches or documents.

Example Translations: One's Impression, One's View, Opinion

See also:

P/ Comment
T/ Authority, Correct, Instruction, Master

SHŌMEI SURU 証明する

Used when one has some kind of evidence.

Strong, literal, reliable.

Common word with many usages.

Example Translations: Attest To, Authenticate, Bear Evidence, Bear Witness To, Certificate, Certify, Corroborate, Demonstrate, Probative, Prove, Substantiate, Testify To, Verify

See also:

P/ Approve
T/ Adjudicate

SHŌNIN SURU 承認する

No indication of compulsion from other party. Give permission, primarily superior to inferior. Always transitive (compare intranstitive and weaker SHŌDAKU SURU). Good feeling.

Strong, literal, reliable.

Generally used, but less common in informal conversation.

Example Translations: Acknowledge, Admit, Agree, Approve, Assent, Consent, Permit, Recognition

See also:

P/ Agree, Approve

Shorten (see CHIJIMERU)

SHŌSŪMINZOKU NO (see Ethnic)

Show (see ARAWASU)

Shrink (see CHIJIMERU)

SHUCHŌ SHA (see Advocate)

SHUCHŌ SURU 主張する

Used in international setting. Official. Socially acceptable to change slightly if one realizes he is wrong. Implies confidence in subject but also has negative implication of selfish persistence.

Strong, literal, reliable.

Fairly general use throughout.

Example Translations: Advocate, Assert, Claim, Contend, Emphasize, Insist Upon, Maintain, Persist In, Please, Stick To, Stress

See also:

P/ Protest
T/ Advocate, IIHARU

SHŪDAN NO (see Collective)

SHUKUMEI RON (see Fatalism)

SHUKUSHŌ SURU 縮小する

A very common word. Similar to CHIJIMERU, but more formal. Often used in international relations.

Strong, literal, reliable.

Generally used, but less likely to be seen in informal conversation.

Example Translations: Curtail, Cut Down, Reduce, Retrench

See also:

P/ Reduce Relationship
T/ Relationship

Sight (see MITOMERU)

Site (see SHŌKAN SURU)

Situational Ethic 状況倫理 JŌKYŌ RINRI

Japanese see the rules for specific situations as unique and non-transferable. Therefore, this is a very positive word.

Americans, with their concepts of universal justice and righteousness, feel that to act one way in one situation and differently in another can be a little dishonest. However, with the wider spread realization of the cultural pluralism of the U.S. and the world, the general opinion seems to be coming closer to the Japanese view.

See also:

S/ Social/Interpersonal Roles
T/ Moral

Skip Over (see HANERU)

Snatch (see DASSHU SURU, UBAU)

Socialist Realism

社会主義の現実観
SHAKAI SHUGI NO GENJITSUKAN

(see Ideology)

SŌDAN SURU 相談する

Used like IKEN-O-KIKU.

Abmiguous. Context required.

Most in informal, especially conversation. Seldom used in formal contexts.

Example Translations: Consult, Talk Over, Talk Together

See also:

P/ Consult
T/ IKEN O KIKU, NEMAWASHI, SHOKEN O NOBERU

SŌDAN (see Consultation)

SOGAI (see Alienation)

Solicit (see IRAI SURU, KONSEI SURU, MOTOMERU, TANOMU)

SŌMU BŌEKI (see Bilateral Trade)

Speak For (see ARAWASU)

Split the Difference (DAKYŌ SURU, ORIAU)

Spot (see MITOMERU)

Squeeze Out (see OSHIDASU)

Stand Against (see HANTAI SURU)

Stipulate (see YAKUSOKU SURU)

Stratagem (see YŌDŌ SURU)

Stress (see SHUCHŌ SURU)

Strike Out (see HANERU)

Strong Arm Methods (see BŌRYOKU O FURUU)

Subdue (see APPUKU SURU)

Submissiveness, Mildness, Meekness

素直 SUNAO

This is a positive concept in Japanese, whereas in the United States, the individual is expected to "assert" himself.

See also:

S/ Social/Interpersonal Roles
P/ Yield
T/ FUKUJŪ SURU

Submit (see FUKUJŪ SURU, KŌFUKU SURU, KUSSURU, MAKERU, MŌSHIDERU, SHITAGAU, TEISHUTSU SURU)

Subpoena (see SHŌKAN SURU)

Subscribe To (see SANSEI SURU)

Substantiate (see RISSHŌ SURU, SHŌMEI SURU)

Sue (see UTTAERU)

Suffrage 投票権 TŌHYŌKEN

(see Ballot Box)

Suggest (see HATSUGI SURU, KENGI SURU, MŌSHIDERU, TEIAN SURU)

Summon (see SHŌKAN SURU)

SUNAO (see Submissiveness)

Supervisor (see Chief)

Suppose (see OSU)

Supply (see ATAERU)

Support (see RISSHŌ SURU)

Surmise (see OSU)

Surprise (see ODOKASU)

Surrender (see AKEWATASU, KŌFUKO, ZETSUBŌ SURU)

Survey (see SHIRABERU)

Swear (see CHIKAU, DANGEN SURU)

Sweep Up (see HANERU)

Sympathy, In--With (see DŌKAN SURU, KOŌ SURU)

Tacitly Agree (see MOKUYAKU SURU)

TAIDO (see Attitude)

TAIGAI ENJO (see Foreign Aid)

TAIGAI SEISAKU (see Foreign Policy)

TAI'I (see Abdication)

TAIMŌ (see Ambition)

Take (see SENRYŌ SURU, UBAU, YŌ SURU)

Take Account Of (see KŌRYO SURU)

Take Advantage Of (see AMAERU)

Take Exception (To) (see HANTAI SURU, KŌGI SURU)

Take Interest In (see SANSEI SURU)

Take Oath (see CHIKAU)

Take Out (see DASU, HIKIDASU)

Take Over (see ŌSHU SURU)

Take Possession Of (see ŌSHU SURU, SENRYŌ SURU)

Take to Task (see SEMERU, TOGAMERU)

Talk Over (see KYŌGI SURU, SŌDAN SURU)

Talk Together (see SŌDAN SURU)

Tally (see ICCHI SURU)

TANOMU 頼む

Variety of usages ranging from casual to very important. Not generally used in international setting. Only used with two or more parties -- one requests, asks, implores or entrusts a task, etc. with another.

Ambiguous. Context required.

Most common in informal spoken, seldom, if ever used in official documents or treaties.

Example Translations: Appeal, Ask, Beg, Beseech, Entreat, Entrust With, Implore, Rely Upon, Solicit

See also:

P/ Request
T/ NEGAU

TANPYŌ SURU 短評する

Not generally used in international setting. Used often when time or space are limited, rather than out of contempt.

Strong, literal, reliable.

Most often in newspapers, magazines and in official speeches. Seldom, if ever used in informal conversation

Example Translations: Comment Briefly, Criticize Briefly, Make a Brief Comment, Make Short Remarks

See also:

P/ Comment

Teacher (see Master)

TEIAN SURU 提案する

Proposing for benefit of others or group; just giving one's thought, doesn't demand consideration or action. Usually perfunctory. If used in negative, (TEIAN SHINAI, etc.) feeling is bad.

Ambiguous. Context required.

Used generally.

Example Translations: Make Overtures, Propose, Suggest

See also:

P/ Propose
T/ NEMAWASHI, OSU

TEIGI SURU 定義する

A more formal proposal, therefore, demands consideration.

Ambiguous. Context required.

Commonly used, but least likely to be used in informal conversation.

Example Translations: Define

See also:

P/ Propose

TEIKETSU SURU 締結する

Only used in treaties or important affairs.

Strong, literal, reliable.

Used in formal contexts, newspapers and magazines. Rarely appears in informal conversation.

Example Translations: Conclude, Contract, Enter into an Agreement

See also:

P/ Agree

TEIKŌ (see Opposition, Resistance)

TEIKOKU SHUGI (see Imperialism)

TEISEI (see Correct)

TEISHUTSU SURU 提出する

A little stronger and more formal than DASU. This means to present or submit for vote or approval.

Ambiguous. Context required.

Most often in news broadcasts, official announcements, newspapers, magazines and books. Occasionally appears in other contexts also.

Example Translations: Bring, Introduce, Lay, Present, Submit, Tender

See also:

P/ Propose

TEKI (see Adversary)

TEKIGŌ SURU 適合する

May be translated "agreement," but has no relation to promise, etc. When used with MONO (thing) or person, means to acclimate or be suitable. Strong when used negatively (TEKIGŌ SHINAI, etc.), but used positively it means to "just fit."

Strong, literal, reliable.

Most in newspapers, magazines and books. Seldom in informal conversation.

Example Translations: Accommodation, Adaptation, Agreement, Compatibility, Congruence, Congruity, Uniformity

See also:

P/ Agree

TEKIŌ (see Accommodation)

TEKISHU (see Adversary)

Terrify (see ODOSU)

Territorial Integrity

領土保全
RYŌDO HOZEN

Japanese feel strongly about this concept as they are now trying to regain territory seized by Russia in World War II.

Americans don't have such specific complaints and feel this word is more abstract.

See also:

T/ Detente

Testify (see HYŌMEI SURU, RISSHŌ SURU, SHŌMEI SURU)

Think Over (see KŌRYO SURU)

Third World

第三世界
DAI SAN SEKAI

Japanese resent the powerful influence in the United Nations of Third World countries. This influence is far out of proportion to the economic or political power of most of these countries. Japanese also resent the fact that such vital resources as oil should be so completely dependent upon the unpredictable whims of these parvenus.

Americans feel this way too, but if it came right down to it, Americans know their country has the power to have its own way.

See also:

T/ Developing Nation, Self-Sufficiency

Threaten (see IKAKU SURU, KYŌHAKU SURU, ODOKASU, ODOSU)

Tie (see MUSUBU)

TOGAMERU

とがめる

Like HINAN SURU and SEMERU. Bad feeling. Used by higher power or authority to someone of lower power or authority.

Ambiguous. Context required.

Most common in informal conversation. Seldom, if ever used in official documents or treaties.

Example Translations: Blame, Carp At, Censure, Challenge For, Charge With an Offense, Find Fault With, Reprimand, Reproach, Reprove, Subject to a Severe Rebuke, Take to Task

See also:

P/ Accuse
T/ HINAN SURU, SEMERU

TŌHA NO (see Partisan)

TŌHA SHIN NO TSUYOI HITO (see Factionalist)

TŌHYŌ BAKO (see Ballot Box)

TŌHYŌKEN (see Ballot Box)

TOKKEN (see Immunity)

Tolerate (see KYŌYŌ SURU, YŌNIN SURU, YURUSU)

TOMI (see Affluence)

TORAERU

捕える

Similar to TSUKAMU, but stronger. Not generally used in international relations. Be taken prisoner (captive). Usually a negative connotation.

Strong, literal, reliable.

Generally used, except in official documents or treaties.

Example Translations: Catch, Grasp, Pounce On, Seize, Set One's Hand On, Take Hold Of

See also:

P/ Seize
T/ Adjudicate, TSUKAMU

TORASUTO (see Trust (2))

TORIHIKI (see Bargaining)

TORIKAWASU

取り交わす

Unreliable if definite time is not set. Doesn't suggest a social interchange as KAWASU. Refers to specific agreements. When there is evidence (proof) of the agreement, such as a document or exchange of gifts, there is a more positive feeling and good will is implied.

Ambiguous, context required.

Most often used in news broadcasts and official announcements. Seldom in official documents or treaties.

Example Translations: Exchange, Interchange

See also:

P/ Agree
T/ KAWASU

TORIKIMERU 取り決める

Unreliable if definite time is not set. Must have two parties at least. Unilaterally impossible.

Ambiguous. Context required.

Most in news broadcasts and official announcements. Seldom in official documents or treaties.

Example Translations: Agree Upon, Arrange, Decide Upon, Enter into an Agreement With, Make a Contract, Settle, Strike or Close a Bargain or Contract

See also:

P/ Agree

TORIMUSUBU 取り結ぶ

Unreliable if definite time is not set.

Ambiguous. Context required.

Generally used in all contexts except official documents.

Example Translations: Act as a Go-Between, Conclude, Curry Favor With, Ingratiate

See also:

P/ Agree
T/ MUSUBU

TŌRON (see Debate)

TŌSEI IINKAI (see Regulatory Commission)

TŌSEI KIKAN (see Regulatory Commission)

TŌSEI KIKŌ (see Regulatory Commission)

TOU 問う

Answer demanded whether or not person questioned wants to give it (stronger than KIKU). A general appeal or call for a general reaction.

Strong, literal, reliable.

Generally used in all contexts except in official documents.

Example Translations: Appeal To, Ask, Demand, Inquire, Interrogate, Put a Question To, Question

See also:

P/ Accuse, Propose, Demand
T/ Adjudicate

Transfer (see JŌTO SURU, KŌFU SURU, YUZURU)

Trick (see YŌDŌ SURU)

Trust 1 信用 SHINYŌ
信頼 SHINRAI

Japanese are proud that their system works basically on interpersonal trust.

Americans look at things more in terms of organizational checks and balances. In both cultures emphasis is put on keeping one's word, but Japanese are generally more forgiving and willing to compromise if circumstances militate against fulfillment of an original agreement.

See also:

T/ Examination

Trust (see YURUSU)

Trust 2 トラスト TORASUTO

Japanese are against trusts but can't help feeling that they are essential to the team effort required to maintain Japan's economic existence internationally.

Americans associate trusts with monopolies and higher prices. Trusts are not seen as important to American international economic power.

See also:

S/ Group Oriented Society
T/ Diplomacy, Economic World, Free Market, International

TSUGUNAU 償う

Informal and generally not used in international setting.

Ambiguous. Context required.

Used commonly in all forms.

Example Translations: Cover, Make Amends For, Make Good, Make Up For, Recompense, Recoup, Redeem

See also:

P/ Reward

TSHIHŌ SURU 追放する

Bad feeling. This is word used during occupation for SCAP purges.

Strong, literal, reliable.

Used frequently in all forms.

Example Translations: Banish, Exile, Expatriate, Purge

See also:

P/ Expel

TSUKAMU つかむ

When used in the negative it suggests incredulity at someone's inability to understand or "grasp" a meaning. ("He doesn't even understand the proposal, much less it's implications!")

Ambiguous, context required.

Most in informal conversation. Seldom if ever in official documents or treaties.

Example Translations: Catch, Grab, Grasp, Grip, Hold, Lay Hands On, Seize, Take Hold Of

See also:

P/ Seize
T/ TORAERU

TSŪKOKU SURU 通告する

Official word but not generally a bad feeling. Sometimes used for a final ultimatum before going to war, beginning military operations.

Ambiguous, context required.

Generally used in all contexts except informal conversation.

Example Translations: Garnish, Give Notice, Notify

See also:

P/ Warn
T/ Correct

TSUMI-NI-TOU 罪に問う

Bad feeling. Used between countries, and between organization and individual.

Strong, literal, reliable.

Most often in newspapers, magazines and books. Seldom used in official documents or treaties.

Example Translations: Accuse a Person of a Crime, Bring a Charge Against, Charge With

See also:

P/ Accuse

TSUMI-O-OWASERU 罪を負わせる

Bad feeling. An important consideration is whether or not a loss of some kind was suffered. Used between individuals.

Strong, literal, reliable.

Most common in informal conversation. Seldom in official documents or treaties.

Example Translations: Fasten the Guilt On, Put the Blame on Another

See also:

P/ Accuse

Turn Aside (see KAWASU)

Turn Back (see KUCHIKU SURU)

Turn Down (see KIKYAKU SURU, KYAKKA SURU, KYOZETSU SURU)

Turn Over (see YUZURU)

Turn Out (see OIDASU)

Turn To (see IRAI SURU)

UBAU 奪う

Not as strong as GŌDATSU SURU. Not generally used in international relations.

Strong, literal, reliable.

Most in informal conversation. Seldom in official documents or treaties.

Example Translations: Deprive, Dispossess, Loot, Oust, Plunder, Rob Of, Snatch, Take

See also:

P/ Seize
T/ GŌDATSU SURU

UCHIKESU 打消す

Not generally used in international setting.

Strong, literal, reliable.

Most common in informal conversation. Seldom, if ever used in official documents or treaties.

Example Translations: Contradict, Deny, Disavow, Negate, Obliterate, Wipe the Slate Clean

See also:

P/ Deny

UKEIRENAI 受け入れない

Ambiguous, context required.

Most common in informal conversation. Seldom, if ever used in official documents or treaties.

Example Translations: Not Accept, Not Assent To, Not Comply With, Not Grant, Not Listen To, Not Receive

See also:

P/ Reject
T/ Relationship

Understanding (see YAKUSOKU SURU)

Uniformity (see TEKIGŌ SURU)

Union, In -- With (see MATOMARU)

Unison, Act in (see KOŌ SURU)

United (see MATOMARU)

UNMEI (see Fortune)

Unnerve (see YOWARASERU)

Urge (see MURI NI OSHITSUKERU, SEMARU)

UTTAE (see Appeal)

UTTAERU 訴える

Implies a reference to facts.

Strong, literal, reliable.

Most often used in informal conversation. Seldom in official documents or treaties.

Example Translations: Appeal To, Appeal to the Law, Bring an Action, Claim, Go to Law, Institute Legal Proceedings, Litigate, Proceed Against a Person, Sue

See also:

P/ Accuse
T/ Indictment

Vacate (see AKEWATASU)

Verify (see JISSHŌ SURU, SHŌMEI SURU)

Veto (see KYOHI SURU)

Virtuous 有徳の YŪTOKU NO

(see Moral)

Vocal 口頭の KŌTŌ NO

Japanese try to tone down; Americans emphasize speaking up. In specific situations (roles) such as Japanese political debates -- participants are vocal and confrontive to the point of ritual extreme.

See also:

S/ Social/Interpersonal Roles
P/ Demand, Protest
T/ Debate

Vouch For (see HOSHŌ SURU)

WABIRU (see Apology)

Walkout 同盟スト DŌMEI SUTO

Japanese tend to see strikers as selfish individuals causing unnecessary disharmony and disorder. If a walkout occurred, Japanese would wonder why the parties involved could not reach a compromise and they resent the strikers for the inconvenience they are causing other people who are not involved.

Americans tend to side with the strikers as the "little guys" standing up for their rights -- at least until they see what kind of terms the strikers are asking for. Even then, unless the strikers go to extremes where innocent people are harmed, most compromise is expected to be made by management, not labor.

See also:

S/ Group Oriented Society
P/ Demand, Demonstrate, Protest

Want (see HITSUYŌ TO SURU, MOTOMERU, YOKOKU SURU)

Warn (see CHŪI SURU, KEIKOKU SURU, KUNKAI SURU)

Warrant (see HOSHŌ SURU)

Weaken (see YOWARASERU, YOWAMERU)

Wealth 豊富 HŌFU

Japanese feel that this word suggests little more than the material (as opposed to character, spirituality) and generally see this as negative.

Americans feel that this word suggests a little more than the material (success, happiness) and see this as positive.

See also:

S/ Success and Progress
T/ Affluence, Ambition, Matter

Welfare Society 福祉社会 FUKUSHI SHAKAI

This is a positive concept in Japan where everyone should be taken care of properly, no one left out.

Americans are reminded by this word of their tax returns and of the fact that very little if anything ever returns. The general feeling is that individuals should "pull their own weight," provide for themselves as much as possible, and "avoid the curse of the dole."

See also:

S/ Group Oriented Society
T/ Benevolence, Institution

Wield Power (see SEIRYOKU O FURUU)

Wipe the Slate Clean (see UCHIKESU)

Wish (see MOTOMERU, NEGAU)

Witness (see MITOMERU, SHŌMEI SURU)

Working Class, Laboring Class 労働階級 RŌDŌ KAIKYŪ

To Japanese, this word suggests complaining labor union members who are never satisfied.

In American culture this is not as clearly defined nor as affective a concept.

See also:

T/ Walkout

Wrest (see DASSHU SURU)

YAKUSOKU SURU 約束する

Reliability of agreement or arrangement depends on circumstances remaining the same. If they change, agreement may not be seen as binding. "It's easy to make promises but conditions may change." Very common and overused in Japanese society. Not generally used in international relations.

Weak, not literal, unreliable.

Generally used in all forms.

Example Translations: Agree, Come to an Understanding, Contract, Give One's Word, Make an Engagement, Make a Pact, Make a Promise, Pledge One's Work, Promise, Stipulate

See also:

P/ Agree, Promise

YAKUWARI MUJUN (see Role Conflict)

YAKUZA (see Hooligan)

YASHIN (see Ambition)

Yield (see FUKUJŌ SURU, KUSSURU, MAKERU, SHITAGAU, YUZURU)

YŌBŌ SURU 要望する

Used in international setting. To expect or hope for response. MOTOMERU, YŌSEI SURU and YŌBŌ SURU have a similar feeling. In the negative usages, (YOBO SHINAI, etc.) one has no expectations whatever.

Strong, literal, reliable.

Generally used except only seldom in informal conversation.

Example Translations: Demand, Request

See also:

P/ Request
T/ MOTOMERU, YŌSEI SURU

YŌDŌ SURU 陽動する

Generally used as a noun in military. Bad feeling. Not a common word.

Strong, literal, reliable.

Used most in newspapers, magazines and books. Seldom, if ever used in informal conversation.

Example Translations: Deceive, Dodge, Feint, Ploy, Pretext, A Ruse, Stratagem, Trick

See also:

P/ Demonstrate
T/ KENSEI SURU

YOKUSHI RYOKU, YOKUSHI SENRYAKU (see Deterrence)

YŌKYŪ-O-IRERU 要求をいれる

Used in international setting and between employee and employer. Includes the idea of compromise. Usually has attached conditions for the requesting party. This word used in annual negotiation between labor and management for higher basic wages.

Strong, literal, reliable.

Used in all forms generally except in official documents or treaties.

Example Translations: Accede to a Request, Accept Demands, Address a Request To, Agree To, Give in To

See also:

P/ Grant

YŌKYŪ SURU 要求する

Used in international setting. When officially used it suggests a strong request implying real, often urgent need. Used interpersonally, feeling is not strong.

Strong, literal, reliable.

Most common in news broadcasts and official announcements. Seldom used in official documents or treaties.

Example Translations: Ask For, Call For, Call Upon, Claim, Demand, Request, Require

See also:

P/ Demand, Request

YOKOKU SURU 予告する

While having no inherently negative connotation, it suggests nevertheless that the message should be heeded.

Strong, literal, reliable.

Generally used except in official documents and treaties.

Example Translations: Announce Previously, Give Notice, Give Warning, Notify Beforehand

See also:

P/ Warn

YŌNIN SURU 容認する

Connotes a good feeling, but not a common word. Compromise is often implied.

Strong, literal, reliable.

Most often used in news broadcasts, official announcements, newspapers, magazines and books. Seldom, if ever used in informal conversation.

Example Translations: Admit, Approve Of, Tolerate

See also:

P/ Grant

YŌSEI SURU 要請する

Usually implies a strong request or demand for something which it is felt should be granted; in international diplomacy, however, it carries the slightly weaker connotation of request.

Strong, literal, reliable.

Used quite generally except in informal conversation.

Example Translations: Call Upon, Demand, Request

See also:

P/ Request
T/ MOTOMERU, YŌBŌ SURU

YŌ SURU 要する

A feeling of need is involved, but it is not desperate or usually very specific. Very similar to HITSUYŌ TO SURU.

Weak, not literal, unreliable.

Used in all contexts and forms.

Example Translations: Call For, Demand, Have a Need Of, Need, Require, Take, Want

See also:

P/ Demand
T/ HITSUYŌ TO SURU

YOWARASERU 弱らせる

Similar to OTOROESASERU.

Ambiguous, context required.

Most often in informal conversation. Seldom, if ever used in official documents or treaties.

Example Translations: Annoy, Debilitate, Emaciate, Enfeeble, Harass, Perplex, Put Out, Stump, Unnerve, Upset, Weaken

See also:

P/Reduce Relationship
T/ OTOROESASERU

YOWAMERU 弱める

Strong, literal, reliable.

Most common in informal conversation. Seldom, if ever in official documents or treaties.

Example Translations: Attenuate, Debilitate, Enfeeble, Weaken

See also:

P/ Reduce
T/ YOWARASERU

YŪGA NA (see Gracious)

YUNYŪ WARIATE GAKU (see Import Quota)

YURUSENAI 許せない

Common phrase. Often gives feeling that denial is according to duty or some other constraint, not according to personal feeling. Not generally used in international setting.

Weak, not literal, unreliable.

Most common in informal conversation. Seldom, if ever used in official documents or treaties.

Example Translations: Can't Allow, Can't Approve, Can't Give Up, Can't Permit

See also:

P/ Deny

YURUSU 許す

Ambiguous, context required.

Most common in informal conversation. Seldom, if ever in official documents or treaties.

Example Translations: Absorb, Acknowledge, Acquit, Admit, Allow, Approve, Authorize, Confide In, Exempt, Forgive, Give Leave, Grant, License, Pardon, Permit, Release, Remit, Revere, Sanction, Tolerate, Trust

See also:

P/ Grant, Yield

YUTAKASA (see Affluence)

YŪTOKU NO (see Moral)

YŪWA (see Appeasement)

YŪZŪ (see Accommodation)

YUZURU 譲る

Strong, literal, reliable.

Generally used, but least often in official documents and treaties.

Example Translations: Accede To, Assign, Convey, Dispose Of, Give Up a Position, Give Way, Recede, Transfer, Turn Over, Yield to Another Point of View

See also:

P/ Yield
T/ JŌTO SURU

ZAIKAI (see Economic World)

ZASSHI (see Magazine)

ZENIN SURU 是認する

Used in international relations and conferences. Approve of or give an unofficial endorsement of.

Strong, literal, reliable.

Used generally, but least common in informal conversation.

Example Translations: Admit, Approbate, Approve Of

See also:

P/ Approve

ZEITAKU (see Luxury)

ZENSHIN (see Advance)

ZETTAI NI (see Absolutely)

ZETSUBŌ SURU 絶望する

Bad feeling; not generally used in international setting.

Strong, literal, reliable.

Most often used in informal conversation. Seldom used in official documents and treaties.

Example Translations: Despair Of, Give Up Hope, Surrender All Hope

See also:

P/ Yield
T/ YŌBŌ SURU

The following terms have been extracted from political science dictionaries and thesauri, or have been suggested by consultants. They may have socio-political connotations which could require language indicator research. They are given here as potentially critical, though they have not yet been examined in depth.

A

ACADEMIC CONFERENCE
ACCOMPLISH
ACTIVITY
ADMINISTRATION
ADMINISTRATIVE POWER
ADVANTAGE
AFFAIR
AFFECT
AGENT
AGREEMENT
AGRESSION
AIR ATTACKS
AIR POLLUTION
ALCOVE
ALLIANCE
AMBASSADOR
AMBIGUOUS
ANNIVERSARY
ANOMALY
APARTHEID
APEX
APPLICATION
APPOINTED
APPOINTMENT
ARMS CONTROL
ARRANGE
ARRANGEMENT
ARREST
ASPECT
ASSASSINATE
ASSEMBLY
ASSIMILATE
ASSOCIATION
ATLANTIC CHARTER
ATTACK
ATTENTIVE TO DETAIL
ATTRACTION
AUTOCRATIC GOVERNMENT

B

BAFFLING
BALANCE
BAR
BASE
BASICALLY
BE CONCERNED WITH
BENEFIT
BE ENGAGED IN
BENIGN
BE WHISKED AWAY
BILLS
BLACKMAIL
BOURGEOIS
BREAKTHROUGH
BRIGHTNESS
BOUNDLESS
BUD
BUDGET
BULLETIN
BUREAUCRATIC
BUSINESS

C

CABINET
CADRE
CALLIGRAPHY
CAMPAIGN
CAMPAIGN SUPPORT GROUPS
CANDIDATE
CAPABILITY
CAPITAL
CARELESS
CENSORSHIP
CHAIRMAN
CHAMPION
CHARACTER
CHECK
CHRONIC
A CINCH
CITIZENS
CITIZENS' MOVEMENT
CIVIL AFFAIRS
CIVIL CODE
CIVIL LAWS
CIVIL WAR
COEXISTENCE
COLLEAGUE
COLLECTIVE SECURITY
COLLISION COURSE
COMMERCE
COMMERCIAL
COMMERCIAL LAWS
COMMERCIAL TREATY
COMMITTEE RULE
COMMON
COMMON MARKET
COMPANY
COMPANY ASSIGNMENTS
COMPETITION
COMPLETE LINE OF
COMPLICATED
COMPLICATIONS
COMPULSORY EDUCATION
CONCENTRATION OF POWER
CONCESSIONS
CONFLICT RESOLUTION
CONGRESS
CONNOTATIONS
CONSENSUS
CONSERVATIVE
CONSTITUTION
CONSUME
CONTENT
CONTRIBUTION
CONTROL
CORPORATIONS
COUNTER REVOLUTION
COURSE
CRIMINAL
CRIMINAL AFFAIRS
CRIMINAL LAWS
CRIMINAL OFFENSE
CUCKOO
CUT DOWN
CULTURAL REVOLUTION

D

DECADE
DECISION-MAKING BY MEMO
DECISION (VERDICT)
DECLARE
DECORATIVE
DEFENDENT
DEFENSE SECRETARY
DEFINITIVE JUDGMENT
DEFLATION
DEGRADATION
DELEGATION
DELICATE
DEMOCRATIC LEADERSHIP
DEPLETED
DEPRESSION
DEVELOPMENT
DEVISE

DIAGRAM
DIALECTIC
DICTATORSHIP
DIET
DIET MEMBERS
DIFFUSION
DILIGENCE
DIPLOMATIC
DIPLOMATIC PROBLEM
DIPLOMATIC RELATION
DISADVANTAGEOUS
DISAGREE
DISARMED
DISCIPLINARY
DISCRIMINATION
DISCUSSION
DISPATCH
DISPOSITION
DISPUTES
DISSATISFACTORY
DISSOLVE
DISTANCE
DISTRICT COURT
DISTURB
DISUNITY
DIVERSION
DOMESTIC CONSUMPTION
DORMANT
DOUBT
DRAMATIC
DRASTICALLY
DUTY

E

ECOLOGY
ECONOMICAL
EDUCATIONAL
EFFORT
EGALITARIANISM
ELAPSE
ELEGANCE
ELEMENT
ELITE BEHAVIOR
EMBASSY
EMINENCE
ENCLOSE
ENDORSE
EMPLOYEE
ENLIGHTENMENT
EQUAL RIGHTS
ESCALATION
ESSENCE
ETHNOCENTRISM
EUROPEAN ALLIES
EUROPEAN ECONOMIC COMMUNITY
EVALUATE
EXCHANGE RATE
EXCUSE
EXECUTION
EXECUTIVE DISCRETION
EXECUTIVE PREROGATIVE
EXPANSIONIST
EXPERIENCE
EXPERT
EXTORTION
EXTREMELY
EXTREMISM

F

FABRICATION
FACE
FAITHFUL
FALSE
FAMILIAR
FASCISM
FEDERAL SYSTEM
FICTION
FIELD
FINALLY
FINANCIAL ADVISOR
FINANCIAL WORLD
FIX
FLOAT SYSTEM
FLOWER ARRANGING
FOREIGN
FORM A COALITION
FORMAL POWER
FORWARD
FOUR SEASONS
FRAME OF MIND
FREEDOM
FRUSTRATION
FUNCTION

G

GARDEN
GENIAL
GEOGRAPHIC
GLOBAL POLITICS
GOVERNMENT OFFICE
GOVERNMENT
GRASP
GREATNESS
GUERRILLAS

H

(CALL A) HALT
HARMONY
HEAD
HIERARCHICAL
HIERARCHICAL AUTHORITY
HIGH COURT
HISTORIC
HOSTAGES
HOSTILITY
HOUSE OF COUNCILORS
HOUSE OF REPRESENTATIVES
HUMANE
HUMANITARIANISM
HUMAN RIGHTS
HUMOR

I

IDEAL
IDEALOGY
IDIOM
IMAGE
INCOME
INCOME TAX
INCOMPETENCE
INDEPENDENT
INDICATION
INDIVIDUALISM
INDOCTRINATION
INEVITABLE
INEXPERIENCED
INFERIORITY COMPLEX
INFINITELY
INFLUENTIAL POWER
INJURED
INQUIRY
INSTITUTE
INSTITUTIONAL DECAY
INSTRUCTION
INSTRUMENT
INTEGRAL
INTEGRATING
INTELLECTUAL
INTELLIGENCIA
INTEREST
INTERNAL AFFAIRS
INTERNATIONALIZE
INTERNATIONAL TRADE
INTERPRETATION
INTERVAL
INTERVENE
INTRICATE
INVALID
INVESTMENT
INVITATION
INVOICE
IRRESPONSIBILITY

J

JUDGMENT
JUDICIAL
JUDICIAL POWER
JUDICIAL REVIEW
JUDICIAL SYSTEM
JURISPRUDENCE

K

L

LABOR POLICY
LABOR UNION
LAND PRICE
LATENT INTEREST
LAW
LEFT WING
LEGACY
LEGAL
LEGISLATION
LEGISLATIVE POWER
LEGISLATURE
LEGITIMACY
LIBERAL

LIBERALISM
LICENSE
LIMIT
LIMITATION
LIMITED WAR POLICY
LONG-TIME
LOSE OUT

M

MAJORITY RULE
MANAGEMENT
MANAGEMENT BY OBJECTIVE
MANDATE
MANIFOLD
MAPLE
MARKET ECONOMY
MARXISM
MASS MARKET
MATERIALLY
MEANS
MEASUREMENT
MEDIOCRE
MEETING
METHODOLOGY
METROPOLITAN
MIDDLE EAST
MILITARY BURDEN
MILITARY COMMAND
MILITARY POLICY
MINISTER (v.)
MINISTER (n.)
MINORITY RIGHTS
MIST
MISTAKES
MISUNDERSTANDING
MODERN
MODERNIZATION
MODERN NATION
MOMENTUM
MONARCHY
MONOPOLY
MOTIVATION
MULTI-LATERAL
"MY HOME-ISM"
MYTHOLOGY

N

NATION
NATIONAL AFFAIRS
NATIONALISM
NATIONAL POLICY
NATIONAL SECURITY
NATURAL LAW
NATURE
NOBILITY
NOMINATED
NORMALIZATION
NOTE
NOTHING LESS THAN
NUCLEAR ARMS RACE
NUCLEAR DIMENSION

O

OBEDIENCE
OBJECTIVE
OBSTRUCTION
OFFENSIVE
OFFICE DUTIES
OFFICIAL
OIL CRISIS
OIL DEPOSITS
OPEN SOCIETY
OPINION
OPTIMISM
ORDER
ORGANIZATION
ORGANIZE
OUTPUT
OVERDEPENDENCE

P

PACIFISM
PANEL
PARLIAMENTARY
PARTICULAR
PARTY PRESIDENT
PATERNALISM
PATHETIC
PATRIOTISM
PEACE
PEOPLE'S FRONT
PERMANENT EMPLOYMENT
PERSONAL INCOME
PERSONALITY
PERSUADE
PLURAL
POETRY
POLICY
POLITE
POLITICAL BEHAVIOR
POLITICAL IDENTITY
POLITICAL NORMS
POLITICAL PRISONER
POLITICAL STYLE
POLITICAL VALUES
POLLUTION
POPULAR
POSITIVE
POSITION
POVERTY
POWER POLITICS
POWER SYSTEM
PRACTICAL
PRESIDENT
PRESS CONFERENCE
PRETENSE
PRIME MINISTER
PRIME MINISTERIAL RESIDENCE
PRINCIPAL
PRINCIPLE
PRIVACY
PRIVATE
PRIVATE PROPERTY
PRIVILEGED INFORMATION
PROBE
PROCESS
PROFIT
PROGRESS
PROGRESSIVE
PROLETARIAN
PROOFREAD
PROPAGANDA
PROPERTY RIGHTS
PROPOSE
PROSECUTOR
PROTECTION
PROTEST
PROTOCOL
PROVOCATION
PSYCHOLOGICAL WARFARE
PUBLIC CIVIL SERVANT
PUBLIC CHOICE
PUBLIC GROUPS
PUBLIC POLICY
PURCHASE

Q

QUALIFICATION
QUOTA

R

RACIAL POLICY
RACIAL POLITICS
RADIATION
RADICAL
REACTION
REALITY
REALTORS
REASONABLE
REASON vs. INTUITION
REAWAKEN
RECENTLY
RECESSION
RECLAIM
RED ARMY
REDUCE
REFINERY
REFLECT
REFORMATION
RELIGIOUS PERSECUTION
REMEDY
REPORT
REPORTERS
REPRESSION
REPRESENTATION
REPRESENTATIVE
RESERVATION
RESERVE
RESIGN
RESOURCE
RESPONSIBILITY
RESTRICTIVE POLICY
RESUME
RETIRE
RETAIL PRICE
RETREAT
REVISION
REVOLUTION
RIGHT OF MAN
RIGHT TO WORK
RURAL POLICY

S

SACRIFICE

SAD
SALARY INCREASE
SALT AGREEMENT
SCANDAL
SCHOLARS
SECRET
SECRETARY OF STATE
SELF-ASSERTING
SENIOR
SENSIBILITY
SENSITIVITY
SERIOUS
SHOCK
SHORTAGE
SIGN A TREATY
SIMPLE
SIMPLY
SIMULATION
SINCERE
SITUATION
SITUATIONAL FLEXIBILITY
SO-CALLED
SOCIAL CLASS
SOCIAL CONDITIONING
SOCIAL MORES/NORMS
SOCIAL REVOLUTION
SOCIAL RIGHTS
SOCIAL SOLIDARITY
SOLIDIFIED
SOLDIERS
SOURCE OF SUPPLY
SOUTHEAST ASIA
SOVEREIGNTY
SOVEREIGNTY RESIDES WITH THE PEOPLE
SPECIAL
SPECIAL ENVOY
SPECTACLE
SPECULATE
SPIRIT
SQUARE
STANDARD
STAND THE COST
STATE POLICY
STATISTICAL
STOPOVER
STRANGE
STRATEGIC ADVANTAGE
STRATEGIC WEAPONS
STRUCTURE OF PEACE
SUBCONTRACT PLANTS
SUBSCRIBER
SUBSTITUTE
SUCCESS
SUGGEST
SUPERVISOR
SUPREME COURT
SYSTEM TYPE

T

TACT
TAX
TAX OFFICE
TECHNICAL AID
TECHNOLOGICAL WARFARE
TENDENCY
TERROR
TERRORISTS
THREADBARE
THREE BRANCHES
TOKYO FOREIGN EXCHANGE MARKET
TOTALITARIAN
TRADE UNIONS
TRADITIONAL SOCIETY
TRAFFIC
TRANSFORM
TREASON
TROOPS
TWIST THE MEANING
TYRANNY

U

ULTIMATUM
UNANIMITY
UNCLEAR
UNDERSTAND
UNIFY
UNILATERAL
UNITED FRONT
UNIVERSAL
UNPRECEDENTED
URBAN GOVERNMENT
URBAN POLITICS
U.S. SECRETARY OF STATE

V

VACUUM
VALUE SYSTEM
VARIETY
VISIT
VITAL
VOLUNTARY ASSISTANCE
VULGAR

W

WANDER
WARN
WARTIME POLICY
WEDGE
WHALING
WHOLESALE PRICE INDEX
WISH EARNESTLY
WORLD ALLIANCE
WORLD UNITY
WORLDWIDE

AKIRAKA NI SARETA	明らかにされた
AYUMIYORI	歩みより
BŌRYAKU	謀略
BUSHIDŌ	武士道
CHINJUTSU	陳述
CHŪSHO	中傷
DAGEKI O ATAERU	打撃を与える
DŌ DŌ TO	堂々と
FUKYŌ	不況
FUSHŌJI	不祥事
GAIJIN	外人
GENDAIKA	現代化
GENSHU	厳守
GUTAITEKI	具体的
HADE	はで
HARAGEI	腹芸
HŌSHIN	方針
HOSSOKU	発足
IKI	生
JIMI	じみ

JIMICHI	地道
JIN	仁
JISSHITSU	実質
JŌSEI	情勢
JŪJITSU	充実
KAIKO MENSHOKU	解雇 免職
KANSHIN NO MATO	関心の的
KANWA	緩和
KENGAKU	見学
KENKAI	見解
KENSHŪ	研修
KOKUTAI	国体
KŌSEI	公正
KYŌKŌ (NITTEI)	強行(日程)
MAEMUKI NO SHISEI (TAIDO)	前向きの姿勢(態度)
MIBUN HOSHŌ	身分保障
MINSHUTEKI HŌCHI KOKKA	民主的法治国家
MIYABI	雅
MONO NO AWARE	もののあわれ
NAKŌDO	仲人
NASAKE	情
NEN O OSU	念を押す
NERINAOSU	練り直す
NERU	練る
NIHON ICHI	日本一
NINSHIKI	認識
ŌIN	押印
ON	恩
RENRAKU	連絡
RIMEN	罷免
RONKOKU	論告
RYŌKAI	了解
RYŌSHŌ	了承
SABI	寂
SEKAI ICHI	世界一
SENKOKU	宣告
SESSHOKU	接触
SHAKUMEI	釈明
SHIBUI	渋い
SHINKYŌ	心境
SHITSUGI ŌTŌ	質疑応答
SHOBUN	処分
SHUSHI	趣旨
SHUTTŌ SURU	出頭する
TAN TAN TO SHITA	淡々とした
TŌ KYOKU	当局
TŌNYŪ	導入
WABI	侘
YAMATO DAMASHII	大和魂
YOJŌ	余情
YŪGEN	幽玄
YUKUE	行方

READINGS AND RESOURCES

Below are all of the references specific to Japan that are listed in detail in the major resource section at the end of this report.

The following code indicating the principle subject matter of each entry is applied:

G = General
C = Culture, General Behavior
P = Political, Military
L = Linguistic
B = Business
E = Education

B-Abegglen, 1970
C-Anesaki, 1961, 1971
E-Armstrong, 1976
G-Austin, 1976
P-Bakke, 1968
C-Beardsley, Hall, 1959
C-Ben Dasan, 1972
C-Benedict, 1946
P-Berrien, 1966
L-Bleiler, 1963
C-Blyth, 1960
G-Bownas, 1972
G-Brzezinski, 1972
C-Buck, 1966
P-Campbell, 1977
C-Caudill, Scarr, 1962
L-Chew, 1973
C-Condon, Kurata, 1974
C-Condon, Saito, 1974
L-Corwin, 1967, 1968
L-Daub, Bird, Inoue, 1975
C-Delassus, 1972
C-DeMente, 1966
B-DeMente, Perry, 1967
C-De Vos, 1972, 1973
B-Dickerman, 1974
C-Dore, 1958, 1967, 1969
B-Dore, 1973
P-Dore, 1959
C-Dunham, 1967
C-Durkeim, 1974
C-Earhart, 1974, 1974
L-Ellegiers, 1967
P-Emmerson, 1971
G-Emmerson, 1974
B-England, Koike, 1970
G-Fairbank, Reischauer, 1960, 1965
P-Farnsworth, 1977
G-Farnsworth, 1970
E,P-Friedman, 1977
L-Fujii, 1975
C-Fukuda, 1936
P-Fukui, 1977
C-Fukutake, 1962, 1974
C-Gibney, 1975, 1975
L-Goldstein, Tamura, 1975
G-Hall, Beardsley, 1965
G-Halloran, 1969
P-Hasegawa (Nobuhiro), 1977
C-Hasegawa (Nyozekan), 1965
L-Hashimoto, 1959
L-Hattori, Yokoo, 1967
C-Henderson, 1958
L-Henderson, 1948
C-Higuchi, 1975
L-Hinds, 1976
C-Hoffmann, 1975
L-Hooser, 1970
B,C-Idemitsu. 1971
G-Illus. Lib. of the World & Its Peoples: Japan 1964
C-Ishida, 1971
L-Ishikawa, 1955
C-Japan Culture Inst. 1974, 1975
L-Japan Foundation, 1975
P-Japan Inst. of Intern'l. Affairs, 1972
P-Japan Interpreter, 1976
C-Japan Natn'l. Commission UNESCO, 1973
C-Jouon des Longrais, 1958
C-Joya, 1960
L-Kageyama, 1974
P-Kahn, 1970
P-Kajima, 1969
P-Kamishima, 1977, 1977
B,P-Kaplan (Eugene), 1972
P-Kaplan (Morton), Mushakoji, 1976
C-Kato, 1974
C-Kawabata, 1969
C-Kawasaki, 1955, 1969
L-Keene, 1971
G-Keene (Living Japan), no date
L-Kikuoka, 1970
L-Kindaichi, 1975
L-Kokugo Kenkyu, 1934
L-Kokuritsu Kokugo Kenkyuu jyo, 1951
L-Kokuritsu Kotoba no Kenkyuu, 1964
L-Kokusai Koryu Kikin, 1975
G-Kosaka, 1972
C-Kunihiro, 1973
L-Kuno, 1973, 1976
C-Kuroda, 1973
C-Leach, 1976
C-Lebra, Lebra, 1974
L-Lewin, 1969
P-Lewis, (now at publisher), 1977
G-Livingston, et al.1973
C-Lutheran World Federation Office of Communication, 1973-74
C-McKinnon, 1968
L-McClain, 1971
G-Mainichi Newspapers, 1975
C-Maki, 1972
L-Makiuchi, 1972
C-Maraini, 1971
L-Martin, 1964
P-Maruyama, 1969
C-Masao, 1973
L-Matsuyama, 1977
C-Maykovich, 1972
P-McKean, 1977, 1978
P-McNelly, 1977, 1977, 1977
C-Melhorn, 1961
C-Michener, 1951, 1953
L-Mikami, 1960
G-Mikes, 1970
L-Miller, 1967, 1977
C-Minami, 1970
B-Ministry of Foreign Affairs, 1973
P-Mishima, 1963
P-Mitchell, 1977
C-Mochizuki, 1975
C-Molony, 1954
G-Morley, 1974
C-Morris, 1975
C-Norton, 1973
L-Muraki, 1974
C-Muramatsu, 1975
C-Nakamura (Hajime), 1964
P-Nakamura (Kikuo), 1962
C-Nakane, 1972, 1972
L-Nakau, 1973
L-Nemoto, 1964
L-Nishiyama, 1972
C-Norbeck, 1965
C-Norbeck, De Vos, 1961
G-Norbury, 1977
L-Ogata, 1975
C-Ogawa, Welden, 1972
G-Olson, 1963
G-Passim, 1966, 1974
C-Petzel, Kluckoln, 1957
C-Plath, 1964
G-Price, 1971
G-Reisman, 1967
L-Richter, 1975
G-Runkle, 1974
L-Saint-Jacques, 1966
L-Saisho, 1971
G-Sansom, 1943, 1950
P-Scalapino, 1977
C-Sceneps, Coox, 1965
G-Seidensticker, 1961, 1976
L-Seidensticker, 1977
L,C-Seward, 1969
C-Shaw, Iwawaki, 1972
L-Shibata, Kunihiro, 1976
L-Shin Nihongo Koza, 1975, 1975, 1975
C,L-Shirtz, (no date)
C-Silbermann, 1962
C-Smith (Huston), 1958
C-Statler, 1961
G-Storry, 1967
C-Suzuki, 1975
B-Takahashi, 1970
C-Tate, (no date)
C-Taylor (Harvey M.), 1974
C-Teheranian, 1977
P,B-Terasawa, 1974
G-Tiedemann, 1974
L-Tokieda, 1950, 1954
P-Trezise, 1972
C-Ueda, 1972
P-Ukai, (no date)
B-United States - Japan Trade Council (no date)
C-United States - Japan Trade Council, 1973, 1973, 1974
C-Varley, 1973
C-Vogel, 1971
C-Von Siebold, 1973
P-Wakate, 1977
L-Walsh, 1969
P-Ward, 1977
C-West-East, (no date)
G-Whitaker, et al., 1974
B-Yakabe, 1974
L-Yamada, 1943
P-Yanaga, 1956
P-Youn, 1972

Resource Addenda:

G-Bush, Lewis. Japanalia. David McKay: New York, 1959.

G-Forbis, William H. Japan Today. New York: Harper & Row, 1975.

L-Martin, Samuel E. A Reference Grammar of Japanese. New Haven: Yale U., 1975.

C,P-Reischauer, Edwin O. The United States & Japan. New York: Viking, 1965.

LANGUAGE -- When it is effective
the results can be
very dramatic;

When it is not,
The results can also be very dramatic!

M
M
M
M
M
M
M
M
M
M
M
M
M
M

MEXICO
Spanish

Introduction to Themes and Thesaurus

In comparison with the dramatic contrasts between the Orient and the Western World, between Negro Africa and industrialized Europe, and between the masses of India and the rural population of North America, the differences between the Latin American and North American ways of life seem minimal; and yet underlying these apparent similarities are many significant contrasts, which from time to time cause serious misunderstanding and tragic failures in comprehension.

Too often people in the Americas rather blindly assume that they are all alike. Do not they share a common cultural background in Europe?

Are they not bound by links of a common Christendom?

Are they not similarly new nations in the New World?

But these apparent similarities only tend to mask certain basic differences which, if unrecognized, contribute to continued mutual suspicion and even hostility.

-- Nida, Dr. Eugene A. Understanding Latin Americans. So. Pasadena, Calif. William Carey Library, 1974. p. 3.

INTRODUCTION TO SOCIAL AND POLITICAL THEMES

The way people feel and act amounts to what is called culture. In any society, there are certain practices and values which are interconnected in such a way that it is convenient to lump them together. We have lumped some of these values and practices and called them "themes." Themes enable us to talk about the various ways people do things, and the different ways they view particular situations. With the aid of themes we are able to divide a culture into bite size portions that are intellectually digestable.

The themes you are about to read deal with expected, patterned behavior of Mexicans. They identify what most middle class people would do in a given situation. They outline the ways Mexicans feel about issues and the ways they organize to accomplish their aims.

The themes are divided into two groupings: "Social Themes" and "Political Themes." What is the difference? The "Social Themes" resulted from surveying Mexican culture and arriving at fourteen themes that capture the basic elements of the culture. The criteria that was used to evaluate what is important will be discussed shortly. The title "Political Themes" is somewhat misleading. While the "Social Themes: were based on lumpings of values and practices selected from the entire culture, the "Political Themes: were based on twenty-two individual verbs. These verbs are crucial for comprehension of political messages. "Political," for this report, deals with the control of resources or the exercise of power. The "Social Theme," then, will introduce the culture and social structure in general, and the "Political Themes" will examine the culture and social structure as it functions when one power (nation, group, individual) acts toward or upon another.

Speech is as much a behavior as a handshake. And just as the manner of a handshake is influenced and reflects the practices of a particular culture, so does speech. Speech behavior, however, by nature of its symbolic qualities, relies heavily on its context to convey meaning. The message receiver needs to identify the cultural context and unload a message of its cultural contents in order to better interpret the sender's intent.

A considerable portion of culture is repetitive or patterned action. These patterned values and practices make it possible to generalize about a culture. These same patterns could be classified as "themes." Three criteria were used to determine what cultural patterns should be written up into themes. 1) What cultural patterns are so significantly different from North American cultural patterns that if the reader did not know the Mexican pattern he might find himself a serious loss to understand or to communicate in Mexican Society. 2) What cultural patterns would enable the reader to at least mininally operate in political contexts of Mexican society (whenever control is exerted or power exercised). 3) What patterns would provide categories into which the reader could catalogue his future experiences and which over time would enable him to make judgments and increase his political wisdom. These three criteria were chosen because they enable the reader to understand to a considerable degree those recurring cultural values and practices (patterns) which come into play whenever someone exercises control or power.

....

Social Themes

An Evolving Society MS-1
Social Status and Mobility MS-2
Mexican Social Interactions MS-3
"Amor Propio"--Personal Pride MS-4
Men and Women in Mexico MS-5
Mexican Fiesta Spirit MS-6
Family Loyalty MS-7
Mexican Measures of Success MS-8
Mexican Nobless Oblige MS-9
Personalism MS-9
"Si Dios Quiere" Attitude MS-10
Time MS-11
National Loyalty, Pride, Politics MS-12
The Church and the Nation MS-13

Political Themes

Accuse, Agree, Approve MP-1
Comment, Consult MP-2
Demand MP-3
Demonstrate, Deny MP-4
Expel, Force, Grant MP-5
Promise MP-6
Propose, Protest MP-7
Reduce Relationship, Reject MP-8
Request, Reward MP-9
Seize, Threaten, Warn MP-10
Yield MP-11

Samuel Ramos, distinguished professor of philosophy of the University of Mexico, characterizes Latin personality in terms of certain basic psychological characteristics: distrust, resulting in a sense of inferiority and pessimism; resentment of criticism, with a marked tendency to react defensively and to quarrel; passion; aggression. Ramos insists that the combination of distrust and sensitivity to criticism compels many Latins to convince themselves constantly that others are inferior.

-- Nida, Dr. Eugene A. Understanding Latin Americans. So. Pasadena, Cal. William Carey Library, 1974. p. 9.

MEXICO
Spanish

Social Themes

One cannot tell the meaning of most words without observing how the word is used, and what effect it seems to have on our behavior

A common misunderstanding is the assumption that language is neutral, a medium of exchange between the world and man that in no way affects man's behavior.

Such an assumption presents language as a process as natural as breathing, something not to be examined very carefully and certainly not to be altered in any but the most superficial ways, such as by increasing a vocabulary or improving pronunciation.

When one takes his language for granted, he may logically conclude that everybody else in the world thinks very much as he does, means what he means when he uses a word. Or, if they do not, then the others must be somehow confused, uneducated, peculiar, or simply wrong.

-- Condon, John C. Semantics and Communication.
N.Y., MacMillan, Inc. 2nd ed. 1975.pp.3, 12.

MEXICO/SPANISH: Social Themes

The social themes follow a natural order of a sort. Taken in order, they guide the reader through 1) a general introduction to Mexican Society, 2) certain interpersonal communication skills, 3) a more specific knowledge of areas of the social system, 4) important attitudes which differ from the United States, and 5) an explanation of the political system.

More specifically, the first theme will let you know that Mexico is a modern and "Evolving Society," and the second theme will inform you of class distinctions and what comprises "Social Status and Mobility."

The next four themes explain how to get along with the people of Mexico. While "Mexican Social Interactions" deals with conversation, "*Amor Propio*--Personal Pride and Self Esteem" clues you into aspects of Latin pride. Even day to day interaction requires you to know the appropriate roles of "Men and Women in Mexico." And every society has occasions that serve to bring people together and strengthen group ties; this is part of the "Mexican Fiesta Spirit."

Thus with a basic knowledge of how to mix on a personal level, you are introduced to larger areas of the social structure. In Mexico, the family reflects the broader social structure. Family life is strong and "Family Loyalty" provides the pivot on which a major portion of society turns. In fact, intensive family ties serve as one of the important "Mexican Measures of Success." Knowledge is valued, but so are interpersonal ties outside the family. The fact that social, economic, and political business flows along these interpersonal ties finds its historical origin in the peon-patron relationship, "Mexican *Noblesse Oblige*," and is expressed today in what is frequently called "Personalism: Relationships and Loyalties."

Two more themes deal with orientations that are quite different from what is found in North America. One deals with the attitude towards fate, the "*Si Dios Quiere* Attitude," and the other with Mexican "Time."

The last two themes explore the political motivation of Mexico with respect to "National Loyalty, Pride, and Politics" and trace the historical struggle between "The Church and the Nation--A Changing Relationship."

After reading the themes, you will probably note that many of the themes inter-relate. For your convenience, many of these inter-relations are identified in the cross-referencing between one theme and other social themes, political themes, and terms found in the thesaurus.

AN EVOLVING SOCIETY

Sr. Contreras has worked with Mr. Miller for a long time in an international agency. Sr. Contreras has received part of his professional training in the United States. One day, Mr. Miller presents some statistics and other "scientific" information on a problem the two have been considering for a decision. Mr. Miller expresses his conviction that his facts point exactly to the decision to be made. Sr. Contreras hesitates, but he finally indicates he is not convinced.

Why isn't he so convinced? (Choose one.)

A. Sr. Contreras feels a need to evaluate the methodology used to be sure in a scientifially sound way.

B. Sr. Contreras believes that while statistics and "scientific" information are helpful and should be considered, one need not let them make his decision for him.

C. Sr. Contreras feels overwhelmed at the information, not really being able to understand it.

Which one did you choose?

A. Sr. Contreras' training in the United States and Mexico could help him identify faulty methods, but this is not a likely problem here since Mr. Miller would have had similar training.

B. The statistics and so-called scientific information are seen by Sr. Contreras, and by most Mexicans, more as a tool and an aid than as a fool-proof method to be relied upon in making a decision.

C. Sr. Contreras would surely have adequate experience and training so as not to feel overwhelmed by this information.

Discussion:

Mexican society is in a state of change. Traditional values and institutions are slowly giving way to pervasive economic development. Mexicans desire to take their place among other world powers as a fully industrialized country. Mexico looks toward the United States and Europe for leadership in technology, intellectual thought, political philosophy, fashion, and industry, while being careful not to become a carbon copy of the United States. National pride leads Mexicans to draw on their own Indian cultural heritage to develop a unique national entity. The ideals of the Revolution are incorporated into the school's curriculum, and patriotism and national identity are fostered and used as incentives in academic achievement.

Patriotism and pride are intrinsically tied to Mexico's acceptance of progress. Everywhere you see the work of Mexican writers, musicians, sculptors, architects, and painters caught up expressing national destiny. In fact, the conflict between traditional and modern values and the search for a national identity form the nucleus of much of the intellectual and artistic expression of Mexico.

Knowledge and education are highly valued. Science and the technology it produces are admired, though it is seen by the Mexicans as a tool rather than as a decision-making master. Artists and intellectuals are admired at least as much as scientists. Since the government has contributed much to its support, intellectual expression in Mexico has dealt extensively with such social problems as the Indian's place in Mexican society. Intellectuals play a significant role in government, frequently serving as cabinet members, envoys, and ambassadors to other countries.

Though the concepts of democracy, progress, and the value of the scientific method are embraced by the leaders and more educated portion of the people, other values temper their influence. Mexican philosophical efforts, for example, are concerned with searching for political, social, and artistic goals and ideals. They are not as directed toward problems of practical implementation or methodology as in Western Europe and the United States.

Modern architecture in Mexico, for example, grew out of the functionalistic school which advocated the Western values of practicality, efficiency, and minimum expenditure. This proved unsatisfactory; a new, less severe style developed which met the Mexican's ingrained love of the baroque--a touch of the extravagant and irrational. This reflects Mexico's spirit of progress--largely Western--but with a style of its own.

The role of the Revolution of 1910 as a catalyst to progress cannot be underestimated. Not only did it erode the Hispanic elitest element in the system, but it set about arranging new goals to provide an equal, democratic, and integrated society. Mexicans have been only partially successful in attaining these goals, and some traditional values still persist. These center around the family and the importance of human relations.

MS: Time as an Attitude; The Church and the Nation; Mexican Measures of Success; Social Status and Wealth; National Loyalty, Pride and Politics.

MP: Grant.

MT: Compulsory education, democratic leadership, human dignity, liberalism, modern, open society, progress, self-sufficiency, suffrage.

Readings:

Adams, 1974, pp. 82-92.
Geraets, 1971
Gillin, 1960, pp. 38-47
Nida, 1974, pp. 19-21, 41-53, 71-75.
Tannenbaum, 1962, pp. 123-135, 135 ff, 201-237
Weinstein, 1976
Wolf, 1972

SOCIAL STATUS AND MOBILITY

Mr. Campbell is the new personnal director of an American company in Guadalajara. He has received instructions to select middle and upper level managers from those applicants who have a middle class family background. Company experience has shown they seem to adjust best to an an American company and its policies. An important Mexican executive introduces Mr. Campbell to a relative whom he wants considered for a management position.

How can Mr. Campbell discreetly observe if the relative meets company policy? (Choose one.)

A. Obviously, his speech and dress will give away his background.

B. Mr. Campbell just needs to know the educational status of the relative. Only the upper and middle class get an education.

C. A polite question about his family will probably reveal his father's occupation, giving Mr. Campbell the necessary details to make a decision.

Which one did you choose?

A. Speech is not a good indicator of social class because everyone tries to speak well due to the emphasis on correct and eloquent speech. Dress is sometimes an inaccurate indicator because the Mexican custom is to always dress as well as possible.

B. Education level is not a very accurate indicator of social class upbringing since education has become almost universally available.

C. Occupation is probably the single best indicator of social class. Mr. Campbell could find out the father's occupation and whether the young man came from an urban or rural area, to get an idea of his social class and upbringing.

Discussion:

Up until the revolution of 1910, Mexico had mainly two social classes (like the majority of Latin American countries): the landed rich and the very poor. The very small middle class consisted of a few merchants, government employees, and professionals. The revolution destroyed the traditional elite and replaced it with mestizos. Now the middle class has grown and the lower class has been reduced. This shift has been accompanied by substantial population growth, general movement of the population from country to city, and expansion of the occupational structure--that is, an increase in both the number and the kinds of jobs available.

Today three social classes may be distinguished. The upper class, though relatively landless compared to its counterparts elsewhere in Latin America, owns much of the means of production and holds the highest political positions in the country. The middle class is growing, heterogeneous, and occupies mid-level professional and bureaucratic positions. Commercial expansion and a growing public bureaucracy have both become strongholds of the middle class. The upper and middle classes are both essentially urban. There is more economic and cultural variation in the lower class (the largest) than in the other classes. Members range from isolated and primitive Indians to blue-collar workers in Mexico City. Social mobilization has increased since the revolution. People in one lifetime can usually move up to the next class. This movement is mainly a result of the availability of, and desire for, education.

A great economic imbalance still exists in Mexico among different regions. The rural areas particularly lag far behind the urban industrialized centers. There has been heavy migration from rural to urban areas, creating large "colonies" of rural migrant poor in the city who find themselves unemployed or underemployed, and disoriented with the urban way of life. To resolve these problems, societies have sprung up in urban centers, formed by people from the same village who band together to assist new arrivals. In spite of these societies, the traditional family lines of help are still heavily depended upon by new migrants for economic help, jobs, and adjustment to the urban way of life.

Since the revolution, different indicators have come to be used to determine social rank. Whereas before 1910, ethnic and family background were determining factors, now education, occupation, and income are the prime criteria.

The middle class has certain core values that indicate a "modern" outlook on the world. These include a more active approach to life, weaker ties with relatives, and stronger ties to non-familiar relationships in order to gain status. In contrast to the working class, the middle class has a preference for urban life, individualism, a perception of the system as being open rather than tightly stratified, and a high interest in the mass media. Education is viewed as the prime mover in social status, and most members of the middle class aspire to a college education for their children.

While changes in values are occurring due to the economic development of Mexico, it should not be immediately assumed that all old values have been generally discarded. They still serve as the basis of thought and action, even among the new middle class who claim a more "modern" or enlightened orientation. To disregard the traditional Mexican values and culture would be to grossly misunderstand modern Mexico.

MS: Mexican "*Noblesse Oblige*"; Mexican Measures of Success: Personalism: Relationships and Loyalty; *Amor propio*--Personal Pride and Self Esteem; Men and Women in Mexico.

MP: Grant, reward.

MT: Affluence, elite behavior, freedom, goal-setting, hierarchical authority, intelligentsia, middle class, nobility, open society, progress, social class, traditional society.

Readings:

Gillin, 1960, pp. 21-28
Nida, 1974, pp. 28-35, 89-92
Tannenbaum, 1962, pp. 66-76
Tucker, 1969, pp. 804-807

MEXICAN SOCIAL INTERACTIONS

Mr. Lewis has recently been assigned by his company to work in Mexico City. He is able to understand Spanish fairly well, but he does not feel confident of his ability to express himself in Spanish. One day on the job a Sr. Alvarez comes in to see him. Sr. Alvarez represents a firm interested in supplying manufacturing components to Mr. Lewis's firm. Since he feels concerned about his speaking ability, Mr. Lewis asks the Mexical General Manager, Sr. Lobo, to talk to Sr. Alvarez. Mr. Lewis listens carefully to the conversation and is able to understand what goes on. Sr. Lobo and Sr. Alvarez seem to hit it off well, and Mr. Lewis hears Sr. Lobo make a tentative agreement with Sr. Alvarez to try his products. After Sr. Alvarez leaves, Mr. Lewis asks Sr. Lobo why he has agreed to try the products. A surprised Sr. Lobo responds that no such understanding was reached.

What has happened? (Choose one.)

A. Mr. Lewis has understood the words but not their cultural context and implication.

B. Sr. Lobo regrets his hasty commitment and is trying to deny making it, hoping Mr. Lewis will accept his explanation.

C. Mr. Lewis's understanding of Spanish is limited and he has just misunderstood what went on.

Which one did you choose?

A. Mr. Lewis probably doesn't realize that Sr. Alvarez and Sr. Lobo feel required to be courteous to each other, even to the point of sounding in agreement. Open disagreement and straightforward rejection of someone may be considered rude, particularly in small businesses and rural areas, and among the lower classes.

B. It is not likely that a responsible manager would have made a hasty agreement, only to deny it moments later.

C. Mr. Lewis's understanding may be less than adequate but in view of the social requirements of courtesy, he probably did hear an exchange that by U.S. standards would be considered an agreement.

Discussion:

Courtesy in Mexico is different from courtesy in the United States. The peon-patron system prevalent in early Mexico had a profound effect upon Mexican courtesy. The peones out of necessity were required to be submissive and not show their real feelings. These patterns explain why it is common in modern Mexico to hide one's true feelings and not disagree with or offend other people. While Anglos believe in being open, frank, direct, and usually expressing themselves simply, briefly, and possibly bluntly, such expression is considered rude by a Mexican. The Mexican takes great pride in his tact and diplomacy. His manner of expression is likely to be elaborate and indirect.

Unless the Mexican knows you well and trusts you, and unless he can take the time to disagree tactfully, manners dictate that he not reveal his genuine opinion. He will usually avoid arguments and contradictions, since that would make him appear disrespectful. Thus, agreement or promises are sometimes made more out of courtesy than out of real commitment. This trend is changing, however, among the young and the educated.

Lavish praise and approval is often given, but should not necessarily be taken at face value. More accurate indicators of approval or disapproval are usually communicated in indirect ways. The desire to maintain harmony will usually keep complaints and protests from being voiced. When a protest finally does surface, one can be sure that the Mexican has reached a much higher boiling point than would be the case with an Anglo.

Requests are usually surrounded by expressions of courtesy and cultural niceties. Rarely are requests made directly in a cold "businesslike"manner. It is considered extremely bad manners to demand anything or to give direct orders. Even orders and demands made by superiors to their subordinates may be considered unacceptable behavior. Demands for compliance could be met by refusals to do anything at all.

Any criticism not carefully worded may result in a serious affront to Mexican pride. Apologies are generally short, sincere, and in no way insistent. Americans may tend to insist with an apology until they are "assured" of forgiveness. This practice would only make matters worse in Mexico.

In Mexico, forms of address, titles, and respect for a person's position are still very important. The Mexican public is particularly careful to render special treatment to holders of political office. Americans frequently fail to show proper regard in these matters and unknowingly give cause for offense.

At a personal level, adults of both sexes are expected to speak softly. Loudness is considered abrasive and offensive, and one who is addressed in such tones may be expected to retaliate aggressively. Directness in questioning or answering, and bold flat statements, are interpreted as being rude and may carry threatening overtones. There is also a tendency to give non-committal, indefinite, and indirect answers to personal or "cornering" questions.

To flatly refuse an invitation or to admit that you haven't done something you said you would do is embarrassing to a Mexican. At a business level, methods and values are similar to those typical of most industrialized countries, but business dealings are characterized by the same sort of courtesy that exists in social relationships found in Mexico.

Among the middle class, children are quite disciplined compared to American children. Youth are revered in their station in life because of their position to get an education and progress in life. As a married couple gets older, the woman often takes the dominant role in the relationship. Old people receive some special deference because of their age in terms of decisions and other matters, but feelings of *cariño* or affection are the strongest, most common feelings people have toward the aged.

MS: Time As An Attitude; Personalism: Relationships and Loyalty; *Amor propio*--Personal Pride and Self Esteem; Men and Women in Mexico.

MP: Agree, approve.

MT: Bein agreement, discipline, eulogize, hold in in high esteem, submit oneself to, traditional society, value system.

Readings:

Gillin, 1960, pp. 28-47
Rainis, 1971, pp. 153-166, 167-176
Ramos, 1951

AMOR PROPIO--PERSONAL PRIDE AND SELF ESTEEM

Senor Flores, the general manager of an architectural firm, is planning to recognize the fine work done by a project group on their last contract.

How will he do this? (Choose one.)

A. He will have a company banquet to recognize each individual member publicly. He will probably present them with some token of appreciation at the banquet.

B. Sr. Flores will recognize each one of the group individually at a special company staff meeting.

C. Sr. Flores will send each person in the group a letter of congratulations.

Which one did you choose?

A. An awards banquet with individual recognition and some token of appreciation would be the most likely possibility.

B. Special recognition at a staff meeting may do the trick, but would not leave the group with any physical representation of the recognition.

C. A form letter of appreciation would probably not be an acceptable way of recognizing the group's effort. Morale in the group could even suffer from such an action.

Discussion:

In Mexico, people expect equal treatment, and appreciation of their personal qualities. This comprises the Mexican's sense of pride and self-esteem (*amor propio*). Within this sentiment of self-esteem, the Mexican is aware of his own status and rank in society and he expects respect in that sphere.

In Mexico, where social mobility has been somewhat restricted, emphasis has been placed on "ascribed" status, which contrasts with the American stress on "achieved" status. This is in a state of change as social mobility has increased. The individual's "societal role" is correspondingly more important in Mexico.

This *amor propio* may manifest itself in the work-place. If a superviser or employer openly criticizes a subordinate, even with what Americans call "constructive criticism," the worker may take offense, feeling that criticism of his work is also a direct attack on him. Rather than submit to such attacks, a Mexican may leave his job, even if he needs the money. Thus, any criticism a Mexican offers will usually be couched in careful, indirect, and proper language. Failure to receive an invitation, or purposely being left out is another common source for hurt feelings. In a like fashion, declining food or other offerings may result in offense.

The Mexican may have strong ties with his family or church, yet he thinks that because of his personal traits and qualities, he can justly be isolated from the group and seen as an individual apart from it. He always believes himself to be the exception and finds difficulty in considering himself as part of the crowd. This also includes a feeling among Mexicans that laws, bureaucratic rules, and other standard operating procedures do not apply to them in all situations. They are often hesitant to apply them to others in what they may consider special circumstances.

Personal pride is enhanced by recognition from, and relationship with, people in authority. Recognition through such things as a letter or certificate are important and appropriate ways to honor a person.

MS: Mexican Social Interaction; Men and Women in Mexico.

MP: Approve, reward.

MT: Appreciate, approve, confer, extol, hold in high esteem, praise, reward.

Readings:

Adams, 1960, pp. 53-55
Alba, 1967, pp. 154-155
Bermudez, 1956, pp. 97 ff.
Gillin, 1960, pp. 28-47
Guerrero, 1961, pp. 12 ff
Nida, 1974, pp. 15-35
Ramos, 1951, pp. 58 ff.

MEN AND WOMEN IN MEXICO

Mr. Snow has been sent by the AID to Mexico to work on a community development project. He decides that he wants to use an open style of leadership, asking all of his subordinates for their suggestions and help. As he conducts meetings, he tries to show his openness to ideas by allowing his subordinates to critize his ideas. Sometimes he even accepts their suggestions during the meetings.

After a few months, Mr. Snow notices that he doesn't seem to be getting respect and support from his subordinates, and organizational control seems to be lacking. He also notices factions developing in the organization, each with its own informal leader and ideas about the project.

What has gone wrong? (Choose one.)

A. Management control is a common problem in Mexican organization. There is little that can be done.

B. Mr. Snow's subordinates have interpreted his open leadership style as a signal that they should do more on their own initiative.

C. Mr. Snow is seen as lacking the self-confidence required of an important man.

Which one did you choose?

A. While leadership styles are different in Mexico from those in the United States, Mr. Snow can do something about this problem.

B. Encouraging initiative is fine, but the lack of respect and support of the staff reveals something is wrong.

C. Mr. Snow appears weak and "un-macho" to his staff. He appears to betray a lack of self-confidence when he changes his ideas at the mere suggestion of staff members.

Discussion:

The Mexican tradition of "machismo" requires the male to show strong traits of manliness. It sets the tone for the role of women, and forms one of the important bases of interpersonal relationships in that country.

The Mexican Mestizo was rejected by his European background, as well as by his Indian antecedents. He unsuccessfully attempted to adopt the European culture; his failure caused feelings of frustration and alienation from the whole of society, leading to great feelings of loneliness and isolation among Mexicans. (See El Laberinto de la Soledad by Octavio Paz.) These frustrated attempts at adoption of the European culture also left the men with feelings of "unmanliness" since they couldn't meet the standards they had adopted for themselves from the European culture. To compensate for these feelings of unmanliness, an exaggerated emphasis was placed on being "macho," or manly.

The Mestizos were forced into the peon-patron relationship early in the colonial period. They had very little effective power or authority over themselves or their destiny. Men sought for what little power was available to them through sexual prowess, imposing themselves mercilessly upon women and basing their self-esteem upon their virility. Therefore, the relationship between the sexes has been confrontational. Relationships are commonly a "win-lose" situation, with the male, as a rule, bent on domination.

The traits connected with manliness among the lower class include independence, toughness, disloyalty, aggression, virility, power, potency, and dominance. Those associated with the women are dependence, weakness, timidity, loyalty, sentimentality, tendencies toward submission, and obedience. Men are expected to always show the manly qualities and to avoid any inclination toward anything which might seem woman-like in nature.

In the upper classes, "machismo" takes quite a different meaning. The ideal man has physical strength, courage, self-confidence, and assurance. The male role requires an active approach to any situation, either through physical action or through mental and verbal prowess. The ability to speak well and forcefully is a significant asset to any leader, and skill with words is a characteristic of the truly masculine person. At all times, a man must appear in control of the situation, either physically or verbally.

Lower class women are taught that suffering is their role. Since the husband is working and out of the home during the child-bearing period, the woman takes a dominant position in the upbringing of the children. This dominant position creates in some men an ambivalent feeling toward women.

Womanhood

The woman's role as sufferer has developed into the martyr complex common among Mexican women; thus some Mexican women feel they are far superior morally to the Mexican male. This complex state of suffering/superiority is now changing since young women receive training or schooling before they get married and are, therefore, much more likely to strengthen their position as equal partners in the marriage, or to divorce an abusive husband. This is possible because of their potential economic independence.

Sometimes the woman, as the sufferer, hopes to control others by the debt owed her for her sacrifice. This debt is usually used to exert strong influence upon the children and husbands in her old age. As age advances, the woman clearly takes over the leadership role in the home, since the husband's source of dominance and power, his virility, has disappeared. Therefore, it is not uncommon to see old Mexican men very dominated by their wives, particularly if they have a new wife who is very much their junior. Sons, in response to their debt to their mothers, may be very solicitous of their mothers.

MS: *Amor Propio*--Personal Pride and Self Esteem

MP: Force, yield.

MT: Aggression, control, discrimination, equal rights, force, hierarchical authority, impose, intimidate, social class, submit oneself to, traditional society, violate, virtuous.

Readings:

Batt, 1969, pp. 183-201
Guerrero, 1961, pp. 12 ff
Hubertson, 1967
Macias, 1973
Nida, 1974, pp. 56-79
Ramos, 1951, pp. 58 ff

MEXICAN FIESTA SPIRIT

Sr. Lopez and Sr. Vega work at the same business office but a rift of some sort exists between the two men, and at the office, they avoid each other. At Christmastime, Sr. Vega invites the office staff to a party. They enjoy themselves and Sr. Lopez has a brief but pleasant exchange with Sr. Vega.

Has anything changed between Sr. Lopez and Sr. Vega? (Choose one.)

A. No. Sr. Lopez was merely being polite; it would look awkward if he didn't at least make an appearance.

B. Sr. Lopez has not forgotten the breach between Sr. Vega and himself, but celebrations and holidays are times when bad feelings are overlooked.

C. Both men have set the stage for better relations.

Which one did you choose?

A. Misunderstandings in Mexico can be very intense because of pride. The thought that it would look bad if he didn't go to the party would make little difference.

B. Holidays are times for nothing but the best feelings, but by going to the party, Sr. Lopez may be indicating something more.

C. Holidays are times for celebration and pleasant conversation. The invitation and its acceptance, plus the pleasant exchange, indicate a setting aside of old differences.

Discussion:

Holidays in Mexico, traditionally religious in nature, are of social importance in the culture. The peones on the haciendas in the colonial period worked in drudgery, boredom and under lamentable conditions. Sundays and holidays offered a time for the people to relax, have an emotional release from the strenuous system under which they labored, and strengthen and renew personal relationships between friends and family members.

The important holidays are those instituted by the Catholic Church. Two of the most important times of celebration on a societal basis are the Holy Week (*Semana Santa*) surrounding Easter activities, and the time of Christmas and the New Year. The latter celebrations start early in December and continue off and on until the first week of January. There are many other holidays peculiar to certain cities. Three independence days celebrated are September 16, May 5, and November 20. The day of the Virgin of Guadalupe, December 12, is also very important.

Special celebrations are held in the lives of all Catholics in Mexico. Many are only nominally Catholic now, but traditional ceremonies and celebrations are still observed as follows: baptisms and confirmation at birth, first communion, marriage, and death. There is another occasion for celebration when a girl turns fifteen. This holiday traditionally marked her entrance into society. She was ready to have a *novio* or boy friend. This traditional significance has been lost in urban areas where girls now do not marry nearly as young as before, and often go on to further schooling and careers before marriage, but a large celebration is still the tradition.

Celebrations are held when a member of the family graduates, receives an award, or is given some other type of recognition. Rewards of all types, from smallest to greatest, may often be a mark of distinction in the Mexican culture, particularly when a certificate or medal or other recognition is given. These moments of recognition call for some sort of special celebration and festive spirit should not be dampened by bad feelings. In fact, people often use these occasions for reconciliation of past differences.

In the political sector, rewards and recognition are very important and can be appropriate moments for indirect "fence mending" of broken or strained relationships. One goes to the celebration and acts as though relations have improved. The subject of hurt feelings or a bad relationship is not discussed openly or directly. Fences mended on such occasions are usually forgotten (*echarse al olvido*--throw it out to forgetfulness or oblivion) and not referred to again.

MS: The Church and the Nation; Mexican Social Interaction.

MP: Agree, reward.

MT: Be in agreement, celebrate, conform oneself to, historical value, reward, sentiment, traditional society.

Readings:

Lewis, 1960, pp. 13-14

FAMILY LOYALTY

Sr. Caballero was from humble beginnings but he had worked hard to build up his small business. He was asked to become a candidate for the City Council. He won the election and served his term well, working hard and trying to be fair and honest in every way. After leaving office, he noticed that his family seemed to be a little cold toward him. Even his grown children aren't as close as they used to be.

What has happened? (Choose one.)

A. His family disagreed with his policies as a Councilman.

B. His family feels they were neglected during Sr. Cabellero's term since he gave so much time to his work.

C. Sr. Caballero's family feels that they did not benefit economically as much as they should have from his term in office.

Which one did you choose?

A. The family may have disagreed with Sr. Caballero's policies; that would not usually cause a family rift but it may.

B. Mexican families are proud to have relatives serve in public office. Any feelings of neglect due to the office would be minimal and more than offset by family pride.

C. A Mexican family, particularly in small and some middle class towns, expects to benefit economically when a family member holds a political position. This is not considered dishonest but only wise. Failure to take advantage of benefits available is considered naive. This attitude is not now as common in large cities and among the middle class as in the more rural and among the lower classes.

Discussion:

The family unit plays a much greater role in Mexico than it does in the United States. The best way to succeed in one's endeavors is to align oneself with someone who is already "ahead" in life. Ideally, this someone would be a member of the family. If this is not possible, some relative or even a friend of a relative, is used. A person in a position of influence or leadership considers it his obligation to improve the condition of his relatives.

Mexicans recognize a larger number of relatives than North Americans. The Mexican family includes more than the father, mother, and children. Grandparents, in-laws, and cousins may also be considered family and even live under the same roof. In addition, the *compadrazgo* system enlarges the number of relatives by creating fictive kin such as godparents. All of these family members give each other mutual support. Godparents, for example, if they are financially well off, may help finance their godchild's education.

Mexico does not have an elaborate system of social insurance. People have not always been able to turn to the government, church, or charities as one might in the United States. This is one reason why Mexicans maintain such strong family ties. It is generally more true in rural Mexico and among the lower class than in the middle and upper class. Social services and medical benefits are now common in the urban areas, particularly among the middle and upper class workers. For instance, a Mexican may miss an appointment or otherwise fail to meet an expectation because of a *compromiso familiar* or family obligation. Such obligations are essential to his "social insurance." His loyalty to his family is great because the family may be his only hope in times of need.

MS: Mexican Measures of Success.

MP: Agree.

MT: Assure, commit oneself, hierarchical authority, honor, progress, support, traditional society.

Readings:

Bermudez, 1955
Gillin, 1960, pp. 33-38
McGinn, 1966, pp. 305-313
Nida, 1974, pp. 34-35, 53-64
Penalosa, 1968, pp. 680-688

MEXICAN MEASURES OF SUCCESS

Sr. Arbolillo, a Cabinet Minister, must choose someone to represent his department at an international conference. He has thought about choosing Sr. Estrada, who is a wealthy self-made businessman. Another likely choice could be Sr. Arciniega, a well-known painter and literary critic in Mexico.

Who will he likely choose? (Choose one.)

A. He could select either because both of the men are equally qualified.

B. As a successful businessman, Sr. Estrada would be very practical and capable in the role at the conference. He will know the political climate present.

C. The Minister would most likely choose Sr. Arciniega, the artist, who is obviously an intellectual.

Which one did you choose?

A. Sr. Estrada works with money and Sr. Arciniega with his mind. To Mexicans, the two are not of equal value.

B. It's true that Sr. Estrada's political sophistication would be an asset, but he would not be considered well-rounded or cultured.

C. The intellectual would likely be chosen. People who are educated in the classical sense are considered the most capable members of Mexican society. Mexicans have a high regard for sophistication in arts and letters. They would often choose such a man to represent them in international dealings.

Discussion:

In Mexico, success is usually measured in two ways: first, people are successful when they have become cultured and educated. Doctors and teachers are considered successful, both because of what they have learned and because they are sources of important information. Those people who have a profession, skill or career, such as teachers, lawyers, authors, painters, engineers, and people in the arts and letters, are considered successful. Second, success is measured by the relationships one has established. The more people someone knows, the more successful he is. This is natural in a culture where connections are important to survival and progress.

For a long time, the stoic fatalistic attitude of the Mexican peon kept him from pushing for economic advancement and success. With increased education, more people have become interested in a better life for themselves and particuarly, for their children. Mexicans value education. A person who seeks training in a technical school or a profession or gets a steady job with good benefits (for example, with the government) is well respected. Government workers overlook the low wages because of the influence available through their posts.

Older people usually judge their success as parents by how well their children take care of them in their old age. Older people who have loving, concerned, helping children are held in high esteem as being very successful.

MS: An Evolving Society; Social Status and Wealth; Personalism: Relationships and Loyalty; National Loyalty, Pride, and Politics.

MP: Reward

MT: Affluence, elite behavior, expert, hold in high esteem, honor, intelligentsia, social class, traditional society.

Readings:

Adams, 1974, pp. 82-92
Gillin, 1960, pp. 38-47
Leeds, 1974, pp. 285-307
Nida, 1974, pp. 50-53
Tannenbaum, 1962, pp. 136-172

MEXICAN *NOBLESSE OBLIGE*

Juan Estrada wants to open a new business. He needs to obtain a business license in order to start operations. He is instructed that after filling out the proper papers, he must see one of the two assistant directors of the department for final permission and a signature on his license.

One of the assistant directors is Sr. Rodriguez. Juan has never met him. The other assistant director, Sr. Hernandez, is the son of the patron of the hacienda where Juan used to work before coming to the city to live. Juan, however, has never met Sr. Hernandez.

Which assistant would it better to see? (Choose one.)

A. It really doesn't matter who Juan sees since he knows neither one.

B. It would be better for Juan to see Sr. Rodriguez since he will not feel prejudiced toward Juan because of his past as a peon.

C. Juan should see Sr. Hernandez.

Which one did you choose?

A. Though Juan does not know either man personally, the fact that he knows someone who knows one of them is a plus and will generally help in Mexican society.

B. The peon/patron relationship is one of son-to-father, and paternalism in general is a way of getting favors in Mexico. Class discrimination in this case is not likely. On the contrary, Sr. Hernandez would quite possibly be happy to see Juan improving his situation.

C. Juan should probably go to see Sr. Hernandez since the son will likely perceive himself as an extension of the peon/patron relationship between Juan and his own father. Sr. Hernandez will likely be favorably inclined to do what he can.

Discussion:

Paternalism is related to *personalismo* and the importance of the individual. The paternalistic system grew out of the peon/patron economic system of the colonial era. The peon depended on his patron for his life and subsistence, and he relied on the patron's good will for any favors, benefits, or special services that might be needed. For example, sick children were often taken to the patron to receive medical care, since the patron usually showed personal interest in the health of a sick child. This would strengthen the ties of loyalty from the peones while feeding the ego of the patron. Peones, even grown men and woman, were sometimes referred to by the patron as *mis hijitos* (my little children). The patron indeed did often have the feeling, even when it was distorted, of some obligation as a social superior to do good by his peones.

This feeling of *Noblesse Oblige* of the peon/patron relationship still has its manifestations in modern, urban Mexico. People in important or powerful positions may see themselves as *patrones* of a sort. Those needing help or favors, or even the official's "official permission," will often let the situation slip into a feeling of peon/patron relationship, thereby facilitating the acquisition of the favor sought or fulfillment of the need presented. Such arrangements feed egos and keep the system operating in a comprehensible and orderly manner. The practice has weakened during the years since the revolution, as the people who are considered *peones* have demanded more and more rights, but the practice still exists to some degree.

Leaders of organizations use paternalism to garner support of subordinates. The practice of taking advantage of subordinates' desires for a personal relationship with and attention from the superior is used advantageously as a source of managerial control.

Paternalism also affects promises or offers of help made from one person to another. If the person offering help or making the promise sees himself as superior in a paternalistic sense to the person to whom he is promising, he is more likely to give the help or fulfill the promise. Mexicans, especially men, may often look for opportunities to show themselves as the benign giver. Interference with an attempt at paternalistic practices could cause bad feelings not easily mended.

MS: National Loyalty, Pride, and Politics.

MP: Grant, reward.

MT: Authority, concentration of power, confer, elite behavior, historical value, honor, nobility, support, traditional society.

Readings:

Foster, 1974
Geraets, 1971
Gillin, 1960, pp. 33-38
Purcell, 1973

PERSONALISM: RELATIONSHIPS AND LOYALTIES

Sr. Perez is General Manager of a company who has a project contract with the government with a fast-approaching deadline. There is one problem: the project manager has just suffered a heart attack, leaving the project without someone to guide it. Sr. Perez has hurriedly narrowed his list of possible replacements down to two. One is Sr. Alvarez, a young and recent graduate of UNAM with great technical expertise but who doesn't know the people on the project.

The other is Sr. Carrillo who has been a supervisor on the project. While not possessing the technical expertise of Sr. Alvarez, Carrillo has become friends with many project staff members and has established many loyalties.

What will Sr. Perez do? (Choose one.)

A. He will choose Sr. Alvarez since he must make sure the project has technically competent leadership.

B. Not wanting to risk putting the project into new hands, Sr. Perez will see it through himself, even though he is not friends with the people on the project staff.

C. Make Sr. Carrillo project head since he has experience and a significant and positive relationship with the people on the project.

Which one did you choose?

A. Choosing the young college graduate would jeopardize the smooth flow of the project. No one on the staff knows him and he hasn't the time to develop the necessary loyalties. His technical abilities simply cannot compensate for this.

B. Sr. Perez probably has enough responsibility already without taking on more. In addition, with the time constraints, he will not be able to give the men the personal attention that some Mexicans find necessary for loyalty and smooth relationship.

C. Even though Sr. Carrillo may not be entirely technically competent, he has the personal loyalties to ensure the smooth operation of the project. Others can cover any technical shortcomings which he has.

Discussion:

Personal relationships and loyalties are important in the Mexican culture. The use of these relationships and loyalties to get things done is often referred to as *personalismo*. Because of an inflexible structure and large amounts of red tape, rules, and regulations in the government and the church, Mexicans like to take advantage of the fact they know someone. Important friends can help a person move up professionally or get things accomplished.

Personal influence may appear in many different forms. A friend can negotiate legal matters, assist with banking complications, clear the way for admission to schools, and so forth. Influence may take the form of money or gifts which are given to speed along a request. It can also come from a family member or godparent who uses his position to get another family member a job in the same company or branch of government. In fact, members of the family in good or influential positions are obligated to help the members of their family to benefit in times of need from these influential positions.

Personalism is also evident in organizations. North Americans find it fairly easy to be loyal to the company for which they work. They demand no more recognition for their loyalty than the acquaintance and friendship of those with whom they work. The Mexican, on the other hand, is more inclined to be loyal, not to the job, but rather to some individual superior to him in the organization. He attempts to establish a personal relationship with this person and thus, gain individual recognition on a personal basis. The superior also receives satisfaction from the attention of those below him in the organization.

Committee members and work crews are put in a position in which they are expected to act as a group, yet they all want to be recognized appropriately and to be able to express themselves individually. A crew can have successful results if it has a leader who can give each member the personal recognition he needs and with whom the members can associate and share a personal relationship.

MS: Family Loyalty; An Evolving Society; Mexican Social Interaction.

MP: Grant, reward.

MT: Confer, elite behavior, historical value, honor, individual, oblige, promote, sentiment, support, traditional society.

Readings:

Adams, 1974, pp. 82-92
Gillin, 1960, pp. 29-33
Guerrero, 1961, pp. 12 ff
Leeds, 1974, pp. 285-307
Tannenbaum, 1962, pp. 136-141, 153-160, 1969-172, 209-213
Wilkie, 1973

SI DIOS QUIERE ATTITUDE

An American firm has put together a plan for marketing a new product in Mexico. Mr. Miller, the senior projects manager, goes over the details with his Mexican counterparts. Everything appears to be running smoothly. On the way out, Mr. Miller stops Sr. Montoya, one of the firm's brightest marketing managers. "How do you think the project is going?" asks Mr. Miller. "You didn't say much during the meeting." Sr. Montoya replies, "We have looked at everything carefully; there should be no problems." "There won't be any problems," Mr. Miller interjects. Sr. Montoya replies, *"Con la ayuda de Dios"* (With God's help). Mr. Miller is not sure how to take Sr. Montoya's remarks.

How should they likely be interpreted? (Choose one)

A. Sr. Montoya is trying to tell Mr. Miller in a nice way that he believes the project needs a little more polishing.

B. Mr. Miller should be concerned because of Sr. Montoya's lack of commitment to the project.

C. The phrase reflects the Mexican's view that one may plan and prepare as much as he wants, but the final outcome in still "in God's hands."

Which one did you choose?

A. Though Mexicans are indirect when giving criticism, Sr. Montoya would probably find a more opportune occasion to suggest refinements.

B. The phrase, "If God wills it," is seldom used to express doubt. On occasion, it can reflect a lack of commitment, but this is probably not the case with Sr. Montoya.

C. Sr. Montoya was just expressing the Mexican attitude about fate. He is probably completely committed and may even be implying that he is so committed that only an act of God (something out of his control) can disrupt the plan.

Discussion:

The Mexicans are often seen as having a fatalistic attitude about life, accepting what happens to them as a matter out of their control. The attitude is rooted in the religious background of the people as well as in Mexican social history. During the conquest, the Spaniards forced Christianity upon their Indian slaves and introduced an oppressive feudal structure, the peon/patron relationship.

Religion, historically a major force in the Mexican culture, has taught people to accept their lot in life rather than try to improve it, either economically or socially. In contrast, the Protestant ethic in the United States has motivated Americans to work hard to improve their material situation. Americans don't easily accept failure. Mexicans, on the other hand, exert themselves in life's pursuits, but they don't feel the guilt over failure that is often used as an incentive in U. S. culture.

Fatalism influences the Mexican concept of time. Most Mexicans are present-oriented, accepting what happens, while assuming that they have little control over their future. Whatever happens is accepted as the will of God (*Dios quiso*). Even their promises are made with the stipulation, "If God agrees" (*Primero Dios*). People in the United States, in contrast, are very future-oriented, always planning, preparing, and insuring against a "rainy day."

This fatalism also expresses itself in other ways. Exaggerated self-criticism and modesty about self-worth and personal achievements are signs of a fatalistic attitude. The expressions, "If God wills it so," and "If God gives me license," are representative of resignation to fate more than they are declarations of faith in God.

MS: Time as an Attitude; An Evolving Society.

MP:

MT: Abnegate, conform oneself to, fatalism, give up, goal setting, historical value, pacifism, resign, submit oneself to, traditional society.

Readings:

Alba, 1967, p. 84
Gillin, 1960, pp. 40-42
Needler, 1971, pp. 757-761

TIME

An American is in charge of a work crew assigned to complete a project in two weeks. The production of some employees is below the pre-established production goals. It is true that they often stay and work on their own time, but they are sometimes late for meetings and appointments and can often be found socializing on the job. He has re-evaluated the deadline and again found it to be realistic. It is important that he gets the job done on time.

What can he do? (Choose one.)

A. He can realize that Mexicans have a different priority system with respect to work than what is found in the U.S. There is nothing he can do but just keep bulldozing ahead and hoping he can make the deadline.

B. He should call the worst offenders into his office, confront them with the problems, and give them one more chance. If they don't comply, fire them and get some men who will work.

C. Explain the problem to the workers after expressing appreciation for their good work. Tell them he knows that they can do a good job and praise them for their efforts. Then he should put his time into maintaining personal ties with the workers.

Which did you choose?

A. What appears to be a casual attitude toward work is really a reflection of the priorities Mexicans have; just bulldozing ahead won't accomplish anything.

B. Scare tactics seldom work; firing employees may complicate the problem, not solve it.

C. A personal request based on friendship can work wonders. By calling upon the Mexican's sense of loyalty to his employers and expressing confidence in his ability to perform, one can somewhat sidestep the time problem when it exists.

Discussion:

Most Mexicans think that North Americans are too compulsive about time. In Mexico, the attitude prevails among the lower and parts of the middle class that what can't conveniently be done today can wait until tomorrow. Mexicans sometimes resist the fast-paced pressured life style. Time to them is their slave, not their master. With the growth of commerce and industry, however, a more intense awareness of time is gradually occurring, especially in the larger cities. Although trains, buses, and planes are not always prompt, it is expected, for example, that clients be punctual to appointments with doctors and dentists. Among youth, the expression sometimes used is, "We'll be there at eight--*a la gringa* (on time) or *a la Mexicana* (late)."

Mexicans also have the traditionally-held idea that time and events are fluid. If events flow together so that something desired happens, it means it was meant to be. On the other hand, if events don't conveniently flow together, then they may do so at another time; otherwise, the situation is not supposed to happen at that time. This concept of events and time ties in with the Mexican idea of fatalism. This attitude, while still prevalent in rural and lower class Mexico, is changing in the middle and upper classes where a stronger control over events is felt.

MS: *Si Dios Quiere* Attitude; Family Loyalty.

MP:

MT: Disregard, fatalism, freedom, overlook, postpone.

Readings:

Ramos, 1951

NATIONAL LOYALTY, PRIDE, AND POLITICS

Sr. Martinez is a school teacher in a small Mexican town. He will be teaching Mexican history to his students this year covering the era of the conquest. How will he approach the arrival of the Spaniards and, particularly, the Indian role in the conquest. (Choose one.)

A. He will extol the Spaniards as the bearers of culture and religion.

B. He will exalt the Indian, his culture, art, music, etc., and show the Spaniard as an invader.

C. He will try to present a fair picture from both sides of the conquest, delineating the beliefs and contributions of each.

Which one did you choose?

A. Spaniards are seen as invaders and are often painted as destroyers of the Mexicans' Indian heritage.

B. Mexicans are proud of their Indian heritage; it is emphasized in their music, literature, and educational system.

C. While the teacher will try to present the conquest as close to the facts as possible, he will likely emphasize the Indian aspect of the culture.

Discussion:

Most Mexicans are aware that their country is undergoing a rapid evolution in the areas of education, politics, economics, and social structure. Many Mexicans, particularly those who have some education, have become interested in the national political scene. Politics is a popular topic of discussion in school, and some individuals become very opiniated and involved over issues and concerns.

Mexican schools make a special point of teaching the glory of the indigenous Aztec and Mayan civilizations. The Mexicans are proud of their heritage, and they extol such statesmen and heroes as Juarez and Hidalgo. Threads of the Indian civilization are woven deeply into Mexican culture. Today, Mexican Indians constitute 30 percent of the entire population; another 60 percent have varying degrees of Indian blood; only 10 percent are of pure Caucasian descent.

It cannot be stated too strongly that Mexicans are proud of their country and heritage. Criticism will likely be poorly received. They feel that Mexico, while not a world power, is making significant strides towards bettering the life of her people and towards moving into the group of fully industrialized nations.

Mexico's political system has been called a one-party democracy. Although there are several political parties in the republic, only the PRI (Institutional Revolutionary Party) holds any real power. PRI candidates for the presidency are usually picked by a key group of the country's leaders. Rivalry for political power occurs both within the party and between party leaders and leaders of other interest groups, including labor, the civilian bureaucracy, the military, and small businessmen. The country's constitution gives considerably more power to the president than is the case in the United States.

The people's awareness of the political system has increased vastly since the 1910 revolution. Although most Mexicans tend to believe in law and order and respect the authority of a father or a father figure such as the president, some are dissatisfied with present conditions. Portions of the student population and leftist and rightist groups expressed their dissatisfaction publicly in the late 1960s and early 1970s.

Mexico sees itself as a leader and advocate for other third world nations. Her attitude toward the outside world has traditionally been defensive, reserved, and cautious. Nationalism in general and resentment toward United States' interests in particular have been commonly felt. This attitude is captured in a common expression, "Poor Mexico! So far from God; so close to the United States."

This grass roots revolution has given 20th Century Mexican life a dynamic vitality unique to Latin America. The upper classes had their revolution in 1810, the middle classes in 1857, and the lower classes in 1910. Since that time, the lower and the middle classes have developed a self-confidence that is dominant in their own thinking. As a result, the perceived oppressors of the people such as the Church, the Military, and the rich, have come under increasing scrutiny and distrust.

The success of the revolution increased the sense of national identity and sowed the seeds for foreign policies that stressed national rights and independence. Mexico's conscious effort to avoid foreign influence is reflected in the government rejection of the United States' offer of assistance under the Mutual Security Act after World War II, and more recently, in her efforts to increase her economic ties with Latin America so as to be less dependent on the United States.

The success of the revolution increased the sense of national identity and sowed the seeds for foreign policies that stressed national rights and independence. Mexico's conscious effort to avoid foreign influence is reflected in the government rejection of the United States' offer of assistance under the Mutual Security Act after World War II, and more recently in her efforts to increase her economic ties with Latin America so as to be less dependent on the United States.

Mexico has been a place for exiles from different countries. Part of Mexican national pride is based on her role as a refuge for many controversial exiles and political refugees from all over the world. Their embassies in foreign countries often serve as places for political asylum.

MS: An Evolving Society.

MP: Approve.

MT: Bureaucratic, civil liberty, democratic leadership, historical value, justice, legislation, open society, patriotism, propaganda, suffrage, Third World, traditional society.

Readings:

Duncan, 1970, pp. 45-130
Ranis, 1972, pp. 202-214
Tannenbaum, 1962, pp.114-118, 124-128, 201-237

THE CHURCH AND THE NATION

Sr. Moreno has worked for Mr. Pace for quite a few months. Mr. Pace has noticed that Sr. Moreno is not a practicing Catholic and often even criticizes the Catholic Church. During the first week of December, Mr. Pace sees that work is piling up that needs to be out before Christmas. He remembers that the Day of the Virgin of Guadalupe is coming up on December 12th and thinks that perhaps he can get someone to work with him on that day. He decides Sr. Moreno is the obvious choice because of his apparent disregard for the Catholic Church. Mr. Pace casually asks Sr. Moreno to work on the twelfth of December. Sr. Moreno puts off giving a response for a few days, and seems to be a little upset with Mr. Pace.

What has happened? (Choose one.)

A. Any requests for overtime should be written and presented formally along with a modest gift.

B. Sr. Moreno, thought not a practicing Catholic, and critical of the church, still feels a certain allegiance toward the religious holidays and what they represent in his life.

C. Sr. Moreno had intended to volunteer to work overtime and is upset because Mr. Pace has not waited for him to do so.

Which one did you choose?

A. Such an elaborate request may be inappropriate and might cause the employee to question the motives of his supervisor.

B. The fact that Sr. Moreno is not a practicing Catholic and is critical of his church does not change the importance he attaches to religious holidays. Such events have a social significance throughout Mexico.

C. This is a definite possibility. By doing a favor for Mr. Pace, Sr. Moreno might unconsciously feel that he had earned an obligation upon which he could call at a later time.

Discussion:

The history of Mexico is closely tied to the history of the Catholic Church. The Catholic priests who came with Cortez were very influential in changing the lives of the people they converted. In turn, the influence of the native peoples changed the religion and today, Mexico has its own brand of Catholicism. Among other influences, Indian artisans building Catholic churches developed the beautiful and unique style of ornamentation called Indigenous Baroque. Catholic saints became identified with traditional gods in many parts of the country. The patron saint of Mexico is an Indian, the Virgin of Guadalupe. She has become a national symbol of Mexico, a tacit recognition of the Indian's place in Mexican society.

Catholicism has been an integral part of the political history of Mexico as well Miguel Hidalgo and Jose Maria Morelos, the two great heroes of the War of Independence, were both priests. Laws of reform, however, have been passed and repassed against the power of the Catholic Church, and within the last twenty years, a minor war was fought over the problem. It is estimated that about 95 percent of the population is Roman Catholic, but recently there seems to be some disenchantment among the people toward the strict controls that the Church has traditionally exercised. This is especially true among the more educated young people. Membership in other denominations, such as the Adventists, the Mormons, and the Jehovah's Witnesses, is increasing rapidly.

The Catholic Church's power today no longer stems from being in partnership with the government nor from land ownership, as it did formerly, but comes from the predominantly Catholic population. Even though an anticlerical feeling exists, it is important to show respect toward Catholic buildings and religious customs. Much of the social life in Mexico is oriented to the celebration of religious holidays, and many of the traditional Mexican customs are Catholic in origin. Even though a Mexican may not be a practicing Catholic, the Church is so closely tied to the nation's historic and cultural development that disrespect for a church building or a religious custom may be interpreted as a lack of respect for Mexico and its people.

In remote areas, religion plays a major role in the lives of the residents. Religion plays a less pervasive role in the cities. Though the Roman Catholic Church in Mexico has for centuries stood for traditional thought and ideas, in the early 1970s liberal elements were advocating social reform to improve the lot of the under-privileged.

MS: National Loyalty, Pride and Politics; *Si Dios Quiere* Attitude.
MP: Force, grant, yield.
MT: Alienation, authority, celebrate, concentration of power, elite behavior, hierarchical authority, historical value, impose, intimidate, religious persecution, submit oneself to, traditional society.
Readings:

Hicks, 1974, pp. 388-395
Nida, 1974, pp. 15-19, 67-71
Tannenbaum, 1962, pp. 53-65
Turner, 1973, pp. 648-657
Wolf, 1958, pp. 34-39

MEXICO
Spanish

Political Themes

Language not only conveys information but also expresses a world view. . . . Different languages are not so many designations of the same thing; they are different views of it. . . . A better understanding of communication not only gives us a new view of problems, it also forces us to question our old ways of dealing with them.

-- Watzlawick, Paul. HOW REAL IS REAL? N.Y., Random House, 1976, pp. 8-14.

MEXICO/SPANISH: Political Themes

ACCUSE

Mr. Miller is a manager of a company in Mexico. One day he is talking to two of his associates, Morelos and Portillo. Morelos talks to Mr. Miller about how things are going in the company. After he leaves, Portillo expresses to Mr. Miller his surprise at the accusations made by Morelos about Mr. Miller's management practices.

What has happened? (Choose one)

A. Portillo is lying, hoping to make Morelos look bad to Mr. Miller.

B. Morelos was really accusing Miller in a courteous, indirect way.

C. Portillo has misunderstood Morelos" comments.

Which one did you choose?

A. It's not likely that Portillo would lie about something like this, though some Mexicans feel it is a possibility due to interpersonal competition that exists between workers.

B. This is probably what has happened. Americans, even those who speak Spanish fairly well, often do not understand indirect accusations.

C. There is very little possibility Portillo would misunderstand another Mexican in a situation such as this.

Discussion:

The concept of accusing exists in both American and Mexican cultures, but Americans are more impersonal about accusations than Mexicans who tend to take them as an attack on their personal pride and public image. This is very important to them as it is a prestige factor. Thus, in Mexico, an accusation will be more indirect, particularly when directed to Americans, and could be overlooked by the American who may interpret it as only a suggestion or subtle implication. On the other hand, a direct accusation in Mexico would be much stronger and more serious than in the United States.

In the political environment, accusations are common and are not taken as seriously as others. Usually accusations are made to make a political point or publicize an issue, but there are really no expectations that any action will be taken. Political leaders can make accusations but usually an individual would not, on his own. If he wants to do so, he will usually do it by means of some organization.

See also:

MS: *Amor Propio* -- Personal Pride and Self Esteem

MP: Protest, threaten.

MT: Allege, blame, censure, charge, denounce, incriminate, put blame on, reproach, threaten.

AGREE

Sr. Diego has taken some papers to a government agency to be stamped and signed so he can get a passport. Sr. Lopez at the agency agrees to have the papers ready for Sr. Diego the next morning. However, when Sr. Diego returns the next morning, nothing has been done to get the papers ready.

What has happened? (Choose one)

A. Agreements in Mexico, while made in all sincerity, may not always be accompanied by feelings of commitment or obligation to fulfill the agreement.

B. Sr. Lopez has probably been overwhelmed with work and hasn't had time to process Sr. Diego's papers.

C. Sr. Lopez was lying to Sr. Diego about when the papers would be ready. He had no intention of getting to them so soon.

Which one did you choose?

A. This is probably the case. Sr. Lopez probably had every intention of having the papers ready but just hasn't gotten around to it.

B. Sr. Lopez may have been overwhelmed with work but this is not likely.

C. Sr. Lopez was sincere in saying that he would have them done. It is very unlikely that he would blatantly lie about it.

Discussion:

Agreement in Mexico implies a sharing of similar opinions or a willingness of two people to do the same thing. Agreement can also imply willingness on the part of two parties to work toward the establishment of a promise, contract or commitment. Even when an agreement appears to be a promise (e.g.,"We agreed to meet tomorrow."), little obligation is felt by either party to fulfill the agreement. A fuller explanation of the factors useful in making the determination of the reliability of an agreement which appears to be a promise may be found in the culture note on "promise."

See also:

MS: Mexican Social Interaction

MP: Promise, yield.

MT: Affirm, be in agreement, coincide, come to an agreement, confirm, endorse, give word of honor, promise.

APPROVE

A problem has erupted in an agrarian reform project. Sr. Vega, a reporter, rushes to the ministry in charge of the project to get a story. The minister has not yet taken a public stance on the incident. Sr. Vega finds it very difficult to get the opinions of people in the ministry on the problem.

Why is it so difficult for Sr. Vega? (Choose one)

A. Subordinates in Mexico usually have little interest in such issues.

B. Subordinates in Mexico generally won't take a public stance one way or the other in such a situation until their agency head indicates his position regarding the issue.

C. Subordinates usually feel they should not state opinions on such issues, adopting instead, the agency head's opinion when he takes a public stance.

Which one did you choose?

A. Mexicans are politically aware and interested in current issues.

B. This is right. Mexicans generally feel that the boss has the prerogative to take the first public stance on an issue concerning the agency.

C. It is very unlikely that a Mexican would blindly adopt the opinion of others, even the opinion of his boss.

Discussion:

There is more of a tendency for a Mexican to convey approval lavishly and personally than is the custom in the United States. Recommendations involving personnel are detailed and usually include examples of the candidate's ability to perform well and make wise decisions. There may also be references made to his experiences as a student, and information is also included about his family.

If some disapproval is to be conveyed, the same areas are included--with the exception of comments made about the candidate's family. It is considered crude and tactless to comment negatively about a candidate's family.

In most political situations, approval or disapproval is seldom stated or implied by subordinates until the *jefe* (chief, head, or boss) indicates his position regarding the issue. It is the prerogative of the chief to make statements and publicize a decision he knows will be well received. If there is a doubt whether or not his decision is a wise one, he will instruct one of his subordinates to take the responsibility for releasing the news report. Although the subordinate will accept the responsibility and, therefore, any consequences, the *jefe* is obligated to later use his influence to "do a favor" for this subordinate.

See also:

MS: Mexican Social Interaction

MP: Agree

MT: Be suitable to, declare suitable for, endorse, recommend, support.

COMMENT

Sr. Alvarez is the manager of a factory. As he walks through the factory, how will he interact with the workers? (Choose one.)

A. He will not speak to the workers since he considers it beneath him to do so.

B. He will make a comment about the quality of work to a few workers.

C. He will speak to many of the workers about their families.

Which one did you choose?

A. It is not likely that a manager would be so rude as to not speak to any workers. This may only happen in a large organization by a very high manager.

B. In a large company, particularly in the urban areas, this is probably what will happen.

C. In smaller companies, particularly those which have been owned and run by one family for many years, the personal comments are the most likely possibility.

Discussion:

The concept of commenting in Mexican culture is basically the same as it is in American culture: that is, to make an oral or written observation on a subject or a response to a stimulus coming from some other point. Generally, it is one person giving an opinion on a topic and it usually has a positive feeling. In a political environment, comment can be made by anyone, officially or unofficially. Occasionally, the term is used in a subtle way to express criticism, when it could be offensive or confrontive to criticize directly. It usually implies that the person commenting has certain knowledge, perhaps some expertise, or is involved in the matter in some way. In colloquial speech, to comment (*comentar*) can sometimes have the negative meaning of "to gossip" or speak critically of someone. Often a person commenting might make many observations to explain or to make sure that he has been understood, thereby avoiding the possibilities of hurt feelings.

See also:

MS: Mexican Social Interaction.

MP:

MT: Allude, chat, converse, clarify, make comment, opine, suggest, talk about.

CONSULT

Mr. Knighton is an American management consultant. He has been invited by a Mexican firm to analyze their management practices and organizational structure. After a few weeks of observation, and a few more weeks of research and interviews, Mr. Knighton presents his report to the company. He compliments them and makes a few recommendations for some significant changes which he feels could improve their operations. The officials of the company thank Mr. Knighton for his work and express their admiration for his expert ideas. However, when he checks back a few months later, Mr. Knighton finds that none of his recommendations have been implemented. Mr. Knighton feels confused.

What has happened? (Choose one.)

A. The officials don't understand the report well enough to implement the recommended changes.

B. The officials really like the recommendations but are just slow in implementing them.

C. The officials disagree with the recommendations and have no intention of implementing them.

Which one did you choose?

A. Business leaders are very competent in Mexico. A lack of understanding or expertise is not a likely possibility.

B. Business leaders, when convinced of the need for change, will not hesitate to make the necessary improvements.

C. This is likely what has happened. The officials were being nice to the consultant while he was there but had no intention of implementing his recommendations (with which they disagree).

Discussion:

Consult usually means to ask someone with experience for help or for an opinion. Specific recommendations are expected, although there is a tendency not to follow recommendations to the same extent to which they are followed in the U. S. culture. In Mexico, the consultant is expected to be very positive in his assessment or criticism of a situation or procedure. He should speak with authority and confidence and is expected to temper the truth somewhat rather than convey a feeling that many changes need to be made in terms of procedures and personnel. In fact, definite recommendations involving decisions usually within the prerogatives of management should not be made since they are often viewed as a threat to the manager's authority. Politically, consultations are usually made for purposes of comparison only, rather than with the intent to change a system. This is especially true in education or community agency organizations. When important American consultants make recommendations with which the managers disagree, they are nicely received but ignored. When unacceptable recommendations are received from important Mexican consultants, they are treated the same way. However, unacceptable recommendations made by less important Mexican consultants may be met with a sharp, sarcastic rejection.

Important politicians with significant influence in Mexico would not normally consult with one another since this might indicate indecision or weakness to the people. The strong politician should be a man who knows what he wants to do and does it. He may consult subordinates on his staff but should not normally need to discuss a decision with a colleague of equal status from another state or province. If such consultations do occur, the results will not normally be reported in the local press unless decisions are made in favor of the politician representing that area.

In terms of influence in Mexico, poets, philosophers and some university professors have considerable positive influence among young adults.

The following patterns should also be noted: People who are uneducated look for any benefit that may result from consultations. Any improvement is considered progress for them. People in the educated middle class tend to be defensive in an open consultation, since the outcome will probably not change their status or involvement. The politician wants an immediate solution without drastically changing a program; he fears subjecting himself and his office to criticism. Therefore, the process of change tends to be exceedingly slow in Mexico. There is also a tendency to delay the implementation of policy changes for similar "reasons."

See also:

MS: Mexican Social Interaction; *Amor Propio*--Personal Pride and Self-Esteem.

MP: Comment.

MT: Advise, confer, discussion, opinion, propose, suggest, take counsel, talk about.

DEMAND

Sr. Contreras made an agreement with Mr. Smith to do some special work for his firm. The time has passed when the work was to be done but Sr. Contreras has not yet finished it. Mr. Smith feels upset and wants to confront Sr. Contreras to determine the problems that have held up the work and demand that the work be completed immediately.

How should Mr. Smith proceed: (Choose one.)

A. It's best for Mr. Smith to be open and honest with Sr. Contreras so he knows exactly where he stands.

B. A method other than a confrontation, such as expressing gratitude for the work done and confidence in his ability to complete it, might be more advisable since a direct confrontation could be offensive and slow the work down.

C. It's best to not say anything at all but just to be patient in order to get the work done.

Which one did you choose:

A. It must be remembered that too much so-called "openness" may be considered rude in Mexico, especially when a demand is involved.

B. The Mexicans will probably be motivated by indirect means of confrontation, such as the expression of gratitude and confidence.

C. Patience is a virtue highly admirable in any culture, but one which probably will not get the work out quickly.

Discussion:

Demands are such bad manners in Mexico that they are seldom made directly, particularly in public. For example, a demand for compliance with agreements or promises is made by the circumstances surrounding the situation rather than by any verbal or written expressions. Things such as honor, the respect of others, or political power, are circumstances which can demand compliance. Demands or orders are usually self-defeating since the Mexican reaction to such an approach could be to refuse to do anything at all. Mexicans do not like to be reminded of obligations and may very well take offense at such reminders.

See also:

MS: Mexican Social Interaction; *Amor Propio*--Personal Pride and Self-Esteem.

MP: Request.

MT: Ask for, claim, exact, order, petition, require, solicit, supplicate.

DEMONSTRATE

Sr. Astorga is a young college graduate who has recently gone to work in an entry level position at a government agency. He is proud he has progressed from a poor family to his present position and hopes to move up. One day some student friends go to his home to ask him to participate in a demonstration against poor living conditions among the urban poor.

What will he probably do? (Choose one.)

A. Remembering his poor background, he will enthusiastically participate.

B. He will tell his friends "no," but promise to write a letter to the appropriate authorities.

C. He will very diplomatically decline participation, and will excuse himself saying that he has a very important commitment that same day.

Which one did you choose:

A. While he remembers his background, he will not likely participate.

B. This sort of begging off would probably be considered an unacceptable response. Everyone would realize the latter idea is useless.

C. This is probably Sr. Astorga's most likely response since those in Mexico desirous of moving up in life usually avoid such demonstrations.

Discussion:

Mexican students, and occasionally communist groups, demonstrate against living conditions, public policies, etc. The lower and middle class people like such demonstrations, while the rich and those attempting to "move up" discount them as worthless, irresponsible complaints. Workers and lower class people will only demonstrate when conditions become unbearable, particularly in view of the events of 1968, when hundreds of demonstrators were killed and wounded by government troops. Military parades, particularly of troops, machinery, etc., are hated nearly universally and especially strike fear in the hearts of the lower and middle class people. As a rule, indirect statements and complaints are used to improve or change conditions before demonstrations are employed.

See also:

MS: National Loyalty, Pride and Politics.

MP: Demand, protest.

MT: Activist, anarchy, demand, denounce, dissent, foment, make a demand, protest, put on notice, show, threaten.

DENY

Sr. Perez, a political leader, has been accused of receiving funds from anti-Mexico sources outside his country.

What will be his response? (Choose one.)

A. He will deny the accusation by just disregarding it.

B. He will deny strongly the accusation and demand an apology.

C. He will call for an investigation, preferring to let "the facts" clear his name rather than making a strong denial.

Which did you choose?

A. It's not likely such an accusation would be denied by just disregarding it.

B. A strong denial and a demand for an apology are the most likely responses.

C. While some might call for an investigation to clear themselves, without resorting to strong denials and demands for apologies, it is probably not the most likely procedure.

Discussion:

The implication of denial in Mexico is that someone who has the power to give does not give something which is asked for. "Deny" can also refer to the repudiation of an allegation or accusation. The action is usually verbal rather than physical. When a denial is made, it may often have a somewhat defensive tone. Attacks on one's reputation are met by vehement denials and demands for apologies. Denial can be made by anyone in almost any political situation. However, there may be some tendency on the part of the Mexican to be more indirect in denials, especially in personal rejections. Ambiguous terms might be used which take out some of the sting of a rejection: *Otra vez sera*(some other time); *Es posible*(It's possible); *Quizas* (Perhaps). Thus, an outright denial by a Mexican can be stronger than it would be in the American culture. What might be instantly recognized by a Mexican as a denial might be taken by an American as nothing definite, or as still having some possibilities.

See also:

MS: Mexical Social Interaction; *Amor Propio*--Personal Pride and Self Esteem.

MP: Protest.

MT: Challenge, defend, disagree, dissent, object, protest, renounce.

EXPEL

The government of Sweden has recently expelled four Mexicans from their country accused of trafficking in illegal drugs.

How will the Mexican public generally react to this? (Choose one.)

A. They will be infuriated by this great insult.

B. The expulsion will be seen as something legal and probably based on facts.

C. They will accept it with their usual fatalistic attitude.

Which one did you choose:

A. It is unlikely that the Mexicans will view this as an insult to their national pride.

B. Mexicans generally accept expulsions as action usually based on fact. They regret that such things occur, since this brings shame upon their country, of which they are proud.

C. The fatalistic approach is not likely to be the attitude that would be taken by the public in this matter.

Discussion:

When Mexicans are expelled from a country, their countrymen assume those expelled must have done something wrong. It is believed that many Mexicans should and would be expelled from Mexico by the government, except that their connections with important officials are such that nothing happens. Expulsions are usually seen as just punishments for wrong acts, not imposed unless the person expelled deserves it.

See also:

MS: National Loyalty, Pride and Politics.

MP: Reduce relationship.

MT: Banish, deprive, eliminate, exclude, expatriate, reject, resign, throw out.

FORCE

Sr. Velasquez has men working in his department who will not follow the guidelines for operations. Under pressure from his supervisors, Sr. Velasquez knows that he must get these men to follow the outlined procedures.

How will he do this? (Choose one.)

A. He will go directly to the men to force them to change by threatening to fire them if they don't change.

B. He will go to them in a frank and open way, explain the pressure which has been put on him, and ask them to please get into line.

C. He will remind the men in a subtle way of the favors he has done for them in the past.

Which one did you choose?

A. It's not likely Velasquez will attempt to force the men to change. Such force is very seldom used directly in Mexico.

B. This may be a possibility, but an indication that he is succumbing to someone's pressure may require more exposure of self than he wishes to make.

C. This is probably a likely possibility. The men will feel an obligation, because of past favors, to come into line.

Discussion:

Mexicans seldom force anyone directly to do anything. Nearly all pressure is put on indirectly. Almost any attempt to force is met with resistance. Physical or violent force against the government is considered by the lower and working class, and some of the middle class, as acceptable. Moral obligations are effective methods for "forcing" certain actions to be done. As well, if a favor has been done, the favor-doer has strong influence over the person for whom the favor was done to "force" or pressure him to action. The indirect force, based on obligations and favors, is both the most frequent and the most effective method for "forcing" action.

MS: Mexican Social Interaction; Mexican *"Noblesse Oblige"*.

MP: Demand.

MT: Coerce, demand, exact, induce, oblige, order.

GRANT

Sr. Martinez is head of the passport division of his agency. He is the one required to give his signature as final approval on all passports issued. Juan Gomez, a factory worker, has done all the paper work necessary, paid the required fees, and now takes his application to Martinez for final approval and his signature. Martinez reviews the papers, finds everything is in order, and signs the paper.

Will Gomez feel somewhat indebted to Martinez for his approval if he later is asked by Martinez for a special favor? (Choose one.)

A. Yes. Things which by right are due a person are often made out as "grants" in order to obligate the recipient.

B. No. This is not a big enough matter to obligate the recipient.

C. No. The public official was doing his duty. That is what he is paid for. No special favor in return is expected.

Which one did you choose?

A. Traditionally, things which should be someone's right were "granted" as a favor to obligate the recipient in the future or elicit a gift. Today, managers usually discourage or prohibit such practices, but occasionally it may still occur.

B. Important documents like a passport are usually of great importance, even enough to obligate someone in the transaction.

C. While a public official is expected to do his duty, even the fulfillment of his duty may under certain circumstances be considered as a "favor."

Discussion:

The concept of grants seems to have a similar use in both American and Mexican cultures. The underlying meaning is that something is "given" voluntarily by someone who has the ability or authority to do so, and is out of generosity or kindness, not out of obligation or force. Mexican politicians seem to grant things in much the same manner as the Americans. However, Mexico operates much more on the "Personalism" system than the United States. People cultivate relationships for the purpose of receiving future favors or "grants," and this is understood and expected by all. It is often the case that things which by right belong to someone are given the image of being "granted" so that the prestige and credibility of the "grantor" are enhanced and the person receiving is in turn obligated. Thus, in the political sphere, things which are represented as being "granted" should be evaluated with some skepticism as to whether they really were "grants."

MS: Personalism: Relationships and Loyalty; Mexican "Noblesse Oblige."

MP: Reward.

MT: Cede, compensate, confer, give, oblige, permit, present, recompense, remunerate, reward.

PROMISE

Sr. Ramirez and Sr. Ospina are the Governors of their respective states. They are both known as people who keep their word. As well, they are both anxious to improve their relationship. They make an agreement to follow certain procedures that will resolve a conflict the states have traditionally had along the border.

Will the agreement be kept? (Choose one.)

A. There is always about a fifty-fifty chance any political agreement will be kept.

B. The fact that they are known as people who keep their word gives little guarantee they will keep a promise in this case.

C. Since they are known as people who keep their word, and they want to improve their relations, it's fairly certain the promise will be kept.

Which one did you choose?

A. Many promises, under the right circumstances, have more than just a fifty-fifty chance to be kept.

B. This may be the case, but the person known as one who keeps his word usually keeps his promises under any circumstances.

C. When people have a reputation as keepers of their promises, and when there is a desire to improve relations, one can be sure that promises will be kept.

Discussion:

There are three areas of information that need to be understood in order to comprehend with accuracy Mexican political promises. They are (1) the situation itself, (2) the people involved, and (3) the words used.

There are several situational factors which are important in understanding promises: (1) If a superior is offering help to a subordinate (even between countries) thereby hoping to demonstrate his prestige and ability as a favor-doer, the superior's promises can be depended upon; (2) If there exists someone who can obligate an "agreer" to come through on his promise, the promise will be fulfilled. In the Mexican political sector, those who can obligate a politician to keep a promise are union leaders, certain high PRI officials, or someone who holds some political influence or power over the one making the promise. Having everything written and a "paper signed" makes sure a promise will be fulfilled.

If Mexicans have not fulfilled promises they have made, it is best not to openly remind them of their obligation to do so, since such reminders reduce the chances the promise will be honored.

The more specific the terms of the promise are, the greater the possibility it will be honored. If there is some reference in the promise to the difficulty of fulfilling it, this is a sign that the promise may not be fulfilled at all, or only in part. If the promise is between two people who perceive themselves as equals, the chances that the promise will be honored are increased. If the promise is made between two such people in private, this increases chances of fulfillment as well. If those involved in the promise "understand one another" (*se entienden, se comprenden*) this also increases the chances of fulfillment. On the other hand, if those involved are annoyed (*molestos*) with each other, chances are the promise will not be honored.

Two other important factors in determining whether or not a promise will be kept are (1) the reputation of those making the promise, and (2) the desire the people making the promise have to improve their relationship. When a person is known as *muy cumplidor* (keeps his word), he is generally believed when he makes a promise. When a promise is made by people who want to improve relations, it is also assumed that the promise will be kept.

MS: *Amor propio*--Personal Pride and Self Esteem; Mexican "Noblesse Oblige"; Personalism: Relationships and Loyalty.

MP: Agree.

MT: Affirm, agree, assure, give word of honor, make agreement.

PROPOSE

Dr. Santiago, Assistant Minister of Agrarian Reform, has promised a new program to improve conditions in the rural areas. Several weeks go by without anything being done about the promise.

What has happened? (Choose one.)

A. Dr. Santiago was lying about the project.

B. The project has been vetoed by people above Dr. Santiago in the government.

C. A promise of action is often only a proposal for action in the political sector.

Which one did you choose?

A. It is very unlikely Dr. Santiago is lying about such an important subject as agrarian reform.

B. Nearly all public pronouncements of new policy are approved before their announcement by those with authority to veto them.

C. This is probably the case. Promises in the political sector are often understood to just be proposals to study an issue or consider action rather than commitments to take specific actions.

Discussion:

The concept of "propose" in the Mexican political environment is different than it is in the United States. Proposals in Mexico's system of a one-party democracy coming from leaders of the PRI are usually accepted with limited criticism and/or changes. The power and influence of the PRI is awesome. Opponents seldom question proposals on a personal basis since the feeling is that political policy represents the consensus of leadership within the PRI.

At the local level, political proposals are often made through an intermediary approach involving a prominent citizen who acts as spokesman for the party. This approach is prevalent in rural areas where proposals made directly by leaders of the PRI would probably be rejected. The use of the intermediary is usually promised benefits and favors to compensate for any loss of prestige that might be experienced if the proposals are rejected.

A proposal may imply that certain actions, promised to be done, are being considered. It is not unusual for members of a political interest group to change directions suddenly, with the explanation that a promise or commitment was made to study or restudy an issue, but not necessarily to take specific action.

MS: National Loyalty, Pride and Politics; Mexican Social Interaction.

MP: Consult.

MT: Ask for, explain, introduce, present, suggest.

PROTEST

Mr. Jones has recently arrived in a medium-size Mexican town to live with his friend, Sr. Rios. They have not seen each other for a few years. The first morning there, they go to the government building. Sr. Rios wants to protest the treatment he has received from government inspectors at his business. Mr. Jones notices that his friend seems somewhat angry over the matter, becoming almost indignant as he is sent from office to office. He is surprised at his friend's level of anger.

Why is Sr. Rios so angry: (Choose one.)

A. He is being rude, detesting the intervention in his life of anyone from the government.

B. He has probably put up with the problem a long time. Now, when he finally decides to protest, he has reached a high boiling point.

C. He is an exception among Mexicans. Most tend to be submissive to authority, and do not want to in any way offend anyone. They feel their best hope for redress is to go "hat-in-hand."

Which one did you choose:

A. Government intervention in one's affairs is not always the most liked thing in Mexico. Rudeness, however, is seldom seen in Mexico. Something else probably explains his anger.

B. You are right. Senor Rios probably has put up with the problem a little longer than many Americans might have. When he finally decides to protest, he has reached a fairly high "boiling point."

C. The Mexican has been stereotyped as the submissive little man with his sombrero in his hand. This is inaccurate. Mexicans know and demand their rights, and generally do not allow themselves to be mistreated for very long, if at all.

Discussion:

There are significant differences in underlying implications of the concept of protest in American and Mexican cultures. When Americans protest, they are idealistic and moralistic, quick to reject or complain when something exists which they consider to be unfair, undemocratic or undesirable. Mexicans may have traditionally tended to put up with bad conditions longer than Americans. This attitude, however, has changed over the last twenty years as people have realized that some changes can be made. Where Americans rush in to protest even if there is little or no hope of redress, the Mexicans, seeing there is little chance of change, may wait to protest. They might, however, complain and express their dissatisfaction. A desire to preserve harmony may lead a Mexican to complain (*quejarse*) before he protests (*protestar*) because protesting may be too strong.

Thus, when a Mexican actually does protest, he has reached a higher "boiling point" than the American. He is not just expressing a dislike; he expects something to be done. Mexicans protest in a stronger, more violent way.

In the political sector, anyone can protest but it is understood that the protester may suffer negative consequences, thus it should be recognized that the conditions are extreme and more serious than most which would cause an American to protest.

MS: Mexican Social Interaction; *Amor propio*--Personal Pride and Self Esteem.

MP: Demonstrate.

MT: Complain, denounce, disapprove, object, oppose, reject.

REDUCE RELATIONSHIP

Sr. Moreno has worked with Sr. Castillo for a few years in the same office. One day Sr. Moreno notices that Sr. Castillo seems to not be so friendly.

What will his reaction be: (Choose one.)

A. He will ask Sr. Castillo if anything is the matter or if he has offended him, in order to avoid further bad feelings.

B. He will not immediately react to Sr. Castillo's "cold shoulder" but slowly diminish the relationship if Sr. Castillo continues to do so, remaining open to any explanation from the latter.

C. He will question other people in the office to find out what the problem is.

Which one did you choose?

A. A direct confrontation would probably not be the approach most likely to be used, unless the two are good friends in which case Sr. Moreno would ask his friend what is wrong.

B. This silent reaction to Castillo's apparent cold shoulder is probably what Moreno would do if the two are mere associates, rather than friends. There may be bad feelings because of the competition that often exists among work associates.

C. It is very unlikely Moreno would ask other people in the office about the problem. This is never done by "macho" men who wish to protect their image.

Discussion:

The reduction of a relationship in Mexico would be made in unclear terms. The culture demands that all be normal and well on the surface of social relationships among acquaintances or associates. Friends are usually open with each other. When someone realizes that his relationship with an acquaintance or associate is diminishing, he may not necessarily reveal this awareness. Rather, future actions demonstrate that the "cold shoulder" given has been felt and heeded. Among the new generation, the "diplomatic" method for reducing a relationship is supposedly a dying practice. In theory, honesty in a relationship is the order of the day among the young. In practice, however, diplomatic reduction is still the preferred method. Due to the indirectness of reductions in relationships, cultural sensitivity rather than language knowledge is the way to recognize the relationship reductions.

MS: Mexican Social Interaction; Mexican Fiesta Spirit; *Amor propio*--Personal Pride and Self Esteem.

MP: Deny, reject.

MT: Abnegate, become cold, decline, dismiss, eliminate, give up, limit, move away from, omit, postpone, reject, renounce, retract, take out, throw out.

REJECT

Sr. Gonzalez has decided to talk with Sr. Rubio, a local manufacturer, about selling him some components for his product. Sr. Rubio listens to Sr. Gonzalez' presentation but decides he doesn't want to buy the components from Sr. Gonzalez.

How will he respond? (Choose one.)

A. He will tell Sr. Gonzalez right out that he's not interested so as not to waste his time.

B. He will try to show a friendly attitude toward Sr. Gonzalez, but explain to him he is not interested.

C. He will tell Sr. Gonzalez that it might be possible he would like the components, that perhaps some time in the future they might do business.

Which one did you choose?

A. Direct rejections are considered rude in Mexico, even in the interest of time.

B. A friendly rejection is a possibility in this case, especially in the big cities and any big business or corporation.

C. This is probably what will happen in small cities. Postponement of the rejection by reference to the future for action is probably the rejection that would be used to avoid hurt feelings and misunderstandings.

Discussion:

The same kinds of rejections can be made in Mexico as in the United States. However, because of the importance in Mexican culture of preserving appearances and one's image, there is a tendency to reject things in an indirect way, especially if the rejection would reflect on one's honor. There may be some tendency on the part of the Mexicans to be indirect in personal rejections. Ambiguous terms might be used which take some of the sting out of a rejection: *Otra vez será* (some other time), *Es posible* (It's possible), *Quizás* (Perhaps). In the political sphere, there seems to be little difference in meaning or use between the two cultures.

MS: Mexican Social Interaction; *Amor propio*--Personal Pride and Self Esteem.

MP: Deny, reduce relationship.

MT: Banish, dismiss, give up, oppose, renounce, throw out.

REQUEST

Sr. Velasquez is the office manager of a large company. One of the secretaries has not yet finished some important letters than need to be done. The deadline for their completion is rapidly approaching. How will he approach the secretary in order to get the letters completed?

What will he do? (Choose one.)

A. Recognizing his position as a "macho" boss, he will reprimand the secretary with little thought of courtesy, much like a man might treat his wife.

B. He will speak to the secretary in a straightforward manner, emphasizing clearly the necessity of finishing the letters on time.

C. He will remind the secretary about the deadline in a very courteous, round-about manner.

Which one did you choose?

A. Probably no manager in Mexico would use this overbearing, rude approach, even with a secretary. In fact, poor treatment of one's wife is no longer common in the middle and upper classes.

B. He will probably be courteous but very straightforward and "business-like" with the secretary.

C. In urban areas and in most companies, the indirect manner of getting things done has generally disappeared.

Discussion:

Requests in the Mexican culture, particularly in the rural areas and in the lower classes, are usually surrounded by expressions of courtesy and cultural niceties. Requests are usually not made directly in a "cold, business-like" manner among friends and associates. Request from superiors to subordinates are usually handled in a very straightforward way with an eye toward being courteous. Requests to public agencies for change--by students or workers, for example--are seldom softened or sweetened; rather, they are usually characterized by directness and some insistence.

In politics, requests are sometimes made by appealing to the people's sense of moral duty or obligation. Petitions are also used to make requests. These carry negative connotations since they are generally used to convey disagreement or disapproval. Requests made by different groups through advertisements in the newspaper are generally "for public consumption." It is not expected that any significant action will come about because of them.

MS: Mexican Social Interaction.

MP: Demand.

MT: Ask for, demand, inquire, petition, propose, solicit.

REWARD

Sr. Osorio is a laborer from the lower middle class. He lives in a large urban center. He has high expectations for his son, Daniel. He hopes he will go to college to become a doctor. Daniel soon graduates from preparatory school and receives a certificate from the Ministry of Education.

How will Daniel's family, particularly his father, react? (Choose one.)

A. They will feel happy but not give this great attention since he is only graduating from preparatory school. After all, this is a long way from being a doctor.

B. No real attention at all will be given to the occasion, except perhaps by Daniel's mother, since he may be seen as wasting his time in school instead of working to help support the family.

C. This will be an occasion for celebration and great family happiness. Perhaps even the grandparents will be included in the celebration.

Which one did you choose?

A. There will be feelings of happiness, but much more. While preparatory school is a long way from being a doctor, it is still an important step.

B. Great attention is given to education. It is held in high esteem by both parents. Surveys have shown fathers of Daniel's social class have high expectations for their sons.

C. This is correct. There usually will be a celebration. The certificate will be framed and hung on the wall. The family will be happy for Daniel and will use this occasion to encourage him to work hard as he furthers his education.

Discussion:

Rewards of all types, from smallest to greatest, are of great import in the Mexican culture. This is particularly true when something such as a certificate or medal is given in recognition of the reward. Expectations for progress and advancement may be high among the lower and working classes, but all accomplishments recognized in some official way are very important. These moments of recognition call for some sort of special celebration and should not be interrupted by bad feelings, etc. In fact, these are often occasions for reconciliation of bad feelings.

The same basic elements hold true in the political sector. Rewards and recognition are very important and can be appropriate moments for indirect "fence-mending," that is, one acts as though relations have improved. The subject of hurt feelings or a bad relationship is not discussed openly or directly. Fences mended on such occasions should be forgotten (*echarse al olvido*--thrown out to forgetfulness or oblivion) and not referred to again.

MS: *Amor propio*--Personal Pride and Self-Esteem.

MP: Approve.

MT: Approve, cede, concession, confer, donate, give, tender (v.)

SEIZE

Sr. Romero is "detained" by the police one evening as he walks home from work.

How will this be interpreted by others? (Choose one.)

A. They will assume he had information pertinent to some police investigation.

B. They will assume he is guilty of some crime and will expect the sordid details in a few days.

C. They will assume that he has been involved in some illegal, possibly anti-government, activity and will probably not be seen nor heard from again.

Which one did you choose?

A. You are right. If someone is detained by the police, the usual assumption is that he has some information the police need.

B. There is usually not an immediate assumption of guilt when someone is detained by the police.

C. It would be unusual for someone to be detained by the police in Mexico, even for political crimes, and then not reappear. Mexico is internationally known for its role as an asylum for political prisoners and tries to keep its own record clean in this regard.

Discussion:

When a person is seized, arrested, or detained in Mexico, people do not immediately think he is guilty of anything. It is assumed that he has information pertinent to some investigation being carried on by those who have detained him. This is particularly true if the word "detained" is used.

When objects or wealth are seized, it is seen as fine and acceptable if the seizure was done from the rich or those who are well off. There is condemnation if the poor or middle class take from each other, or are taken from.

MS: National Loyalty, Pride, and Politics.

MP: Force.

MT: Attach, capture, confiscate, detain, force, get, grab, take, take possession of.

THREATEN

The Ministry of Agrarian Reform has been running a cooperative irrigation project with some farmers. The farmers have been lax in following the Ministry's guidelines for water use. Some water has already been wasted.

What will the Ministry officials do? (Choose one.)

A. The Ministry will do nothing since they are lax about complying with rules and regulations themselves.

B. The Ministry will threaten to cut off the water unless the farmers immediately start complying with the guidelines.

C. The Ministry will continue to strongly encourage compliance with the regulations, preferring not to resort to threats until conditions are really unacceptable.

Which one did you choose?

A. Government ministries are more and more complying with regulations. Therefore, this is not a likely possibility.

B. Threats are generally not used in the public sector until other efforts have failed and the situation has become totally unacceptable.

C. This is probably the action which the Ministry will take. Threats are only used as a last resort.

Discussion:

A threat in the Mexican culture is similar to a threat in American culture, i.e., a demand for action accompanied by promise of a negative sanction for non-compliance with the request. Threats are normally not made among politicians. The only threats are those made by citizen's groups against some part of the government made by the leaders of important unions. Unless circumstances are absolutely unacceptable, threats are not generally made in the public sector. The expectation of the common people is that their threat will probably not be heeded.

MS:

MP: Protest, warn.

MT: Blackmail, charge, denounce, intimidate, protest, warn.

WARN

A top union leader has sent an associate to some important government officials warning them that workers are upset about some recent government action.

How will the warning be received? (Choose one.)

A. No attention will be paid to the warning since the leader sent an intermediary rather than going himself.

B. Attention will be paid to the warning since it comes from a union leader.

C. Little or no attention will be paid to the warning since it comes from a union leader.

Which one did you choose?

A. It is not unusual in Mexican politics to use an intermediary to make a warning. This probably wouldn't hurt the warning's reception by government leaders.

B. You're right. Unions are a powerful force in Mexican politics. Warnings made by their leaders are given high priority.

C. Warnings from union leaders, as explained in B, are usually given importance.

Discussion:

A Warning in Mexico is generally a communication of information about the consequences of some act. Warnings are common in Mexico in general but very seldom among Mexican politicians. If a warning is made in the political sector, it will be made through some intermediary. The political warnings most often heeded are those made by union leaders, or by a few strong guerrilla groups.

MS:

MP: Protest, threaten.

MT: Advise, inform, intimidate, protest, raise objection, threaten.

YIELD

Sr. Orozco is one of several men being considered by the PRI to be their candidate for mayor. During the campaign, he is brought the results of some research which would weaken considerably the stand he has taken on an issue.

What will he do? (Choose one.)

A. He will immediately announce his error and change his stand on the issue, using the new information as the basis for the change.

B. It is not likely he will make any quick change of opinion.

C. He will change his stand without any announcement.

Which one did you choose?

A. It is not likely he will change his opinion on an issue based on information from one research report, particularly in the midst of a campaign.

B. This is probably what will happen. Politicians who make changes during a campaign, retracting in any way past statements, are not looked upon with confidence nor favor.

C. He may use this approach, changing his stand without an announcement, but it isn't very likely.

Discussion:

Political defeat, the compromising of one's objectives, and disappointment in realizing personal or organizational objectives, are not viewed as negatively by the Mexican as they might be by the American. (That is, great feelings of guilt and anguish over defeat are not generally felt.) This is more true for the lower class than for the middle and upper classes. There is an attitude of acceptance of defeat and disappointment as a normal part of life. Defeat in the lower classes is often attributed to factors "beyond one's control." In addition, there traditionally have been lower expectations in life in rural Mexico than in the United States. However, expectations have been on the rise in the urban areas, particularly in the last twenty to thirty years. Any progress is given very positive attention, particularly in the personal lives of the people. Therefore, the feeling is that one's experience of defeat is only temporary.

MS: *Si dios quiere* Attitude, an Evolving Society.

MP: Agree.

MT: Accede, agree, appease, capitulate, concede, concession, dispense, give up, resign, submit oneself to, succumb.

Translation obviously is not a simple two-way street between two languages. Rather, it is a busy intersection at which at least five thoroughfares meet — the two languages with all their eccentricities, the cultures of the two speech communities, and the speech situation in which the statement was uttered.

-- Peter Farb, WORD PLAY.
N.Y., Knopf, 1974, p. 199.

MT
MT
MT
MT
MT
MT
MT
MT
MT
MT
MT
MT
MT
MT
MT
MT

MEXICO
Spanish

Thesaurus: Contrast Terms and Expressions

THESAURUS USAGE GUIDE

English expression	DRAMATIC
Mexico/Spanish translation	*DRAMATICO*
Connotative explanations	Mexicans are dramatic in their speech and body language. They are free in their expression of their emotions, which they frequently utilize for accomplishing desired ends. Americans appreciate spontaneous expression but in a controlled manner. They often criticize someone who seems overly dramatic.
Cross-referencing: Related Social Themes	S/ "Amor Propio"--Personal Pride and Self-Esteem. Mexican Social Interaction.
Related Thesaurus Terms	T/ Argument Discussion Human Dignity Opinion Sentiment

English expression	DISPLAY
Mexico/Spanish translation	*DESPLEGAR*
Linguistic explanations: Mexico/Spanish	M.S. May mean to display. Usually used in relation to military parades, displays of troops, etc. Extremely negative connotation--implies haughtiness, or perhaps a desire to impress.
American/English	A.E. To reveal something concealed; to organize for esthetic presentation.
Cross-referencing: Related Political Themes	P/ Grant
Related Thesaurus Terms	T/ Extravgant

English expression	DISSENT
Mexico/Spanish translation	*DISENTIR*
Usage explanation (validated as applicable to both the English and the Spanish).	Denotes difference of opinion; may imply refusal to assent to or withholding of consent from something proposed or offered.
Cross-referencing: Related Social Themes	S/ Mexican Social Interaction
Related Political Themes	P/ Demonstrate Propose Protest
Related Thesaurus Terms	T/ Argument Dramatic Emotion Opinion Public Sentiment

MEXICO/SPANISH THESAURUS
Words and Expressions

ABNEGATE *ABNEGAR*

M.S. Voluntary rejection of one's own interests, usually in favor of someone else.

A.E. One denies oneself of what is intrinsically good, but not consistent with one's aims, principles, or limitations.

S/ Men and Women in Mexico.
"Si Dios Quiere" Attitude.
P/ Deny.
T/ Control, Discipline.

ABSOLUTELY *ABSOLUTAMENTE*

In Mexico, absolutely has a similar meaning as in America. However, important matters, orders, etc. are not seen as "absolute" as often as they are in the United States.

Americans use "absolutely" to mean positively, sure, not to be doubted or questioned.

S/ "Si Dios Quiere" Attitude.
P/ Promise.
T/ Accuracy, Control, Limit.

ABUSE *ABUSAR DE*

M.S. Implies "take advantage" of someone; may imply rape if refers to a female.

A.E. Commonly suggests perversion of the ends for which something was intended.

P/ Force.

ACCEDE *ACCEDER*

Yield; adhere; or assent.

P/ Grant, yield.
T/ Fatalism

ACCREDIT *ACREDITAR*

Official endorsement, conformity with standards.

P/ Approve, grant.
T/ Justification.
Legitimacy.

ACCULTURATION *ACULTURACION*

Mexicans expect foreigners to adopt some Mexican ways. They are supportive of any attempts by foreigners in this regard. Not attempting to adapt to the culture may give rise to criticism. However, if a foreigner joins in with the Mexican's criticism of Mexico, this is considered rude and unacceptable.

Americans expect foreigners to conform to the United States' cultural roles. Americans traveling in other cultures often are slow to adapt to, adopt, or conform to the local culture.

S/ Mexican Measures of Success.
Social Status and Wealth.
T/ Minority Rights.

ACCURACY *EXACTITUD*

In Mexico, there is respect for exactness and accuracy, particularly in such important matters as business and political dealings. However, there is not such concern for accuracy in lesser matters. There is generally a negative reaction among the lower and some of the middle class to strict demands for exactness and accuracy.

Americans are exact as possible; things are usually "black or white." It is generally better to be as accurate as possible.

S/ An Evolving Society.
P/ Promise.
T/ Absolutely.

ACCUSE *ACUSAR*

M.S. Impute to someone some offense or crime, though accuracy of accusation not established.

A.E. Declare guilty of fault or offense; immediate, suggests directness or sharpness.

S/ "Amor Propio" -- Personal Pride
and Self-Esteem.
P/ Consult.
Protest.

ACQUAINT *ENTERARSE*

M.S. Does not imply "getting to know" someone but to become familiar with, or find out about something.

A.E. To make aware.

T/ Inform.

ACTIVIST *ACTIVISTA*

Activism often has a negative connotation for Mexicans, who identify it with leftist and Communist movements. Activists usually are out of the lower class, to whom their appeals are directed. Some may also come out of the upper class.

In the United States people are culturally ambivalent, depending on the popularity of the cause, but accept activism as part of the system.

S/ National Loyalty.
Politics.
Pride.
P/ Demonstrate.
Protest.
T/ Liberalism
Security Forces.

ADMINISTRATION *ADMINISTRACION*

In Mexico, administrators have a positive image. The best way to move up as an administrator is through *palanca* or connection, though some do move up on the basis of ability. In the industrial sector, top administrators are powerful decision makers, but low level adminstrators are considered as just employees, (*empleados*) not having the same prestige a similar position in the U.S.A. would have.

Administrators in the United States are seen as necessary to insure proper functioning in business and government.

S/ Mexican "Noblesse Oblige"
Personalism: Relationships and Loyalty.
P/ Consult.
T/ Authority.
Bureaucratic.
Committee.
Committee Rule.
Concentration of Power.
Control.
Expert.
Goal-Setting.
Human Dignity.
Order

ADMIT *ADMITIR*

Concede reluctantly the truth of a contention.

S/ "Amor Propio" - Personal Pride and Self-Esteem.
P/ Yield.
T/ Argument.
Discussion.

ADVANCE *ADELANTAR*

Progress, raise in rank or dignity, put forth an idea.

S/ An Evolving Society.
Family Loyalty.
Social Status and Wealth.
T/ Administration.
Committee.
Modern.
Social Class.

ADVISE *AVISAR*

M.S. Equivalent to "advise" in English; however, no obligation felt to accept advise.

A.E. Recommend decision based on real or pretended special knowledge or experience.

S/ "Amor Propio" - Personal Pride and Self-Esteem.
P/ Consult.
Warn.

AFFIRM *AFIRMAR*

State positively in anticipation of objection; implies conviction of truth and a willingness to stand by one's statement.

P/ Protest.
T/ Authority.
Discussion.

AFFLUENCE *OPULENCIA*

In Mexico, the lower class respects and envies the affluent, while the middle class merely accepts them. Those who become affluent seldom concern themselves with spreading the affluence around to the poorer class. The affluence of the United States has been a sore point to the Mexicans because of America's narrow, provincial view of the world.

Americans usually view those who are affluent as people who have succeeded in life. Some envy may exist but it is generally viewed as essential for a strong nation.

S/ Family Loyalty.
Mexican "Noblesse Oblige".
Social Status and Wealth.
P/ Seize.
T/ Expansionism.
Fortune.
Humane.
Luxury.
Materialism.

AGGRESSION *AGRESION*

In Mexico, aggression is seen negatively. Aggressive people, such as salesmen, are ill regarded and seen as rude and uncouth. Men are expected to not let themselves be pushed around (*dejado*) but the "macho" who jumps angrily at the slightest thing is losing favor in all classes.

In the United States, if one country assaults or attacks another country for national gain, it is viewed as undesirable. Aggression on the interpersonal level is positive if it is appropriate to the situation.

S/ "Amor Propio" -- Personal Pride
and Self-Esteem.
Mexican Social Interaction.
T/ Authority.
Argument.
Expansionism.
Extremism.

AGREE *ACORDAR*

M.S. Implies no promise, merely sharing of opinions. Even when apparent commitment made, no particular obligation felt by either party to keep commitment.

A.E. Come into harmony regarding a matter of opinion or policy, indicated that argument is ended.

AGREE (2) *CONCORDAR*

M.S. May imply concurrence because person gives up argument, or out of exasperation.

S/ Mexican Social Interactions.
P/ Agree.
Promise.
T/ Authority.
Bargain.
Bilateral.
Committee.
International Alliance.

AGREE *QUEDAR EN ACUERDO*

M.S. Implies no promise, merely a sharing of similar ideas and opinions.

A.E. Be in harmony regarding a matter of opinion or policy; indicates that argument is ended.

S/ Mexican Social Interactions.
P/ Agree.
Promise.
T/ Authority.
Bargain.
Bilateral.
Committee.
International Alliance.

ALERT *ALERTAR*

Signaling to call to action or to be on guard in time of imminent danger.

P/ Consult.
Warn.

ALIENATION *ENAJENAMIENTO*

Mexicans become emotionally alienated from one another when they are ashamed before a group or when confidences are not kept. The situation causes long-lasting resentment among the low class, the middle-class shrugs things off after a few days, and the upper class feels resentment and anger since they believe no one has the right to mistreat them. Political alienation exists widely among the rural poor, and to some degree among the urban poor, because of their ignorance or mistrust of the political system. Indians are probably the only group that as a class feels alienated from the rest of Mexican society.

Alienation implies a sense of detachment or estrangement. It is thought to be widespread among Americans. It is considered a consequence of modernization and rapid social change when people feel they have "lost" their moorings.

S/ Men and Women in Mexico.
Mexican Measures of Success.
National Loyalty.
Pride.
Politics.
P/ Protest.
Reduce Relationship.
T/ Minority Rights.

ALLEGE *ALEGAR*

M.S. Does not have the direct confrontational meaning of "accuse" in English. Implies to argue or fight with words. Another meaning is to verbally defend a position.

A.E. Put forth a contention as if needing no proof. Discuss with conviction, giving evidence or reason to support.

S/ Men and Women in Mexico.
P/ Comment.
T/ Argument.
Discussion.

ALLUDE *ALUDIR*

Indirect reference; reticence.

P/ Accuse.
Comment.
T/ Humane.

ALTERNATIVE *ALTERNATIVA*

Mexicans have been long oppressed and without viable alternatives in life and they appreciate and expect alternatives. The feeling exists among many Mexicans that there are no real political alternatives except those sponsored by the ruling party.

Americans generally like to have several alternatives so that they can make a choise of the one that best suits their needs and desires.

S/ Mexican Social Interaction.
P/ Force.
Threaten.
T/ Control.

ANALOGICAL *ANALOGICA*

Mexicans frequently use examples to put across a point they are trying to make. They respect empirical evidence though it is much more their tool than their master.

In the United States, this type of reasoning is frequently used and moderately respected, as contrasted with empirical evidence which is more highly valued.

S/ An Evolving Society.
P/ Accuse.
T/ Historical Value.
Methodology.

ANARCHY *ANARQUIA*

Mexicans are jealous of their liberty which was won with much difficulty from Spanish and aristocratic oppressors. Therefore, they dislike this liberty being restricted in any way. Though Mexican life may sometimes appear chaotic and disorganized, on a political level there is dislike for anarchy.

In the United States, anarchy is considered disruptive, undemocratic and, therefore, un-American.

P/ Demonstrate.
Protest.
T/ Activist.
Democratic Leadership.
Majority Rule.
Order.
Protest.
Public.

ANNOTATE *ANOTAR*

To append critical historical or explanatory notes; implies desire to help reader or audience.

P/ Comment.
T/ Accuracy.
Censorship.
Note.

APPEAL *APELAR*

Earnest and formal request for favorable consideration; connotes insistence, change of plea from inferior to superior power; attempt to evoke favorable response through use of emotion.

S/ Mexican "Noblesse Oblige".
P/ Protest.
Request.
T/ Dramatic.
Emotion.

APPEASE *APLACARSE*

Quieting of agitation or insistent demand by making concessions.

S/ Men and Women in Mexico.
Mexican Social Interaction.
P/ Protest.
Yield.
T/ Majority Rule.
Pacisfism.

APPRECIATE *APRECIAR*

Admire critically; also may stress warm approval or gratitude.

S/ Mexican Measures of Success.
P/ Approve.
T/ Elite Behavior.
Esteem.
Historical Values.
Human Dignity.
Virtuous.

APPREHEND *APREHENDER*

To seize and hold under restraint by authority of law.

P/ Seize.
T/ Civil Code.
Civil Rights.
Legal.
Security Forces.

APPROPRIATE *APROPIARSE*

Seize or assume something by more or less high-handed methods. Suggests conversion to one's own use.

P/ Seize.
T/ Expansionism.
Legitimacy.
Property Rights.

APPROVE *APROBAR*

Have or express favorable opinion; suggests esteem or admiration.

S/ Mexican Measures of Success.
P/ Approve.
T/ Elite Behavior.
Virtuous.

ARGUE *DISCUTIR*

Discuss with conviction; give evidence to support conviction. Often implies a polarity of opinion and emotional involvement.

T/ Argue.
Discuss.

ARGUMENT
ARGUMENT *DISCUSION, PLEITO*

Mexicans enjoy discussing and analyzing issues often in emotional tones. While these may appear to be arguments, usually they are not. However, when analysis, fact, and honest opinion give way to insult, physical threats, etc., the discussion develops into an argument. Mexicans generally consider such arguments undesirable.

Arguments are desirable in the United States if they are done with coherent reasoning; they are undesirable if they descent into quarreling.

S/ Men and Women in Mexico.
Mexican Social Interaction.
T/ Committee Rule.
Emotion.
Opinion.

ASK FOR *PEDIR*

General term for seeking to obtain one's wants by making them known; implies expectation of a response.

S/ Mexican "Noblesse Oblige".
P/ Demand.
Propose.
Protest.
Request.
T/ Order - (b).

ASSURE *ASEGURAR*

Usually make something sure; may express the notion of removal of doubt.

S/ "Si Dios Quiere" Attitudes.
P/ Agree.
Approve.
Promise.
T/ Absolutely.

ATTACH *EMBARGAR*

To Seize and hold property as for payment for a debt.

P/ Seize.
T. Property Rights.

ATTEMPT *INTENTAR*

Implies actual beginning of an effort to do something that one hopes to accomplish or carry through; often suggests failure.

P/ Propose.
T/ Goal-Setting.

AUTHORITY *AUTORIDAD*

From the time they are children, Mexicans learn to respect authority which they consider necessary to have an orderly society. Direct lines of authority are not so adhered to as in the United States since results are often easier to get by going above people's heads to comeone a person knows or is related to, who has more authority. Authoritarian or aggressive people are ill received. The reaction to such authority may be disobedience, or to do tasks half-way, or to not give one's all on the job.

Americans view authority as necessary for the smooth functioning of organizations and society. They feel best about authority that is exercised in a democratic fashion. They respect most authority figures, and will readily cooperate when the authority is legitimately exercised.

S/ Mexican "Noblesse Oblige".
The Church and the Nation.
P/ Force.
Grant.
Propose.
Request.
T/ Autocratic Government.
Concentration of Power.
Control
Democratic Leadership.
Discipline.
Expert.
Hierarchical Authority.
Imperialism.
Legitimacy.
Official.
Order - (b).
Public.
Security Forces.

AUTOCRATIC GOVERNMENT *GOBIERNO AUTOCRATICO*

Though Mexico is run by a one-party autocratic government, people have had inculcated from their childhood the importance of democracy and liberty. Mexico's autocratic government is generally viewed as unacceptable, but temporarily necessary. The lower class, generally ignorant of governmental processes, accepts their government while condemning specific autocratic practices.

The autocratic form of government is seen by Americans as unacceptable. At best it is viewed as a benign sort of dictatorship which frequently works for other nations but is clearly inferior to a republic or democratic form of government.

S/ Mexican "Noblesse Oblige".
National Loyalty.
T/ Authority.
Concentration of Power.
Control.
Democratic Leadership.
Dictatorship.
Legitimacy.
Majority Rule.
Military Policy.
Security Forces.

BANISH *DESTERRAR*

To compel one, usually by public edict or sentence, to leave a country or section, permanently or for a fixed time.

S/ National Loyalty.
Pride and Self-Esteem.
P/ Expel.
T/ Law Enforcement
Security Forces

BARGAIN *REGATEAR*

Bargaining is a frequently used method for reaching an agreement. Dickering is often used in Mexico in open market situations, and in arriving at social agreements in the lower class. The upper class believes attempts to haggle or bargain are crude, cheap, and "low class."

Although Americans do not generally "bargain in the open market place," they do frequently "make deals" as a way of reaching an agreement. The term is associated more with desirable negotiation.

P/ Agree.

T/ Alternatives.
Bilateral.
Capitalism.
Public.

BECOME COLD *ENFRIARSE*

M.S. In interpersonal relations, implies that feelings have been hurt.

A.E. Without warmth of feeling; indifferent; unfriendly.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interactions.
Personalism: Relationships and Loyalties.
P/ Accuse.
Reduce Relationships.
Reject.
T/ Emotion.
Sentiment.

BEG *MENDIGAR*

Implies earnestness or insistence in requesting something particularly a favor. The person "begging" is definitely putting himself in a subordinate position.

S/ Mexican "Noblesse Oblige".
Personalism: Relationships and Loyalties.
P/ Demand.
Request.
Seize.
T/ Expansionism.
Humane.

BE IN AGREEMENT *ESTAR DE ACUERDO*

M.S. Implies concurrence in opinion. No promise nor commitment implied, even if such appears to be the case.

A.E. Be in harmony regarding a matter of opinion or policy; indicates that argument is ended.

S/ Mexican Social Interaction.
P/ Promise.
T/ Agree.
Authority.
Bargain.
Bilateral.
Committee.
International Alliance.

BILATERAL *BILATERAL*

In Mexico, this has a slightly negative connotation. It is supposed that both sides will benefit equally, but there may be a suspicion that one party will take advantage of the other.

Bilateral is a more positive term in the United States. It implies that both sides will benefit equally or reciprocally.

S/ National Loyalty.
Personalism: Relationships and Loyalty.
Pride.
Politics.
P/ Agree.
Foreign Aid.
T/ Bargain.
Imperialism.
Technical Aid.

BLACKMAIL *CHANTAJE*

Mexicans consider blackmail to be immoral or criminal. It is used by and against politicians. It is often used by powerful journalists to exercise influence over some political figures.

Americans also consider blackmail immoral or criminal.

S/ Men and Women in Mexico.
P/ Force.
Grant.
Threaten.
T/ Censor.

BLAME *CULPAR*

M.S. May imply bringing a formal charge against someone already accused of something.

A.E. To find fault with someone or something openly; may convey an accusation or wrongdoing; may connote ultimate responsibility.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Accuse.
Approve.
Comment.
Reject.

BUREAUCRATIC *BUROCRATICO*

Although the Mexican governmental bureaucracy is criticized, particularly by students and those in the middle class not involved in politics, it is generally considered good to be a government bureaucrat because of the benefits program. Bureaucrats in private companies are more respected than public bureaucrats because they earn more, reflecting the Mexican attitude that low salary reflects low capacity for work.

In the United States, the bureaucracy is an accepted but disliked and highly criticized system of managing large organizations, particularly the government.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Measures of Success.
Personalism: Relationships and Loyalty.
Time.
P/ Grant.
T/ Civil Code.
Control.
Goal-Setting.
Hierarchical Authority.
Human Dignity.
Individual.
Justice.
License.
Order - (a), (b).

CALL TO ACCOUNT *LLAMAR A CUENTAS*

Demand an explanation of; reprimand.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
P/ Accuse.
Protest.
T/ Discipline.
Justification.

CAPITALISM *CAPITALISMO*

Mexicans consider capitalism a good system, even though it has been historically used by the United States as a method of exploitation. Capitalism is extolled as a basic economic system, and the claim is often made that Mexican capitalism in certain areas is "purer" than American capitalism.

In the United States, it is the accepted economic system, associated with private enterprise and a free market. It is part of what makes America "American."

S/ National Loyalty.
Politics.
Pride.
T/ Activist.
Commerce.
Expansionism.
Imperialism.

CAPITULATE *CAPITULAR*

M.S. Implies concluding an agreement. May not have same implications as its equivalent in English "capitulate" all the time.

A.E. Implies to surrender to force, strength, power one has not the skill or the will to overcome.

S/ Mexican Social Interaction.
"Si Dios Quiere" Attitude
P/ Yield.

CAPTURE *CAPTURAR*

M.S. Equivalent to "capture" in English; may also imply to be caught where you can't get out.

A.E. To get into one's possession or control against heavy odds; suggests a taking possession amounting to an overcoming or a victory.

P/ Seize.
T/ Civil Rights.

CATCH *CAPTAR*

Power to lay hold of something ascribed to a thing which draws the attention, eye, or fancy of a person.

P/ Demonstrate.
Seize.
T/ Extravagant.

AGARRAR

Special Note: *Agarrar* is so commonly used in such a variety of situations that a list of potential translations would be broad and lengthy. Some common translations include: catch, grab, clutch, grasp, pick up.

CEDE *CEDER*

M.S. Implies a person has power, authority, ability to give; and does it out of kindness or generosity. Has another meaning of giving assent or agreement to a petition once denied or withheld. May imply giving in or yielding.

A.E. Let go from control or possession, especially under juridical pressure as expressed in court decisions, treaties, etc., particularly in reference to land treaties or rights.

S/ Mexican Social Interactions.
P/ Grant.
Yield.

CELEBRATE *CELEBRAR*

Pay proper attention or honor to something prescribed, obligatory or commanded. Except for religious ceremonies, implies joy and festivity as important part of celebration.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
The Church and the Nation -- A Changing Relationship.
Mexican Fiesta Spirit.

CENSORSHIP *CENSURA*

Censorship in Mexico is considered an infringement upon the people's liberty. However, there is some very limited censorship of the major newspapers and electronic media. Often the people have difficulty recognizing when some censorship by the government has occurred. Censure in Mexico also implies to criticize some plan, idea, or policy. Often this type of fault finding is censored by the Federal government if it attacks too openly or strongly government policy. This is possible because the government controls the sources of newsprint that newspapers need.

It is seen in the United States in much the same manner, as an infringement on public right to know, and is permissible only under special circumstances.

P/ Demonstrate.
Protest.
T/ Authority.
Blackmail.
Censure.

CENSURE *CENSURAR*

To find fault with something, often publicly; implies strong suggestion of authority or competence in the critic or judge. Has clear connotation of reprehension or, sometimes, of reprimand.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Accuse.
Comment.
Consult.
Demonstrate.
Protest.
T/ Censorship.
Discipline.
Public.
Press.

CERTIFY *CERTIFICAR*

To testify to the truth of something; usually a statement in writing carrying a signature or seal. To have or express a favorable opinion; usually implies official endorsement and conformity with certain standards.

P/ Agree.
Approve.
Promise.
T/ Absolutely.
Accuracy.
Bureaucracy.
Legitimacy.

CHALLENGE *DESAFIAR*

M.S. Does not imply accuse; is not used to challenge truth or facts; otherwise, equivalent to English.

A.E. To confront with courage and boldness; often implies weakness or fault in the one confronted; may simply mean to dispute or question.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Men and Women in Mexico.
Mexican Measures of Success.
Mexican Social Interactions.
P/ Protest.
T/ Activist.
Argument.
Concentration of Power.
Discussion.
Fatalism.

CHARGE *CARGAR*

M.S. In a formal, legal situation implies accusation. Refers also to pile onto, or into, as to load a firearm, to charge a bill, etc.

A.E. To declare a person guilty of a fault or offense. Often connotes seriousness in the offense and formality in the declaration.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
P/ Accuse.
T/ Blackmail.
Civil Code.
Civil Liberty.
Civil Rights.

CHAT *CHARLAR*

To converse freely, often with no specific aim or purpose.

S/ Mexican Social Interactions.
P/ Comment.
Consult.
T/ Argument.
Converse.
Discussion.

CIVIL CODE *CODIGO CIVIL*

The law in Mexico is most adhered to by the middle class. It is feared and respected by the lower class and receives minimal attention by the upper class. The application of the law to any person is directly related to the "influence" he has.

In the United States, the civil code is an important way of maintaining societal harmony, supported in general by everyone.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Personalism: Relationships and Loyalty.
P/ Expel.
Force.
Protest.
Seize.

CIVIL LIBERTY *LIBERTAD CIVIL*

Most of the civil freedoms enjoyed in the United States are also enjoyed in Mexico. Mexicans believe that they have the right or freedom to demand public services such as street lights, paved roads, etc., because of the taxes they pay. Those who lobby for civil liberties are not ill-judged by society but the government may take notice of them if they are perceived as threatening.

Free speech, thought, and action, Americans feel they have by birth. These are viewed as being inviolate.

P/ Demonstrate.
Demand.
Propose.
Protest.
T/ Civil Code.
Civil Rights.
Concentration of Power.
Equal Rights.
Minority Rights.
Public.

CIVIL RIGHTS *DERECHOS CIVILES*

While all Mexicans enjoy the same civil rights before the law, on occasion those with influence receive more than their rights guaranteed them. Public defenders are often principal proponents of more equal treatment for all those who traditionally have been partially deprived of their civil rights.

Americans believe their rights are central to the benefits of being an American. They consider civil rights as those rights belonging to a person by virtue of his status as a citizen.

S/ Personalism: Relationships and Loyalty.
T/ Civil Code.
Concentration of Power.
Equal Rights.
Minority Rights.
Public.

CLAIM

RECLAMAR

M.S. Implies a legal claim before a judge. Also used to make a "claim" against someone who has not kept a promise. May also imply an emotional calling or yearning.

A.E. Implies a demanding, either of the delivery of something due one as one's own right, or one's prerogative or of the admission or recognition of something which one asserts or affirms.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interactions.
P/ Accuse.
Agree.
Demand.
Promise.
T/ Civil Rights.
Public.
Right to Work.

CLARIFY

CLARIFICAR

To free of confusion.

S/ An Evolving Society.
P/ Comment.
Consult.
T/ Absolute.
Accuracy.
Argument.
Discussion.
Expert.
Goal-Setting.

CLUTCH

EMPUÑAR

Implies a seizing and holding with avidity or rapacity; Emphasizes possession rather than control; may imply grasping with violence, with effort, or frantic determination.

P/ Force.
Seize.
T/ Control.
Legal.
Legitimacy.

COERCE

COERCER

To make a person or thing yield; employ severe methods; connotes expertion of violence, duress, use of threats or intimidation.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Personalism: Relationships and Loyalty.
P/ Accuse.
Demand.
Demonstrate.
Force.
Protest.
Request.
Seize.
Threaten.
Warn.
Yield.
T/ Aggression.
Authority.
Blackmail.
Control.
Dictatorship.
Legitimacy.
Order - (b).

COINCIDE

COINCIDIR

Come into or be in harmony with an opinion or policy; implies an agreement amounting to completely identical opinions.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interactions.
P/ Agree.
Approve.
Consult.
Propose.
Promise.
T/ Absolutely.
Accuracy.
Argument.
Discussion.
Opinion.

COLONIALISM

COLONIALISMO

The Mexicans have historically considered the North Americans and the Spaniards as exploiting colonialists. Some colonial oppression has also occurred between the very rich and the very poor within Mexico. These colonialist movements have strongly affected Mexican feelings about liberty, civil rights, social norms, and other aspects of the culture.

In the United States, this method of controlling other nations -- has proven embarrassing since World War II. Few Americans see the United States as exerting colonialistic influence today.

S/ The Church and the Nation -- A Changing Relationship.
An Evolving Society.
Mexican "Noblesse Oblige".
National Loyalty, Pride, and Politics.
T/ Bilateral.
Capitalism.
Commercial.
Expansionism.
Foreign Aid.
Imperialism.
International Alliance
Progress.
Self-Sufficiency.
Technical Aid.

COME TO AN AGREEMENT

LLEGAR A UN ACUERDO

M.S. Implies no promise, merely sharing of opinions. Even when apparent commitment made, no particular obligation felt by either party to keep commitment.

A.E. Come into harmony regarding a matter of opinion or policy; indicates that argument is ended.

S/ "Amor Propio" -- Personal Pride and Self Esteem.
Mexican Social Interactions.
P/ Agree.
Approve.
Consult.
Discussion.
Promise.
Propose.
Reduce Relationships.
Reject.
Yield.
T/ Absolutely.
Accuracy.
Argument.
Bargaining.
Committee Rule.
Human Dignity.
Individual.
Opinion.

COMMENT *COMENTAR*

To make an observation or to pass judgment; stresses interpretation, occasionally carries some hint of unfavorable interpretation.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interactions.
P/ Accuse.
Approve.
Comment.
Consult.
Propose.
Warn.
T/ Argument.
Censorship.
Discuss.
Discussion.
Dramatic.
Emotion.
Expert.
Extremism.
Human Dignity.
Humor.
Opinion.

COMMERCIAL (COMMERCE) *COMERCIAL (COMERCIO)*

M.S. Commerce is a respectable profession in Mexico, generally engaged in, however, only by the high and upper-lower classes. Commerce is seen as a way to "get ahead" with profit as an important aim.

A.E. In America, commercial endeavors seek profit as a major aim. American business operates on this idea; however, there are individuals who object to some of the methods used, and labor unions are often vociferous in their concern against exploitation of the worker.

S/ Mexican Measure of Success.
Mexican Social Interactions.
Social Status and Wealth.
P/ Agree.
Consult.
Promise.
Reject.
Reward.
T/ Accuracy.
Administration.
Bargaining.
Bureaucratic.
Contract Law.
Ethics.
Labor Policy.
License.
Modern.
Progress.

COMMISSION (A) *COMISION*

M.S. The usual blue-ribbon commission common in the United States is not found in Mexico. Commissions are usually composed of professional and technical people who are generally from the middle class and who are not close to political power. However, their recommendations are respected, and participation in a commission is a prestige factor. A commission may also be a government agency.

A.E. In the United States, this type of organization is often employed to consider qualified and respected opinion in order to accomplish a desired end.

S/ An Evolving Society.
Mexican Measures of Success.
National Loyalty, Pride, and Politics.
Social Status and Wealth.
P/ Approve.
Consult.
Propose.
T/ Accuracy.
Administration.
Committee Rule.
Democratic Leadership.
Expert.
Technology.

COMMISSION (B) *COMISION*

M.S. In Mexico, a commission is paid to salesmen. Commission also refers to remuneration given for special services rendered.

A.E. Americans see a commission as fair reward. Exorbitant commissions are viewed negatively.

S/ Mexican Measures of Success.
Social Status and Wealth.
T/ Extravagant.

COMMIT ONESELF *COMPROMETERSE*

M.S. Strong promise implied. May imply person being committed not very willing to do something.

A.E. To give in charge or trust; entrust. To bind as by a promise.

S/ Family Loyalty.
Personalism: Relationships and Loyalty.
"Si Dios Quiere" Attitude.
Time as an Attitude.
P/ Agree.
Promise.
T/ Committee Rule.

COMMITTEE *COMITE*

M.S. Committees are frequently used in Mexico, especially in the government where they are often merely a formality. They serve as a means of gathering opinion, but the leader will frequently make most of the responsible decisions personally.

A.E. In the United States, this is a very common organizational device to get collective input.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interactions.
Personalism: Relationship and Loyalty.
P/ Agree.
T/ Authority.
Commission.
Committee Rule.
Democratic Leadership.
Individual.

COMMITTEE RULE *MANDO POR COMITE*

M.S. In Mexico, committee rule is respected because individuals feel that they have neither the right nor the power to oppose. It's important to remember that committee policy is frequently an authoritarian decision.

A.E. In the United States, committee rule is often necessary in order to conduct efficient business.

P/ Argue.
Propose.
T/ Authority.
Committee.
Hierarchical Authority.
Opinion.

COMPARE *Comparar*

To set two or more things side by side to show likenesses and differences; implies the aim of showing relative values.

S/ An Evolving Society.
Men and Women in Mexico.
P/ Approve.
Comment.
Consult.
Reject.
T/ Absolutely.
Accuracy.
Affluence.
Analogical.
Argument.
Discussion.
Discrimination.
Opinion.
Methodology.
Modern.

COMPENSATE *Compensar*

To give money or an equivalent in return for something. No legal obligation is implied; stresses a return that is regarded as an equivalent for a service given.

S/ Mexican Fiesta Spirit.
Mexican "Noblesse Oblige".
Personalism: Relationships and Loyalty.
"Si Dios Quiere" Attitude.
P/ Grant.
Reward.
T/ Fatalism.

COMPLAIN *Quejarse*

M.S. Same general meaning as "complain" in English; no action is expected to come of the complaints, however.

A.E. Claim or express displeasure, pain; to find fault; to make accusation.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interactions.
P/ Accuse.
Comment.
Consult.
Deny.
Protest.
T/ Emotion.
Opinion.

COMPREHEND *Comprehend*

To have a clear idea or full knowledge of something; may stress process by which knowledge or idea obtained. May also imply mental act of grasping fully and clearly.

S/ An Evolving Society.
T/ Compulsory Education.
Discussion.
Intelligentsia.
Methodology.
Sentiment.

COMPULSORY EDUCATION *EDUCACION OBLIGATORIA*

M.S. Education is compulsory through the elementary level in Mexico, and is financed by the government, which hopes to educate the populace to the needs and concerns of a modern state. Higher education is sought not so much for self-improvement but because it is essential for obtaining a good job and life style. The lower classes value extensive education less and sometimes children must drop out to help their families financially.

A.E. Education is highly valued in American culture. It is seen as a way of curing most of society's problems and obtaining a job. Education is also sought for self-improvement.

S/ Mexican Measures of Success.
Social Status and Wealth.
P/ Reward.
T/ Alienation.
Progress.

CONCEDE *CONCEDER*

M.S. Implies person has power, authority, ability to give, out of kindness or generosity. Has another meaning of giving assent or agreement to a petition once denied. May imply giving in or yielding. Implies person is giving in to another point of view in an honorable and acceptable way.

A.E. To give something claimed as a right; yielding with reluctance; usually in response to a compelling force.

S/ Mexican "Noblesse Oblige".
Mexican Social Interactions.
P/ Agree.
Approve.
Deny.
Grant.
Reward.
Yield.

CONCENTRATION OF POWER *CONCENTRACION DE PODER*

M.S. Although Mexico is organized as a democracy, power generally rests with key men or central offices. Children in Mexican families are strongly taught to respect the authority of their parents. Thus, there is a cultural orientation to respect authority figures.

A.E. Americans generally distrust a concentration of authority; they prefer group input to any responsible position.

S/ Mexican "Noblesse Oblige".
Personalism: Relationships and Loyalty.
Social Status and Wealth.
P/ Propose.
T/ Authority.
Autocratic Government.
Democratic Leadership.
Dictatorship.
Legislation.
Legitimacy.
Local Governments.
Majority Rule.
Military Policy.
Propaganda.
Public.
Security Forces.
Suffrage.

CONCESSION *CONCESION*

M.S. To concede. Rarely used word restricted in use to giving authority, privileges, permission, etc.

A.E. Implies that change has been made by way of compromise or adjustment, reluctantly and as a favor or indulgence.

P/ Grant.
T/ Legitimacy.
License.

CONCUR *CONCORDAR*

M.S. Come into or be in harmony with an opinion or policy; implies reference to specific or definite agreement; connotes functioning harmoniously for a given purpose.

A.E. May imply concurrence because a person gives up an argument, or out of exasperation.

S/ Mexican Social Interactions.
P/ Agree.
Approve.
T/ Coincide.

CONFER *OTORGAR*

M.S. Implies giving something out of kindness or generosity by someone of authority and/or ability. Implies something has been given as a gift of prize.

A.E. To give graciously as a favor or honor.

S/ Mexican "Noblesse Oblige".
P/ Grant.
Reward.
T/ Humane.
Humanitarianism.

CONFERIR

M.S. Same as equivalent in English "confer;" also used to give authority, privileges, etc.

A.E. To carry on a conversation or discussion in order to reach a decision; implies a comparison of views or opinions; also, to grant or bestow.

S/ Mexican "Noblesse Oblige".
P/ Consult.
Grant.
Reward.

CONFERENCE (TO HOLD A) *CONFERENCIAR*

To meet formally to converse or consult on a serious matter. To deliver a lecture. (Is rarely used in infinitive form.)

S/ Mexican Social Interactions.
P/ Consult.
T/ Discussion.

CONFIRM *CONFIRMAR*

To attest to the truth, accuracy, or validity of something. Implies a resolving of all doubts. To make something legally valid or operative; presupposes previous action by authoritative body. Stresses the giving of formal assent, applies specifically to appointments made by an executive.

P/ Approve.
T/ Accuracy.
Authority.
Certify.
Legitimacy.

CONFISCATE *CONFISCAR*

To seize or assume something by more or less high-handed methods; implies exercise of authority.

P/ Force.
Seize.
T/ Civil Code.
Civil Rights.
Legal.
Property Rights.
Security Forces.

CONFORM ONESELF *CONFORMARSE*

M.S. Means to adjust oneself to someone or some situation with a somewhat fatalistic attitude.

A.E. To bring into harmony or accordance with a pattern, example, or principle. May imply compliance or slavish acceptance.

S/ Mexican Fiesta Spirit.
"Si Dios Quiere" Attitude.
Social Status and Wealth
P/ Yield.
T/ Fatalism.

CONSENT *CONSENTIR*

M.S. Implies consent without rationale. To permit, or to be lenient, or indulgent.

A.E. Concurrence involving the will or feelings; indicates compliance with what is requested or desired. Does not necessarily imply approval.

P/ Agree.
Yield.
T/ Discipline.

CONSPIRE *CONSPIRAR*

To plan and act together secretly in order to commit a crime.

P/ Protest.
T/ Activist.
Blackmail.
Imperialism.
International Alliance.

CONSTRAIN *CONSTRENIR*

To make a person yield to the strength or will of another person or thing. Suggests an influence of restrictions, self-imposed or placed upon one by force, by nature, by necessity, etc., that compel a person to do, live, or think a certain way.

T/ Control.
Discipline.
Limit.

CONSULT *CONSULTAR*

Seek or take counsel in order to reach a decision.

S/ "Amor Propio" - Personal Pride and Self-Esteem.
An Evolving Society.
Mexican Social Interactions.
P/ Consult.
Force.
T/ Opinion.

CONSUMER EDUCATION *EDUCACION DEL CONSUMIDOR*

Just recently, the first consumer organization was created for the education and protection of the Mexican people. This agency is using the media to educate the consumer. There is a law concerning consumer rights.

It is typical of Americans to educate and to organize to protect the individual. A consumer agency is one example of this.

S/ An Evolving Society.
P/ Demand.
Protest.
T/ Contract Law.
Progress.
Public.

CONTRACT LAW *LEYES DE CONTRATO*

The making of contracts in Mexico is much the same as in the United States, particularly among the more educated. Members of the lower classes frequently do not realize that a contract is a form of protection to both parties.

Many aspects of American life are governed by contracts. There are many laws governing the making of contracts, and elaborate systems of enforcement and redress exist.

S/ An Evolving Society.
P/ Agree.
Promise.
T/ Justice.
Law Enforcement.
Legal.

CONTROL *CONTROL*

Mexicans resent being controlled. This stems from having been exploited for centuries by different powers. Self-control is a highly respected but rare trait. Generally, control flows to an individual because of his status, charisma, or the favors he can give out. Numerous people rise to power because of political appointment. Today, there is a resentment towards the United States' attempt to control Mexico.

Americans value the ability to control and predict. Self-control is more valued than external control.

S/ An Evolving Society.
The Church and the Nation.
Personalism: Relationships and Loyalty.
Time as an Attitude.
P/ Force
T/ Aggression.
Anarchy.
Censorship.
Colonialism.
Discipline.
Expansionism.
Freedom.
Justification.
Order.

CONTROVERT *CONTROVERTIR*

M.S. Usually has limited meaning of to debate or to object orally.

A.E. Implies denying or contradicting a statement or proposition, or attempting to refute it.

S/ Mexican Social Interaction.
P/ Comment.
Protest.

CONVERSE *PLATICAR*

To engage in a casual converation talking about one thing or another.

S/ Mexican Social Interactions.
P/ Chat.
Discussion.

COUNSEL *ACONSEJAR*

M.S. No obligation felt to accept advice or counsel, even when given by superior. Accepted most often among equals.

A.E. To make a recommendation as to a decision or a course of conduct. Implies authority or close relationship.

S/ "Amor Propio" - Personal Pride and Self-Esteem.
P/ Consult.
Warn.

CROSS OVER *TRASPARAR*

The act, means, or place of changing from one part, side, etc., to another.

T/ Traditional Values.

DECLINE *DECLINAR*

To turn away by not consenting to accept, receive or consider; used chiefly with invitations, offers, or services.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interactions.
P/ Reject.

DEFEND *DEFENDER*

Implies the use of means to ward off something that actually threatens or to repel something that actually attacks.

S/ National Loyalty, Pride, and Politics.
P/ Threaten.
T/ Expansionism.
Security Forces.

DEMAND *EXIGIR*

M.S. Implies person is insistent in his demand because former requests for action or compliance, made with good manners, have gone unheeded.

A.E. To ask for something due or strongly desired; implies insistency; may imply possession of authority or imperative need.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Demand.
Request.
T/ Exact.

DEMAND (2) *RECLAMAR*

M.S. Implies a legal claim before a judge. Also used to make a "claim" against someone who has not kept a promise. May also imply an emotional calling or yearning.

A.E. Implies insistency, either of the delivery of something due one as one's own right, or one's prerogative or of the admission or recognition of something which one asserts or affirms.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Accuse.
Agree.
Demand.
T/ Civil Rights.
Promise.
Public.
Right to Work.

DEMOCRATIC LEADERSHIP *LIDERISMO DEMOCRATICO*

There is no true democratic system in Mexico. A strong centralized authority is viewed as a practical way to rule the country but human rights must be respected and expanded.

In the United States, democratic leadership is highly valued in word and action. Americans are willing to submit to this style of leadership because they have had a voice in the decision making.

S/ An Evolving Society.
Social Status and Mobility.
P/ National Loyalty, Pride, and Politics.
T/ Anarchy.
Autocratic Government.
Censorship.
Civil Liberty.
Concentration of Power.
Dictatorship.
Equal Rights.
Fascism.
Hierarchical Authority.
Justice.
Law Enforcement.
Legislation.
Legitimacy.
Liberalism.
Local Governments.
Majority Rule.
Marxism.
Official.
Press.
Propoganda.
Protest.
Public.
Socialist.
Suffrage.

DEMONSTRATE *DEMOSTRAR*

M.S. Equivalent to "demonstrate" in English, except has not implied public picketing or other public displays of opinion historically. However, usage seems to slowly be moving toward this meaning among young people.

A.E. To reveal something outwardly; implies obvious external signs. Can mean to establish a given or implied contention; implies reaching a conclusion about which there is no doubt. May also imply the public manifestations of beliefs and/or opinions.

S/ An Evolving Society.
Mexican Social Interactions.
P/ Demonstrate.
Protest.
T/ Absolutely.
Accuracy.
Manifest.
Opinion.
Public.

DENOUNCE *DENUNCIAR*

M.S. Means to "report" or turn someone in to the authorities, but can also mean to accuse before a court, with action expected to be taken. Possibility of no guilt exists but at least, an investigation is expected.

A.E. To find fault with; implies final decision, unfavorable judgement, public declaration.

S/ Mexican Social Interactions.
P/ Accuse.
Comment.
Deny.

DENY *NEGAR*

M.S. Same meaning as "deny" in English, except implies to deny something said, promised, or alleged.

A.E. To declare something untrue, untenable; implies a refusal to accept as true, to grant or concede; may imply self-abstinence.

S/ Mexican Social Interactions.
P/ Accuse.
Approve.
Deny.
Promise.
Reduce Relationships.

DETAIN *DETENER*

Usually implies holding in custody; often used when there is the desire to avoid the stigma associated with the word arrest.

P/ Force.
Seize.
T/ Civil Rights.

DICTATORSHIP *DICTADURA*

Mexico has a one-party system that in effect supports a dictatorial government, which gives the appearance of a democracy. Although this system is entrenched, some dissatisfaction exists.

Americans loathe the appearance of any dictatorship at all levels. As a nation, however, America often works with countries ruled by benevolent dictators.

S/ An Evolving Society.
National Loyalty, Pride, and Politics.
P/ Demonstrate.
Protest.
T/ Autocratic.
Government.
Democratic Leadership.
Concentration of Power.
Legitimacy.
Majority Rule.
Security Forces.

DIFFER *DIFERENCIAR*

Stresses unlikeness in kind, nature, or opinion; does not indicate degree of divergence.

T/ Compare.
Opinion.

DIFFERENTIATE *DIFERENCIAR*

Implies either the possession of a distinguishing character or capacity to ascertain differences between things susceptible of confusion.

T/ Compare.
Opinion.

DISAGREE *DISCORDAR*

M.S. Merely points out difference of opinion; opposition to something. Separates person from other viewpoint but no strong censure or protest, nor is any action expected.

A.E. To be unlike or out of harmony; emphasizes lack of agreement; often suggests incompatibility, unfitness, or disharmony.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Fiesta Spirit.
Mexican Social Interactions.
P/ Agree.
Approve
Comment.
Consult.
Protest.
Reduce Relationships.
Reject.
T/ Argument
Discussion.
Opinion.
Emotion.
Extremism

DISAPPROVE *DESAPROBAR*

M.S. Used formally to express disapproval (polite).

A.E. To feel or express objection to or condemnation of; implies attitude of dislike or distaste, unwillingness to accept or praise; may imply rejection or condemnation.

S/ Mexican Social Interaction.
P/ Accuse.
Agree.
Approve
Comment.
Consult.
Deny.
Reject.
T/ Argument.
Disagree.
Discussion.
Emotion.
Extremism.
Opinion.

DISCIPLINE *DISCIPLINA*

Although Mexicans respect self-control in others, they do not place a high value on self-discipline in themselves. Discipline is associated with oppression, so there is a sort of overt effort to show one's independence.

Americans highly value discipline, especially when it stems from self-control.

S/ Family Loyalty.
Mexican Measures of Success.
Time as an Attitude.
P/ Approve.
T/ Control.
Limit.
Order.

DISCRIMINATION *DISCRIMINACION*

People look upon discrimination as vicious and negative, therefore, people strive to include everybody. The ideals of the Revolution praise nativeness (*mestizaje*) and mitigate against either European superiority or Indian inferiority. In general, however, the upper and middle classes discriminate against Indians.

Americans are offended, morally and ethically, by overt discrimination; however, it is practiced by nearly all Americans in one form or another.

S/ The Church and the Nation.
Men and Women in Mexico.
Mexican Social Interaction.
National Loyalty, Pride, and Politics.
Personalism: Relationships and Loyalties.
T/ Acculturation.
Civil Code.
Civil Rights.
Human Dignity.
Minority Rights.
Open Society.
Religious Persecution.
Right to Work.
Social Class.

DISCUSS *DISCUTIR*

M.S. May imply defending point of view. Also may imply argue, as well as discuss.

A.E. Share opinions to clarify issues; examine by presenting pro and con.

S/ Mexican Social Interaction.
P/ Consult.
T/ Argue.
Argument.
Committee Rule.
Discussion.
Emotion.
Opinion.

DISCUSSION *DISCUSION*

In Mexico, discussion is not conversation but an analytical exchange of opinions which may lead to strong emotions, but which does not lead to hostility or hard feelings.

Americans enjoy discussion whether or not there is an end in mind. Zest or strong reasoning is not liked if it becomes unfriendly and turns the discussion into an argument.

S/ Mexican Social Interaction.
P/ Comment.
Consult.
T/ Argument.
Discuss.
Opinion.

DISDAIN *DESAIRAR*

Means to regard a person or thing as beneath one's notice or unworthy of one's attention or interest. Suggests a visible manifestation of pride and arrogance or of aversion to what is base.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican "Noblesse Oblige".
National Loyalty, Pride, and Politics.
Social Status and Wealth.
T/ Discrimination.

DISDAIN (2) *DESDEÑAR*

(Same as above)

DISMISS *DESPEDIR*

To let go from one's employ or service; give permission to go; to put out of one's mind. To bid good-bye.

DISPENSE *DISPENSAR*

M.S. Equivalent to "dispense" in English. Also implies "to forgive."

A.E. Suggests the giving of a carefully measured portion to each of a group, as a right or as due.

S/ Mexican Fiesta Spirit.
Mexican "Noblesse Oblige".
P/ Grant.

DISPLAY *DESPLEGAR*

M.S. May mean to display. Usually used in relation to military parades, displays of troops, military machinery, etc. Extremely negative connotation of haughtiness, desires to impress.

A.E. To reveal something concealed. To organize for esthetic viewing.

P/ Grant.
T/ Extravagant.

DISREGARD *PASAR POR ALTO*

M.S. A soft term meaning to not give due attention to; is soft and indirect.

A.E. Pass over something without giving it due attention; usually implies voluntary, sometimes deliberate inattention.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.

Mexican Social Interaction.
P/ Reject.
T/ Omit.

DISSENT *DISENTIR*

Denotes difference of opinion; may imply refusal to assent to or withholding of consent from something proposed or offered.

S/ "Amor Propio" -- Personal Pride and Self Esteem.
Mexican Social Interactions.
P/ Demonstrate.
Propose.
Protest.
T/ Argument.
Dramatic.
Emotion.
Opinion.
Public.
Sentiment.

DONATE *DONAR*

Implies publicity attending the giving, or a public cause or charity as the recipient.

P/ Grant.
T/ Affluence.

DRAMATIC *DRAMATICO*

Mexicans are dramatic in their speech and body language. They are free in their expression of their emotions, which they frequently utilize for desired ends.

Americans appreciate spontaneous expression but in a controlled manner. They often criticize someone who seems overly dramatic.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Men and Women in Mexico.
Mexican Social Interaction.
T/ Argument.
Discussion.
Human Dignity.
Opinion.
Sentiment.

ECOLOGY *ECOLOGIA*

The people of Mexico are becoming conscious of the need for considering ecological factors.

In recent years, Americans have become extremely ecology-minded, even to the point of influencing the economics of the country.

S/ An Evolving Society.
T/ Environmentalism.
Fatalism.

ELEVATE *ELEVAR*

May be used to mean lift or raise; is formal, in general implies exaltation, uplifting, or enhancing.

T/ Raise.

ELIMINATE *ELIMINAR*

Implies a getting rid of, or a removal of what is already in, especially as a constituent element or part. May also imply in slang to kill.

P/ Expel.
Reject.

ELITE BEHAVIOR *COMPORTAMIENTO DE MODO DE SER DE "LA ELITE"*

In Mexico, the elite is comprised of the highly-cultured professional, artist, intellectual and philosopher. These people have a wide breadth of knowledge. They are leaders and innovators who are highly respected, and are considered models worthy of emulation.

There may not be a single identifiable "elitist class" in America. One's social class may determine whether he looks to political or financial figures, entertainers, religious leaders, etc., as worthy of respect and emulation.

S/ Mexican Measures of Success.
Social Status and Wealth.
T/ Affluence. Luxury.
Intelligensia. Nobility.

ELUCIDATE *ELUCIDAR*

Throwing light upon some explanation of something obscure, especially by clear or luminous exposition or illustration.

S/ Mexican Social Interaction.
P/ Comment.
T/ Protest.

EMOTION *EMOCION*

In Mexico, the display of emotion is a tool as valuable as talking. It is spontaneous and genuine.

Americans value self-control and are reluctant to openly express their true emotions. Americans tend to feel vulnerable whenever their true emotions are displayed.

S/ Mexican Social Interaction.
T/ Argument.
Control.
Discussion.
Dramatic.

ENDORSE *ENDOSAR*

To express favorable opinion of; implies support; to write a note, title, etc., on the back of a document.

P/ Approve.

ENVIRONMENTAL *AMBIENTAL*

Mexico is conscious of its environmental resources, and more and more, it is exploiting these natural resources. Environmentalism is not really an issue yet in Mexico.

Americans are quite conscious of environmental factors because they want to control and manipulate them. It is part of the goal-oriented system to take stock of the situation and all of the resources at hand.

S/ An Evolving Society.
T/ Ecology.
Fatalism.
Goal Setting.

EQUAL RIGHTS *DERECHOS IGUALES*

There are rights that everybody is entitled to. Equal rights is a highly emotional topic because the masses for so long have been deprived of them. There is a priority system for access to civil rights, however, according to the influence that a person has.

Americans insist that people should have equal rights and have set up an elaborate legal system to guarantee those rights.

S/ An Evolving Society.
Men and Women in Mexico.
Social Status and Wealth.
T/ Civil Code.
Civil Liberty.
Civil Rights.
Labor Policy.
Right to Work.

ESTEEM *APRECIAR*

Implies high valuation with consequent prizing and warmth of feeling or attachment.

S/ Mexican Measures of Success.
P/ Approve.
T/ Appreciate.

ETHICS *LA ETICA*

In Mexico, the professions have their ethical systems, but the systems are not adhered to as strictly as they are in the United States.

Americans have established numerous principles of conduct covering individual or group behavior, the violation of which may bring protest or negative sanction of some sort.

S/ Mexican "Noblesse Oblige".
Social Status and Wealth.
P/ Expel.
T/ Fortune.

EULOGIZE *ELOGIAR*

Implies lifting up or raising, suggests praise that exalts or magnifies; often used to contrast approbation and its opposites. May imply formality in method and content; often related to funerals and testimonials.

S/ Mexican Social Interactions.
P/ Approve.
T/ Extol.
Praise.

EVALUATE *EVALUAR*

Suggests an intent to arrive at a mathematically correct judgement, to find its equivalent in other and more familiar terms.

S/ An Evolving Society.
Mexican Social Interaction.
P/ Consult.
Reward.
T/ Methodology.
Sentiment.

EXACT *EXIGIR*

M.S. To demand and get something due, desired, or needed.

A.E. Implies person is insistent in his demand because former requests for action or compliance have gone unheeded.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Demand.
Request.

EXCLUDE *EXCLUIR*

M.S. Implies to reject indirectly; just not include; is a soft rejection.

A.E. Implies keeping out what is already outside; suggests a prevention of entrance or admission.

S/ Mexican Social Interaction.
P/ Deny.
Reject.

EXHAUST *RENDIR*

Implies empyting or evacuation to deprive a thing in whole or in part of that necessary for its existence. Also means to tire.

P/ Approve.
Grant.
Propose.

EXHIBIT *EXHIBIR*

Put something forward prominently or openly, with the intention or result of attracting attention.

P/ Demonstrate.
Protest.
T/ Extravagant.
Protest.

EXPANSIONISM *EXPANSIONISMO*

Mexicans view the United States as an expansionist society because of the U.S. system of capitalistic and exploitative control. Mexico has had internal incidents of "expansionism." The poor have claimed for themselves land which belonged to the rich. These "parachutists," as they were called, believe that taking land like this is acceptable since the rich have more than enough land. Mexico has no announced interest in external expansion of territory.

Americans interpret expansionism as territorial aggression and feel that this is "bad." It is a policy or practice characteristic of Russia or China. Americans seldom think of the economic dimension of expansionism and thus few would view America as guilty of it.

S/ National Loyalty, Pride, and Politics.
P/ Seize.
T/ Colonialism.
Capitalism.
Imperialism.

EXPATRIATE *EXPATRIAR*

May imply loss of citezenship, but more often implies voluntary exile or naturalization in another country.

S/ National Loyalty, Pride, and Politics.
P/ Expel.
T/ Acculturation

EXPEL *EXPELER*

Implies a thrusting out or a driving away, implies also the use of voluntary force or compulsion.

P/ Expel.
Force.
Yield.

EXPERT *EXPERTO*

Mexicans seek the opinion of experts on many subjects. While their opinions are seriously taken into consideration, there does not exist the deference to experts' advice common in the U.S.

American society and education are conducive to specialization. Experts are frequently consulted and are expected to have a ready solution for all the problems at hand.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
An Evolving Society.
P/ Comment.
Consult.
Opinion.
Methodology.
Technical Aid.
T/ Human Dignity.
Opinion.

EXPLAIN *EXPLICAR*

M.S. Equivalent of "explain" in English; however, sometimes used when one believes someone is lying. One says under such conditions "Explicate"("Explain yourself," familiar verb form). If an explanation is made several times without comprehension, explain has a slight tone of insult.

A.E. To make something plain or intelligible to someone by whom it was previously not known or clearly understood.

S/ Mexican Social Interactions.
"Amor Propio" -- Personal Pride and Self-Esteem.
P/ Comment.
T/ Discussion.

EXPOSE *EXPONER*

M.S. Bring something out of hiding; however doesn't imply something scandalous or secret being revealed.

A.E. Bring something out of hiding; often implies revealing something publicly which may be disagreeable, or should be concealed.

P/ Demonstrate.
Protest.
T/ Elucidate.
Protest.

EXTOL *ENSALZAR*

Implies lifting up or raising; suggests praise that exalts or magnifies; often used to contrast approbation and its opposites.

S/ "Amor Propio" -- Personal Pride and Self-Esteem.
P/ Approve.
Reward.
T/ Eulogize.
Praise.

EXTRAVAGANT *EXTRAVAGANTE, GASTADOR*

In Mexico, people may be criticized for extravagant behavior expecially in the display of wealth, but there is a cultural love of the baroque--a touch of the extravagant and irrational. This is seen in their architecture and their love of "flourish." Mexicans may also become extravagant when buying gifts to show appreciation.

Extravagance has a negative meaning in America since by definition, it means to exceed the limits of reason or necessity, lacking in moderation and balance--which virtues are valued by Americans.

S/ An Evolving Society.
National Loyalty, Pride, and Politics.
T/ Affluence.

EXTREMISM *EXTREMISMO*

People in Mexico hold strong opinions but an extremist is more violent and stubborn when expressing and persuading others to his opinion. The term may be associated with social protest.

Americans are reluctant to entertain anything extreme. They feel more comfortable in the middle of the road.

S/ Mexican Social Interactions.
Social Status and Wealth.
P/ Demonstrate.
Protest.
T/ Liberalism.
Middle Class.

FASCISM *FASCISMO*

Fascism is an unacceptable form of government for Mexicans. They associate fascism with Hitler.

Fascism is a system of government incompatible with American values.

S/ National Loyalty, Pride, and Politics.
P/ Force.
Protest.

FATALISM *FATALISMO*

Mexicans believe man can never be in complete control. There is a belief that things happen because that's the way they were meant to be. This attitude is less evident among the more educated.

Americans to some degree do believe in "fortune," "luck," "chance," etc. But fatalism as understood in Mexico is a foreign concept for Americans who believe that through science and man's effort, control can almost always be extended.

S/ An Evolving Society.
"Si Dios Quiere" Attitude.
Time as an Attitude.
P/ Yield..
T/ Absolutely.

FIND OUT *AVERIGUAR*

Informal; indicates a (weak) commitment to obtain more information.

T/ Pacifism.

FOMENT *FOMENTAR*

Spur on to action or excite into activity; implies persistence in goading.

P/ Demonstrate.
Protest.
T/ Activist.
Extremism.
Promote.
Security Forces.

FORCE *FORZAR*

To make yield to the will, strength or power of another; implies strength.

P/ Force.
Yield.

FOREIGN AID *SUBSIDIO EXTRANJERO*

Mexico has a fraternal attitude toward her neighbors and gives aid to others that are less fortunate than herself. Mexicans are suspicious of foreign aid from the United States.

Americans have mixed views about foreign aid. They feel there is a moral obligation to help others in need, but this is now losing support, primarily resulting from negative responses from many who have been aided in the past.

S/ National Loyalty, Pride, and Politics.
P/ Grant.
T/ Expansionism.

FORTUNE *FORTUNA*

Nearly everybody in Mexico desires to obtain a fortune; it makes little difference how one obtains it, so long as it seems to be "moral."

In America, the middle class is likely to believe that a fortune is gained by questionable means, yet it is something they would admit they desire.

S/ Personalism: Relationships and Loyalty.
Social Status and Wealth.
T/ Administration.
Ethics.
Security Forces.
Speculate.

FREEDOM *LIBERTAD*

In Mexico, there is a conscious effort to avoid any forms of constraint. This might be regarded as an overt reaction to the centuries of domination and oppression. Freedom is highly valued.

Americans view freedom as an absence of undue constraints, which carries a social responsibility. Freedom is highly valued and is often discussed in emotional terms.

S/ The Church and the Nation -- A Changing Relationship.
Mexican "Noblesse Oblige".
T/ Anarchy.
Civil Liberty.
Civil Rights.
Control.
Human Dignity.
Limit.
Open Society.
Order.
Self-Sufficiency.
Speculate.

GIVE *DAR*

To convey something or make available to another; general term meaning to transmit something which becomes the receiver's own.

P/ Grant.

GIVE UP *DARSE POR VENCIDO*

A definite submission to a force that one has neither the strength nor the will to overcome; may imply total surrender.

S/ "Si Dios Quiere" Attitude.
P/ Yield.

GIVE WORD OF HONOR *DAR SU PALABRA DE HONOR*

M.S. Infrequently used, archaic; implies same as equivalent in English; very strong promise.

A.E. Give a promise or assurance backed by one's reputation.

P/ Agree.
Promise.

GOAL SETTING *FIJAR METAS*

In Mexico, there is not the preponderance of the "formula" use made of goal-setting, as in the United States. Mexicans of all classes generally have some very long-term goal in mind, however. The more educated are geared toward this method of organization and planning.

Goal-setting is highly valued in America as a pragmatic way of achieving an end. It is central to American business success.

S/ An Evolving Society.
"Si Dios Quiere" Attitude.
P/ Consult.
T/ Committee Rule.
Control.
Enviornmental.
Modern.

GRANT *OTORGAR*

M.S. Implies giving something out of kindness or generosity by someone of authority and/or ability. Implies something has been given as a gift of prize.

A.E. To give as a favor or right something that is requested or demanded which could be withheld; usually given to a claimant or petitioner, and often a subordinate, as an act of justice or indulgence.

S/ Mexican "Noblesse Oblige".
P/ Grant.
Reward.
T/ Confer.
Humane.
Humanitarianism.

GUARANTEE *GARANTIZAR*

To give assurance of one's responsibility; implies contractual acceptance.

S/ Mexican Social Interaction
P/ Agree.
Promise.
T/ Contract.

HAVE THE INTENTION OF *TENER EL PROPOSITO DE*

M.S. Much stronger commitment to action than its equivalent in English.

A.E. To have in mind a purpose or plan to do something.

P/ Agree.
Promise.

HAVE TO *TENER QUE*

M.S. Same as equivalent in English; very strong term seldom used because it would be considered rude; somewhat softened by using "please".

A.E. To need to do, say, etc. something by necessity, obligation or compulsion.

S/ Mexican Social Interaction.
P/ Demand.

HIERARCHICAL AUTHORITY *AUTORIDAD JERARQUICA*

Mexico is a hierarchically structured society, which is not likely to change very soon, if at all. The system is one which permits passing responsibility or blame up the line, The more educated view the system as one which is stifling of self-motivation, and innovation.

The American social system is not considered hierarchical; however, organizations are often organized along hierarchical lines, i.e. associations and larger businesses.

S/ Mexican "Noblesse Oblige".
Personalism: Relationships and Loyalties.
Social Status and Wealth.
T/ Authority.
Autocratic Government.
Concentration of Power.
Control.
Democratic Leadership.
Order, a, b.

HISTORICAL VALUE *VALOR HISTORICO*

History plays an important role in Mexican nationalism. Cultural heroes are lauded and held a as models worthy of emulation. By citing an historical event, a whole set of emotional values are touched upon. Many holidays commemorate national heroes or events.

History is used by Americans to identify origins but seldom is used to teach historical lessons for daily living or to evoke emotions.

S/ The Church and the Nation.
Mexican Fiesta Spirit.
National Loyalty, Pride, and Politics.
T/ Analogical.
Emotion.
Intelligensia.
Patriotism.
Propaganda.
Sentiment.
Society.
Traditional.
Virtuous.

HOLD IN HIGH ESTEEM *TENER EN MUCHO*

To have feelings of warmth and special recognition of someone or some thing's work.

S/ Family loyalty.
Mexican Measures of Success.
P/ Approve.
Reward.
T/ Dramatic.
Emotion.
Sentiment.

HONOR *HONRAR*

Giving of reverence or of deep respect to that to which it is due; also implies giving something to a person or thing that increases the distinction or the esteem in which he or it is held.

P/ Reward.

HUMAN DIGNITY *DIGNIDAD HUMANA*

In Mexico, a person is recognized as a unique being, each having his or her own place. Instead of trying to "do it alone" or be "self-supporting" in an effort to make a "success" of their lives, Mexicans attempt to be individuals by being recognized for their own personal qualities--not for what they have done, but for who they are. They desire recognition as someone separate and distinct from others.

Americans believe all people have an intrinsic worth regardless of their social status or race, this stems from their humanity. Americans find it difficult though, to value a person without considering his accomplishments or social position.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Measures of Success.
T/ Discrimination.
Individual.
Self-Sufficiency.
Virtuous.

HUMANE *HUMANITARIO*

Many Mexicans see themselves as more compassionate and humane than Americans. Though Mexicans pride themselves on personal involvement in compassion, the wealthy often give a token amount of money to soothe their conscience rather than get directly involved. The lower class often expects help, though they may be easily offended if it's not offered correctly. They may also be offended if help isn't offered, though they would ask for it only under special circumstances.

Americans are also compassionate but in a less personalized way. They are likely to organize to relieve suffering or to contribute through a welfare society.

S/ Mexican Social Interactions.
P/ Grant.
T/ Emotion.
Humanitarianism.
Sentiment.

HUMANITARIANISM *HUMANITARISMO*

While the Mexican Constitution established government involvement in social change and reform, the government has been slow and sometimes ineffective in this regard. Very few non-profit non-government organizations exist for humanitarian ends.

Americans are engaged in humanitarian activities at all levels of society and extend their altruism to "good causes" in other countries as well.

S/ The Church and the Nation.
Family Loyalty.
P/ Consult.
T/ Discrimination.
Humane.
Security Forces.
Self-Sufficiency.

HUMOR *HUMOR (CHISTOSO)*

Both open and indirect humor are part of life in Mexico. Some forms of joking are group specific and serve to strengthen intimate group ties in a public situation. Anti-women and sex-oriented jokes are common among the "machos" of the lower class and portions of the middle and upper classes.

Subtle humor in the United States is sometimes used to convey hidden comment or criticism. Having a sense of humor is considered part of being "well rounded," even for those in authority. Many speeches are laced with humor and lightheartedness.

S/ Mexican Social Interactions.
T/ Dramatic.

IDENTITY CRISIS *CRISIS DE IDENTIDAD*

The discovery of one's true self and place in life is a relatively smooth and normal part of growing up in Mexico. It is not as stormy as in the United States. A rigid education system which requires early choice of a career, and the Mexican disposition toward the establishment of long-term goals, encourage the early development of self. Boys who do not decide on their career early in life are generally looked down upon by their peers, particularly those of the opposite sex.

Most American youth go through a mild identity crisis and others suffer crises for any number of reasons. This is a consequence of modern alienation and rapid changes in roles, mobility, and values.

S/ Family Loyalty.
Mexican Measures of Success.
T/ Goal-Setting.
Human Dignity.
Individual.
Self-Sufficiency.

IMPEL *IMPULSAR*

To set or keep going in motion; implies great force; may imply inner prompting, suggests great urgency.

P/ Force.
Request.
T/ Fatalism.

IMPERIALISM *IMPERIALISMO*

Mexicans dislike control and the imposition of authority. They view Americans as imperialists who have imposed their culture and economic power on Mexico and have thus exploited her.

In contrast, Americans are reluctant to view their behavior as imperalistic, since there is no territorial control or expansion. Imperialism is viewed as negative in both countries, but the perception is different as to what is imperialistic.

S/ The Church and the Nation.
National Loyalty, Pride, and Politics.
P/ Seize.
T/ Authority.
Capitalism.
Expansionism.

IMPLORE *IMPLORAR*

Means to ask or request urgently: Implies great urgency, manifests anguish.

P/ Demand.
Request.

IMPOSE *IMPONER*

M.S. Seldom used because of its rude tone. Only used on occasion by superior to subordinate.

To lay down something to be followed; implies subjecting to what must be endured.

S/ Mexican "Noblesse Oblige".
Mexican Social Interactions.
P/ Demand.
Force.
T/ Order, (a) (b).

INCRIMINATE *INCRIMINAR*

To declare a person guilty of an offense; to involve in a crime; may mean to charge with a serious offense.

P/ Accuse.
T/ Civil Code.
Civil Rights.
Deny.
Security Force.

INDEMNIFY *INDEMNIZAR*

Payments made by insurance companies, defeated countries, etc., in reparations for losses suffered.

S/ National Loyalty, Pride, and Politics.
P/ Reward.

INDIVIDUAL *INDIVIDUAL*

Mexicans respect each person as a unique individual with his own place in society. However, in group activities, particularly in politics, people tend to conform to the decisions and direction of leaders since they believe it would be of little avail to oppose them. As one moves up in society, he sees more conformity, though education does have a tendency to mitigate against individual conformity.

Americans like to feel they act as individuals. There is considerable liberty which involves responsibility. Yet, Americans are quite group-oriented and readily yield to group decisions.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Measures of Success.
Mexican Social Interactions.
Social Status and Wealth.
P/ Approve.
Committee Rule.
Human Dignity.

INDUCE *INDUCIR*

Implies overcoming indifference or opposition by offering advantages or gain that dpend upon the desired decision being made. Term usually suggests that decision is outwardly at least made by the one induced rather than forced upon him by the one inducing.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
P/ Force.
T/ Aggression.
Alternative.
Discussion.
Freedom.
Limit.

INFORM (Oneself) *ENTERARSE*

M.S. Does not imply "getting to know" someone but to become familiar with, or find out about something.

A.E. To inform oneself by study or investigation of pertinent facts; may imply tale bearing or accusation.

P/ Warn.
T/ Acquaint.
T Alert.
Comprehend.
Inform Oneself.
Introduce.

INFORM (Oneself) *INFORMARSE*

Impart knowledge or facts to oneself by study or investigation.

INFORM *PREVENIR*

M.S. Implies "inform" or "prepare" when used between equals, or from subordinate to superior. May imply a warning when used by superior to subordinate.

A.E. Impart knowledge or facts, particularly of occurrences or facts necessary to the understanding of a situation.

S/ Mexican Social Interactions.
P/ Comment.
Propose.

INFORM *INFORMAR*

Impart knowledge, particularly of occurrences or facts necessary to the understanding of a situation.

P/ Consult.
T/ Acquaint.
Alert.

INNOVATION *INNOVACION, NOVEDAD*

Mexicans desire progress for their country but also tend to respect and hold on to some traditional customs. The middle class is most open to change, while the upper class often resists change, particularly of a social nature, fearing that it may undermine their position.

America is not tradition-bound. People are more open to change. In fact, there is almost an attitude that "new" is better.

S/ An Evolving Society.
T/ Modern.
Progress.
Traditional Values.

INTELLIGENTSIA *LOS INTELECTUALES*

The intellectuals in Mexico are generally philosophers, artists, poets, and professors. They are accepted by society, though not turned to for governing wisdom. Intellectuals have recently come from the middle class, rather than from the upper class, as has been traditionally the case. Young people are often the most faithful followers of the intellectuals because this helps fill the vacuum left by their rejection of their parents' religion.

In the United States the intelligentsia is comprised of the most highly educated and capable. They are leaders in their own fields and are frequently called upon to serve in a governmental office or to offer advice. Recently they have exerted profound influence over the executive office which has been questioned and criticized by the press and the populace.

S/ Mexican Measures of Success.
T/ Elite Behavior.
Middle Class.
Modern.
Progress.

INTERNATIONAL ALLIANCE *ALIANZA INTERNACIONAL*

Mexicans enter into alliances without complete trust in the promises being made. There is concern about "What do they want from us?" Mexicans emphasize that rights be well delineated in any alliance and will not seek benefits through alliances at the cost of national pride.

Americans freely form an alliance and trust the alliance will strengthen or benefit both parties. Americans do not view an alliance as negatively committing her resources, so much as preparing for something positive.

S/ National Loyalty, Pride and Politics.
T/ Contract Law.
Expansionist.
Foreign Aid.
Imperialist.

INTIMIDATE *INTIMIDAR*

Implies making timid or fearful, often through display or application of force or knowledge.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Men and Women in Mexico.
P/ Accuse.
Consult.
Threaten.
T/ Control.
Expansionism.

INTRODUCE *INTRODUCIR*

To cause or permit to go in; implies insertion; precise word used for things not native. To put something or someone in a place among others; implies something not already in company with others; implies forming a part. To present people to each other.

P/ Consult.
Propose.
T/ Autocratic Government.
Committee.Rule.

IT IS BETTER *MAS VALE*

M.S. May imply indirect but strong demand for action.

A.E. Compare or contrast something that may be good, bad, or indifferent, yet from the point of view of the speaker is to be rejected as totally undesirable in comparison.

S/ Mexican Social Interactions.
"Si Dios Quiere" Attitude.
P/ Approve.
Demand.
Force.
Threaten.
T/ Fatalism.
Order.

JUSTICE *JUSTICIA*

Justice in Mexico is sought after and respected. However, justice is usually tempered by the influence of the involved parties. The lower class feels that they are often deprived of justice because they lack the influence necessary to assure fair treatment.

In the American culture, justice is highly valued. Americans generally feel justice is fairly administered.

S/ "Amor Propio"--Personal Pride and Self-Este
An Evolving Society.
Mexican Measures of Success.
Mexican "Noblesse Oblige".
P/ Expel.
Seize.
T/ Civil Liberty.
Civil Rights
Civil Code
Discrimination
Equal Rights.
Expansionism.
Humane.
Legal.
Legitimacy.
Minority Rights.
Property Rights.
Religious Persecution.

JUSTIFICATION *JUSTIFICACION*

Mexicans often feel a need to offer justification for errors, even when explanations are not asked for. Justification for satisfaction of needs and desires is not nearly so common. The understanding exists that people do what makes them feel *"a gusto"* or pleased.

Americans generally feel a need to justify their needs or behavior, even if not asked to do so.

S/ An Evolving Society.
Mexican Social Interaction.
P/ Promise.
T/ Autocratic Government.
Emotion.
Expansionism.
Humane.
Legitimacy.
Methodology.

LABOR POLICY *POLITICA OBRERA*

Unions are supported as appropriate means for expressing worker demands, particularly among the lower and middle classes. Their powerful political support is carefully sought by politicians. Workers feel they have a right to what they demand and seldom back down, except under military pressure.

In the United States, there is an elaborate labor policy, with constant re-negotiation on both sides. The labor system is not much different from that found in Mexico.

P/ Agree.
Promise.
Propose.
Protest.
T/ Bargain.
Equal Rights.
Rights to Work.

LAW ENFORCEMENT *APLICACION DE LA LEY*

The executive branch of government, particularly at the central level, dominates the law enforcement system. The judiciary is influenced by people with political connections. The lower and middle classes believe the system is run to benefit the powerful but are slow to protest. Rather, they withhold cooperation and hold the police in extremely low esteem.

Although there are occasionally efforts to manipulate the law for personal gain, Americans generally are pleased with their system.

S/ Personalism: Relationships and Loyalty.
T/ Civil Code.
Civil Liberty.
Civil Rights.
Justice.
Security Forces.

LEGAL *LEGAL*

The legal system is run in Mexico by the central executive power who gives final approval to laws at all levels. Laws are written in extremely formal language, which often scares the poorer educated away from trying to understand them, preferring to trust a lawyer instead. Laws are respected but may be broken if a person thinks that doing so will help someone without having a bad effect on anyone else.

In the United States, there is a vast system of laws which Americans generally feel compelled to obey.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
T/ Authority.
Autocratic Government.
Civil Code.
Civil Rights.
Expansionism.
Law Enforcement.
Legislation.
Legitimacy.
Local Government.
Official.

LEGISLATION *LEGISLACION*

Legislation on a national level is completely dominated in Mexico by the executive and his counselors from the PRI. (Some input is also accepted from union leaders.) A similar situation exists on the state and municipal levels.

In the United States, legislation is a complex process involving input from many sources. Simultaneously, there may be lobbying by interest groups for conflicting legislation.

S/ Mexican Measures of Success.
National Loyalty, Pride and Politics.
P/ Propose.
T/ Autocratic Government.
Commission (a).
Democratic Leadership.
Labor Policy.
Legitimacy.
Local Government.
Official.

LEGITIMACY *LEGITIMIDAD*

The President and the Partido Revolucionario Institucional are the legitimizing powers in Mexico. They seek the approval and support of the people, which they feel legitimizes the system to the country.

In America, there is an extensive court system to decide the legitimacy of any action. People feel if the proper channels and procedures are followed legitimacy can hardly be questioned.

S/ An Evolving Society.
P/ Promise.
Propose.
T/ Absolutely.
Authority.
Expansionism.
Humane.
Justification.
Legal.
Legislation.
Public.

LIBERALISM *LIBERALISMO*

The Mexican upper class and part of the middle class view liberals as those in rebellion against the government. They believe the majority are Communists. The lower class and part of the middle class support the liberals as promoters of greater freedom and equality.

In America, liberalism is an openness to new ideas, new ways that can change the established system. Someone or something is liberal compared to something else. The middle class is conservative and interested in preserving the status quo compared to the upper and lower class who hold different but "liberal" attitudes and opinions.

P/ Protest.
T/ Activista.
Civil Liberty.
Civil Rights.
Equal Rights.
Marxism.
Middle Class.
Public.

LICENSE *LICENCIA*

The issuing of licenses is seen in Mexico as necessary for an orderly society. However, licenses are usually difficult to get without some special connection (palanca) or the use of a bribe (mordida).

In America, the issuing of licenses is assumed necessary for an orderly society.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Family Loyalty.
Mexican "Noblesse Oblige"
Personalism: Relationships and Loyalty.
P/ Approve.
Grant.
Request.
T/ Administration.
Bureaucratic.
Civil Code.
Individual.
Official.

LIMIT *LIMITE*

Limits are accepted in Mexico as necessary but are often not respected. The historical limits on sexual and social behavior, allowing men much greater freedom than women, are now becoming more equal for both sexes, freeing the women much more than has been the case, historically. This is particularly true in urban areas and among the upper class Mexicans.

Americans feel limits are necessary but they do not particularly like them.

S/ Family Loyalty.
P/ Protest.
T/ Control.
Discipline.
Ethics.
Extremism.
Goal-Setting.
Justification.
Public.

LOCAL GOVERNMENTS *GOBIERNO LOCAL*

Governors and presidents of municipalities are chosen by the Partido Revolucionario Institucional at the central government level in Mexico. However, once they are in office, they do have some autonomy.

In the United States, local governments are fairly autonomous but ties with the state and national governments exist, especially when political parties extend support to candidates for office.

S/ Family Loyalty.
Personalism: Relationships and Loyalty.
T/ Concentration of Power.
Legislation.
Rural Policy.

LUXURY *LUJO*

The upper class in Mexico consists of those generally considered to be living in luxury. Most Mexicans would enjoy more luxuries but generally don't pursue them at all costs. There is a special tax on all luxury items.

Few Americans feel that they live in luxury, although it is considered a desirable state. The very extensive middle class sets a standard for what is considered essential--which, to most of the world would be considered luxury.

S/ Mexican Measures of Success.
Social Status and Wealth.
T/ Affluence.
Elite Behavior.
Humane.
Materialism.
Nobility.
Tax.

MAJORITY RULE *GOBIERNO POR MAYORIA*

The majority does not rule Mexico. However, strong protests by the majority may influence the government to change some policies to avoid the public demonstrations of dissatisfaction.

Americans feel this is the best way of arriving at a decision which requires compliance.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
P/ Protest.
T/ Autocratic Government.
Committee Rule.
Democratic Leadership.
Dictatorship.
Equal Rights.
Individual.
Legislation.
Local Government.
Minority Rights.
Protest.
Public.
Suffrage.

MAKE A CLAIM *HACER UNA RECLAMACION*
MAKE A DEMAND

M.S. Implies a legal claim before a judge. Also used to make a "claim" against someone who has not kept a promise. Used by everyone. May also imply an emotional calling or yearning.

A.E. Implies a demanding either of the delivery or concession of something due one as one's own, one's right, or one's prerogative or of the admission or recognition of something which one asserts or affirms.

P/ Agree.
Promise.
Protest.
T/ Civil Code.
Enforcement.
Justice.
Law.

MAKE AN AGREEMENT *HACER UN ACUERDO*

M.S. Implies no promise, merely sharing of opinions. Even when apparent commitment made, no particular obligation felt by either party to keep commitment.

A.E. Come into harmony regarding a matter of opinion or policy; indicates that argument is ended.

S/ Mexican Social Interaction.
P/ Agree.
Promise.
T/ Authority.
Bargain
Bilateral
Committee.
International Alliance.

MAKE AN ALLIANCE *HACER ALIANZA*

M.S. Strictly political, not frequently used; implies very strong commitment.

A.E. Making of agreement particularly between families or states. Often suggests a formal compact.

P/ Agree.
Promise.
T/ Foreign Aid.
Imperialism.
International Alliance.

MAKE COMMENT *HACER COMENTARIO*

To make an observation or to pass judgement; stresses interpretation, occasionally carries some hint of unfavorable interpretation.

P/ Approve.
Comment.
T/ Emotion.
Opinion.
Press.

MARXISM *MARXISMO*

Marxists ideas are usually related to activists and to anti-government, anti-democracy sentiments. The Mexican upper and middle classes dislike the Marxist system, fearing that it will take away their freedom. The lower class sees it as a system that would benefit them.

For Americans generally will admit that they are materialistic and feel that there is nothing wrong with this.

P/ Force.
T/ Activist.
Capitalism.
Dictatorship.
Fascism.
Liberalism.
Protest.
Public.
Socialist.

MATERIALISM *MATERIALISMO*

Mexicans believe that friendship is more important than money. They pride themselves on this non-materialistic orientation, and heartily condemn the American materialistic attitude.

Americans generally will admit that they are materialistic and feel that there is nothing wrong with this.

S/ An Evolving Society.
Family Loyalty.
Mexican Measures of Success.
Personalism: Relationships and Loyalty.
T/ Extravagant.
Fortune.
Luxury.
Modern.
Progress.
Self-Suffiency.
Traditional Society.
Value System.
Virtuous.

METHODOLOGY *METODOLOGIA*

In Mexico, methodology is a neutral term except where applied to science, as one of its distinguishing characterisitics. Mexicans value strict scientific methodology but consider it a tool rather than a decision maker. Those who understand the philosophy and "why" behind the methodology are far more respected than those who merely know how to use it.

Methodology plays a very important and highly respected role in American science.

S/ An Evolving Society.
Mexican Social Interactions.
National Loyalty, Pride and Politics.
"Si Dios Quiere" Attitude.
T/ Speculation.
Technology.

MIDDLE CLASS *CLASE MEDIA*

The Mexican middle class consists of those with training beyond the elementary school level. Generally, the middle class is set apart by better manners and cultural refinement than the lower class.

Americans feel proud to be a part of the pervasive middle class. It is responsible for balancing the diverse elements of the society.

S/ Mexican Measures of Success.
Social Status and Wealth.
P/ Reduce Relationship.
T/ Activist. Military Policy.
Bureaucratic. Social Class.
Modern.

MILITARY POLICY *POLITICA MILITAR*

The Mexican government controls the military. The military has low prestige so the upper and middle classes avoid it. One rises in the military through personal influence. Military service is obligatory at eighteen years of age though many young men buy their way out of the service obligation.

In the United States, military policy primarily affects the military. What role and influence the military has on the government or the population as a whole is not exactly known.

S/ The Church and the Nation.
National Loyalty, Pride, and Politics.
P/ Seize.
T/ Anarchy. Law Enforcement.
Dictatorship. Security Forces.
Expansionism. Pacifism.

MINORITY RIGHTS *DERECHOS DE GRUPOS MINORITARIOS*

The major minority group in Mexico is the non-Spanish speaking Indians. Mexico has attempted to integrate them into society, particularly by giving them access to education.

In the United States, minorities may be classified as such, based on sex, religion or race. By law their rights are the same as any citizen, but they are variably upheld or enforced.

S/ The Church and the Nation.
Mexican "Noblesse Oblige".
National Loyalty, Pride, and Politics.
Social Status and Wealth.
T/ Alienation.
Civil Code.
Justice.
Right to Work.

MODERN *MODERNO*

While Mexicans wish to progress economically, they are often a little slow to give up "lo mexicano" (what is Mexican). This attitude is weakest in the middle class. Often steps toward "modern" life are "Mexicanized" or adapted to the culture and then adopted.

American society is a pace-setter in what is "modern." The general attitude has prevailed that what is modern is best, but recently, there has been an effort to recover some of the traditional values in America.

S/ An Evolving Society.
National Loyalty.
Pride and Politics.
Social Status and Wealth.
T/ Materialism. Self-Sufficiency.
Progress. Value System.
Traditional Society. Virtuous.

MOVE AWAY FROM *ALEJARSE*

M.S. Usually implies that the relationship reduction is temporary and subject to reconciliation. Not as strong as *enfriarse* (to be cold).

A.E. May imply, in interpersonal relationships, that pride has kept the people apart. May also signal an unwillingness to develop a close relationship.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Fiesta Spirit.
Mexican Social Interaction.
Personalism: Relationships and Loyalty.
P/ Reduce Relationships.
T/ Alienation.

MYTHOLOGY *MITOLOGIA*

Superstition and myths are common in Mexico, particularly among the rural poor, and the lower realms of the urban poor. Much of the superstition proceeds from the Indian heritage and some is a mix of Indian and Spanish beliefs.

Americans mythologize their history and heroes to some extent. There is currently a great deal of activity involved in de-mythologizing popular conceptions or practices, i.e. the myth of male supremacy.

S/ The Church and the Nation.
Mexican Fiesta Spirit.
National Loyalty: Pride and Politics.
T/ Historical Value.

NOBILITY *NOBLEZA*

The nobility in Mexico traditionally were identified by race, level of education, amount of land ownership, and wealth. Since the revolution, wealth and political connections have become the principle marks of nobility.

America has no nobility, per se, but those who are "rich", and the intelligentsia in America perhaps perform a similar role.

S/ Mexican "Noblesse Oblige."
Social Status and Wealth.
"Amor Propio"--Personal Pride and Self-Esteem.

T/ Affluence.
Elite Behavior.
Fortune.
Intelligentsia.
Open Society.
Social Class.

NOTE *ANOTAR*

Record or preserve in writing; Make special mention of.

T/ Annotate.

OBJECT *OBJETAR*

M.S. Seldom used in the infinitive form; implies a soft protest restricted to conversations, debates, etc., when it is desired to go against what's said or proposed.

A.E. To oppose something; carries strong implication of dislike or aversion; often lacking in clear or definite implication of vocal or other outward opposition.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Protest.
T/ Agreement.
Discussion.
Dramatic.
Emotion.
Opinion.
Sentiment.

OBLIGE *OBLIGAR*

M.S. Refers to a moral obligation, or when a person must do something because he owes a favor. Circumstances often "oblige" a person to such an extent that he "cannot" overcome or resist them.

A.E. Usually implies the constraint of necessity; sometimes physical necessity; also used with reference to a person or thing regarded as authoritative or as having the right to determine one's course or actions.

S/ Family Loyalty.
Mexican "Noblesse Oblige".
National Loyalty, Pride and Politics.
Personalism: Relationships and Loyalty.
P/ Agree.
Demand.
Force.
Grant.
Promise.
T/ Legal.
Majority Rule.
Progress.
Public.
Self-Sufficiency.
Traditional Society.

OFFER *OFRECER*

To put something before another for acceptance.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Grant.
Propose.
T/ Commission.
Opinion.

OFFICIAL *OFICIAL*

Officials in Mexico have the ability to give favors because of their positions but are often not well liked, particularly by the lower class. It is assumed that high officials do not earn their posts through merit but receive them because of connections and influences.

Americans generally cooperate with officials providing they are courteous and do not overstep their authority.

S/ "Amor Propio"--Personal Pride.
Family Loyalty.
Mexican "Noblesse Oblige."
Personalism: Relationships and Loyalty.
P/ Grant.
Promise.
Propose.
T/ Administration.
Bureaucratic.
Concentration of Power.
Hierarchical Authority.
Law Enforcement.
License.

OMIT *OMITIR*

Soft, indirect; implies just "not include" without any negative connotation.

Implies a leaving out of something which forms a part of a whole, through oversight, inattention, or absorption of an important detail, opportunity, or aspect.

S/ "Amor Propio"--Personal Pride.
P/ Reject.
T/ Accuracy.

OPEN SOCIETY *SOCIEDAD ABIERTA*

The Mexican society is free and open with few marked predudices so people can "move up." This is generally even true for immigrants.

America is an open society. Americans highly value this system and it constitutes part of their national pride.

S/ The Church and the Nation.
Social Status and Wealth, Men and Women.
T/ Civil Rights.
Equal Rights.
Justice.
Social Class.

OPINION *OPINAR*

M.S. To argue, to judge, or form an opinion.

A.E. To hold or express an opinion.

S/ "Amor Propio"--Personal Pride.
Mexican Measures of Success.
P/ Comment.
Consult.
Propose.
T/ Argument.
Discussion.
Emotion.
Dramatic.
Human Dignity.
Intelligentsia.
Opinion.
Speculate.
Think.
Vulgar.

OPINION *OPINION*

Mexicans believe all have the right to have and express their own opinions. The opinions of the well-educated and the experienced are the most respected.

Americans value an opinion according to the estimated status or knowledge of the person they inquire of. Most Americans feel everyone has a right to his or her own opinion, although it may not be taken seriously.

S/ "Amor Propio"--Personal Pride.
Mexican Measures of Success.
P/ Comment.
Consult.
Propose.
T/ Argument.
Discussion.
Emotion.
Dramatic.
Human Dignity.
Intelligentsia.
Opinion.
Speculate.
Think.
Vulgar.

OPPOSE *OPONERSE*

M.S. Usually indicates moral or intellectual opposition to something; may also refer to physical actions taken against something.

A.E. Can indicate almost any degree of protesting attitude; can suggest action ranging from a mere contrastive setting of one thing against another to open violence against an opposing force, although in all instances positive action is implied. Very general term.

S/ Mexican Social Interaction.
National Loyalty.
Pride and Politics.
Personalism: Relationships and Loyalty.
P/ Protest.
Reject.
T/ Activist.
Aggression.
Order.
Progress.

ORDER (a) *ORDEN*

Mexicans are generally in favor of order in theory but are not too willing to put it into practice.

Americans are willing to submit to regulation to achieve order. Americans are very uncomfortable with disorder.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
An Evolving Society.
"Si Dios Quiere" Attitude.
Time as an Attitude.
T/ Activist.
Anarchy.
Autocratic Government.
Control.
Discipline.
Goal Setting.
Hierarchical Authority.
Legal.
Protest.
Security Forces.

ORDER (b) *ORDENAR*

Direct orders in Mexico, even from superiors, are usually given in a well-mannered way. Stern orders may be obeyed with resentment and bad feeling.

Americans will generally comply with an order if the person is acknowledged as rightfully in command.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Men and Women in Mexico.
Personalism: Relationships and Loyalty.
P/ Demand.
Force.
Request.
T/ Absolutely.
Aggression.
Authority.
Committee.
Freedom.

OVERLOOK *PASAR POR ALTO*

Pass over something without giving due attention. Usually implies inattention through haste or lack of care.

T/ Disregard.

OVERTAKE *COGER*

Catch up with; overtake suddenly.

S/ Men and Women in Mexico.
P/ Seize.

PACIFISM *PACIFISMO*

While Mexicans openly show their emotions, they generally seek pacific resolution to problems. Yet, unwillingness to participate in national military forces is inacceptable.

Americans are very active in their approach to a problem. They will even resort to war as a means of settling a dispute, if necessary. Passive action, such as a refusal to bear arms in war, is looked upon suspiciously.

S/ Mexican Social Interaction.
"Si Dios Quiere" Attitude.
Time as an Attitude.
P/ Agree.
Protest.
7/ Activist.
Aggression.
Authority.
Civil Rights.
Committee Rule.
Elite Behavior
Emotion.
Fatalism.
Human Dignity.
Materialism.
Military Policy.

PACT *PACTAR*

Agreement made between persons or groups; often used for agreements made between states by negotiation or diplomacy.

S/ Family Loyalty.
Mexican Social Interaction.
Personalism: Relationships and Loyalty.
Social Status and Wealth.

P/ Agree.
Grant.
Promise.
T/ Accuracy.
Bilateral.
Colonialism.
Equal Rights.
Expansionism.
Foreign Aid.
Imperialism.
International Alliance.
Official.
Partner.
Self-Sufficiency.
Technical Aid.

PARTNER *SOCIO*

Partnerships, usually formed so as not to run alone the total risk of an enterprise, are formed in Mexico and among those who know and understand each other well. A "partner" may also refer to membership in clubs or social groups.

In America, partnerships are frequently entered into, to accomplish better what neither party could do as well alone.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Family Loyalty.
Mexican Measures of Success.
Personalism: Relationships and Loyalty.
Social Status and Wealth.
P/ Agree.
Promise.
Reduce Relations.
Request.
T/ Accuracy.
Alienation.
Bargaining.
Civil Code.
Contract Law.

PATRIOTISM *PATRIOTISMO*

Patriotism is inculcated in children in Mexico from the time they are small, both by the family and by the school. High national pride and patriotism are found in all social classes.

Americans are noted for their form of patriotism, as evidenced by the cooperation in the energy crisis. Most feel that patriotism has diminished from what it used to be. Foreigners often view Americans as overly ethnocentric and lacking in a cosmopolitan attitude.

S/ The Church and the Nation.
National Loyalty, Pride and Politics.
P/ Demonstrate.
Protest.
T/ Activist.
Foreign Aid.
Historical Value.
Third World.
Treason.

PERMIT *PERMITIR*

To fail to, or refrain from, preventing; implies willingness.

P/ Approve.
Grant.
Reward.
Yield.
T/ Authority.
Bureaucratic.
Civil Code.
Licenses.

PETITION *PETICIONAR*

To earnestly and formally request something; suggests a right to make the request.

P/ Approve.
Grant.
Protest.
Reward.
Yield.
T/ Humane.
Expansionism.

PICK UP *COGER*

To grasp or raise something; also implies (particularly in Mexico) a casual or informal acquaintance, as one formed for purposes of love making.

S/ Men and Women in Mexico.
P/ Seize.

PLAN *PLANEAR*

To devise a method of doing or making something; implies mental formulation of method.

S/ An Evolving Society.
"Si Dios Quiere" Attitude.
Time as an Attitude.
P/ Propose.
T/ Accuracy.
Goal Setting.
Methodology.
Pose.

PLEAD *ROGAR*

To request earnestly, emotionally, or with insistence.

T/ Beg.

POSE *PLANEAR*

To put forth or assert; propose.

S/ An Evolving Society.
"Si Dios Quiere" Attitude.
Time as an Attitude.
P/ Propose.
T/ Accuracy.
Goal Setting.
Methodology.
Plan.
Pose.

POSTPONE *POSPONER*

To cause a delay in action; implies intentional deferring, usually for a definite time.

S/ Personalism: Relationships and Loyalty.
"Si Dios Quiere" Attitude.
Time as an Attitude.
P/ Promise.
Propose.
Protest.

POSTPONE

APLAZAR

M.S. May imply "defer" in English in the sense of postponing a decision.

A.E. To cause a delay in an action; implies intentional deferring usually for a definitive time.

S/ Personalism: Relationships and Loyalty.
"Si Dios Quiere" Attitude.
Time as an Attitude.
P/ Promise.
Propose.
Protest.

POVERTY

POBREZA

Agrarian reform and increased universal access to education are the programs that have been used by the Mexican government since the Revolution to eradicate widespread proverty. While private help is given minimally in the form of alms and other direct donations, efforts are usually made to identify anti-poverty programs as government originated rather than privately originated.

Americans tend to alleviate poverty through organizational or government means. They feel sympathetic towards those in poverty.

S/ Family Loyalty.
Mexican Fiesta Spirit. "Noblesse Oblige".
Mexican Measures of Success.
Social Status and Wealth.
P/ Grant.
Protest.
Seize.
T/ Activist.
Affluence.
Bargaining.
Civil Rights.
Commerce.
Compulsory Education.
Equal Rights.
Expansionism.
Fatalism.
Fortune.
Goal Setting.
Human Dignity.
Humane
Loan Policy.
Majority Rule.
Open Society.
Protest.
Public.
Self-Sufficiency.
Socialist.
Suffrage.

PRAISE

ALABAR

To express approbation or esteem. Often implies no more than warmly expressed commendation; frequently suggests judgement of a superior; in reference to God, implies glorification by acts of homage.

S/ "Amor Propio"--Personal Pride.
Mexican, "Noblesse Oblige".
Mexican Social Interaction.
P/ Approve.
Reward.

PREPARE

PREVENIR

M.S. Implies "inform" or "prepare" when used between equals, or from subordinate to superior. May imply a warning when used by superior to subordinate.

A.E. A process followed to make people or things ready

S/ Mexican Social Interaction.
P/ Comment.
Propose.

PRESENT

PRESENTAR

To offer for viewing or consideration; carries a strong implication of ceremonious exhibition or of outward show.

S/ An Evolving Society.
P/ Consult.
Demonstrate.
Propose.
T/ Discussion.
Extravagant.
Emotion.

PRESS

PRENSA

Mexico has a strong, fairly independent press. The government allows criticism of its policies to be published but does not permit antigovernment publications. Major reporters (particularly TV reporters) may have influence on politicians who fear their widespread influence and following. The foreign press is widely read and considered in major Mexican cities, particularly in the capital.

In America, the press in viewed positively as a watchdog on the government. The press is trusted although occasionally suspected of biased reporting. Seldom is the foreign press read or considered.

S/ An Evolving Society.
P/ Accuse.
Comment.
Propose.
T/ Accuracy.
Analogical.
Black-mail.
Censorship.
Ethic.
Opinion.
Propaganda.
Protest.

PROGRESS

PROGRESO

Progress is considered highly desirable in Mexico, as long as it will bring a sure benefit. Often "progress" is made for a time to acquire some particular benefit, then when the benefit is no longer forthcoming, traditional ways are reverted to.

By definition, in America, progress means to develop to a higher, better, or more advanced state, and has a positive meaning.

S/ An Evolving Society.
Family Loyalty.
Mexican Measure of Success.
National Loyalty, Pride and Politics.
"Si Dios Quiere" Attitude.
Time as an Attitude.
T/ Capitalism.
Commerce.
Discipline.
Foreign Aid.
Innovations.
Materialism.
Middle Class.
Mythology.
Rural Policy.
Open Society.
Third World.
Technical Aid.
Technology.

PROMISE *PROMETER*

M.S. Commonly used to make promise, though does not imply strong commitment to fulfill the promise. In political sector, may imply a proposal to do or study something.

A.E. To give one's word to act in a specific way; implies oral or written assurance.

S/ Mexican Social Interaction.
P/ Agree.
Promise.
Propose.
T/ Authority.
Bargain.
Bilateral
Committee.
International Alliance.

PROMOTE *FOMENTAR*

May suggest open backing or support; may imply actual giving of encouragement, fostering of some idea or activity.

P/ Demonstrate.
Protest.
T/ Activist.
Extremism.
Foment.

PROPAGANDA *PROPAGANDA*

Propaganda is generally considered by Mexicans to be a good way to inform the people of what is going on. Government propaganda is usually specific, not used to fool the people, and almost never becomes "brain-washing," except as related to the very uninformed of the lower class.

Americans feel propaganda is what other countries do to persuade people to an untenable position. Its meaning is similar to brain-washing for many. It is not something Americans believe in.

S/ An Evolving Society.
National Loyalty: Pride and Politics.
T/ Autocratic Government.
Censorship
Compulsory Education.
Imperialism.
Press.
Third World.

PROPERTY RIGHTS *DERECHOS DE PROPIEDAD*

Property rights are guaranteed by the Mexican constitution. They are generally more strictly respected in urban areas than in rural areas. The government can take property from private citizens. Compensation for such property is made according to the value of the property as declared by its owner for tax purposes, often an amount something less than its true value.

In America, the right of the individual to own property is guaranteed through the Bill of Rights. In exceptional cases, the government may compel an individual to relinquish his property rights through due process of law and fair compensation.

S/ An Evolving Society.
P/ Force.
Seize.
T/ Agression.
Civil Rights.
Ethics.
Expansionism.
Humane.
Imperialism.
Legitimacy.
Materialism.
Poverty.
Rural Policy.
Tax.

PROPOSE *PROPONER*

To set before the mind for consideration; implies invitation to consider, discuss, or settle a question.

S/ An Evolving Society.
Mexican Social Interaction.
P/ Consult.
Demonstrate.
Propose.
T/ Bargain.
Discussion.
Expert.
Emotion.
Innovation.

PROTEST *PROTESTA*

Protests are considered acceptable in Mexico but are only used after a very high "boiling point" has been reached. The strike is considered the most useful protest, while letters and speaking directly with the parties involved are the most useless. It is common to buy space in the newspaper to voice a protest but this is not too influencial.

Americans believe people have a right to protest. They will want to know the issues involved to arrive at a judgment. However, Americans frown on public servants striking in protest. Some forms of protest are definitely more appropriate than others, which may be condemned by the public.

S/ "Amor Propio"--Personal Pride.
Mexican Social Interaction.
"Si Dios Quiere" Attitude.
P/ Demonstrate.
Protest.
Threaten.
T/ Activist.
Aggression.
Anarchy.
Censorship
Civil Rights.
Civil Liberty.
Authority.
Control.
Fatalism.
Labor Policy.
Public.

PROTEST *PROTESTAR*

M.S. Equivalent to "protest" in English except has negative, outraged, criticizing tone. Implies strong objection.

A.E. To state positively, either in anticipation of denial or objection; stresses emphasis in affirmation. Also, means to oppose something; implies strong opposition, objection in speech or writing.

S/ "Amor Propio"--Personal Pride.
Mexican Social Interaction.
"Si Dios Quiere" Attitude.
P/ Demonstrate.
Protest.
Threaten.
T/ Activist.
Aggression.
Anarchy.
Censorship.
Civil Rights.
Civil Liberty.
Authority.
Control.
Fatalism.
Labor Policy.
Public.

PROVE *PROBAR*

Implies the settlement of doubt or establishing of certainty; may imply that evidence has been adduced to bring conviction of the truth of the contentions or conclusions.

S/ An Evolving Society.
Mexican Social Interaction.
P/ Accuse.
Approve.
Expel.
T/ Absolutely.
Accuracy.
Arguments.
Civil Rights.
Expert.
Emotion.
Justification.
Legitimacy.
Opinion.
Treason.

PUBLIC *PUBLICO*

The Mexican government feels they are responsible to and for the public, though their actions often do not reflect this feeling. Those in power feel that while there may be some Mexicans capable of ruling themselves, the society as a whole is not ready for self-government. Those capable of self-government, the upper and portions of the middle class, are those with power to change the system but they are those that most benefit from the present system.

The American government is held answerable to the American public. The public is generally considered sufficiently informed to make responsible decisions. Many organizations are public-formed and many efforts are publicly initiated.

S/ Mexican "Noblesse Oblige."
Nationalism, Pride and Politics.
P/ Demonstrate.
Promise.
Propose.
Protest.
Seize.
T/ Anarchy.
Censorship.
Majority Rule.
Minority Rights.
Order.

PUT ON NOTICE *PONER SOBRE AVISO*

Not used in politics. When used by inferior to superior, implies a communication of important information; otherwise, can have two possible connotations: 1) to communicate information; 2) communication of information with a touch of warning tone. The type of information communicated will key one to whether or not there is a tone of warning.

To alert someone to a situation.

S/ Mexican Social Interaction.
P/ Comment.
Protest.
Warn.
T/ Aggression.
Argument.
Emotion.
Limit.
Protest.
Serious.

PUT THE BLAME ON *ECHAR LA CU*

M.S. May be used to give out information that someone has been accused but implying that nothing is expected to happen.

A.E. To find fault with someone or something openly; may convey an accusation or wrongdoing; may connote ultimate responsibility.

S/ Mexican Social Interaction
"Amor Propio"--Personal Pride.
Pride and Self-Esteem.
P/ Accuse.
Approve.
Comment.
Reject.

RAISE *ELEVA*

Implies bringing something to a high position for which it is fitted by nature or intended function.

RAISE OBJECTIONS *LEVANTAR OBJECIONE*

M.S. Soft term, restricted to conversations, debates; used when desired to go against what is said or propose.

A.E. To oppose something; carries strong implication of dislike or aversion often lacking in clear or definite implication of vocal or other outward opposition.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Protest.
T/ Argument.
Discussion.
Opinion.
Emotion.
Dramatic.
Sentiment.

(NOT) RECOGNIZE *(NO) RECONOCER*

To not take notice of something; "recognize" is often used interchangeably with "acknowledge" to suggest strong authoritative sanctions; suggests actual or manifest acceptance. Sometimes implies full realization or comprehension.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Family Loyalty.
Personalism: Relationships and Loyalty.
Mexican Measures of Success.
Mexican Social Interaction.
Social Status and Wealth.
P/ Approve.
Grant.
Deny.
Reject.
Reduce Relationships.
T/ Alienation.
Legitimacy.

RECOMPENSE *RECOMPENSAR*

Compensation for voluntary services or for losses or injuries sustained; due or adequate return is implied.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Measures of Success.
"Si Dios Quiere" Attitude.
Social Status and Wealth.
P/ Approve.
Grant.
Reward.
T/ Administration.
Emotion.
Fatalism.
Official.

REFUSE *REHUSAR*

To turn away something or someone by not consenting to accept, receive, or consider it or him; often implies decisiveness or ungraciousness.

S/ Family Loyalty.
Mexican Social Interaction.
P/ Deny.
Force.
Request.
Yield.
T/ Bargain.
Civil Rights.
Expansionism.
Humane.
Protest.
Public.

REJECT *RECHAZAR*

To turn away by not consenting to accept, receive, or consider; stresses abandoning; implies refusal to have anything to do with.

S/ Mexican Social Interaction.
Social Status and Wealth.
P/ Deny.
Propose.
Reject.
T/ Civil Rights.
Emotion.
Discrimination.
Minority Rights.

RELIGIOUS PERSECUTION *PERSECUSION RELIGIOSA*

Religious freedom is guaranteed by the Mexican constitution. Following the Revolution, the government persecuted all religions, including the Catholic Church. At present, the only sources of religious persecution would be the radical Catholics, fanatics, and the very ignorant.

Pursuit of religious activity is protected under the constitution in America. Active religious persecution does not exist although there may be some subtle forms of prejudicial behavior exercised on a social plane.

S/ The Church and the Nation.
Mexican Fiesta Spirit.
P/ Reduce Relationship.
Reject.
T/ Acculturation.
Aggression.
Civil Rights.
Colonialism.
Discrimination.
Equal Rights.
Extremism.
Minority Rights.
Mythology.
Opinion.

RENDER *RENDIR*

To hard over or submit as for approval, consideration, or payment. Also can mean to give or provide.

RENOUNCE *RENUNCIAR*

To give up favorably or definitely a position of trust, honor, or glory; implies sacrifice for a greater end.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Social Interaction.
Personalism: Relationships and Loyalty.
P/ Yield.
T/ Aggression.
Emotion.
Human Dignity.
Individual.
Opinion.
Protest.

REPROACH *REPROCHAR*

M.S. Implies the same as equivalent "reproach" in English; however, informal term that implies guilt is assumed.

A.E. To criticize adversely; implies dissatisfaction or displeasure; usually implies criticism or fault-finding.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Accuse.
Reject.
T/ Aggression.
Alienation.
Discipline.
Emotion.
Human Dignity
Individual.
Justification.
Law Enforcement.

REQUIRE *REQUERIR*

M.S. Implies a weak request. There is no sense of obligation, urgency, or strong necessity to comply. Merely calls attention to an issue.

A.E. Often used interchangeably with "demand" or "need;" usually implies imperativeness such as arises from inner necessity, or the compulsion of law or regulation, or the exigencies of the situation.

S/ An Evolving Society.
"Amor Propio"--Personal Pride and Self-Esteem.
Mexican Social Interaction.
P/ Demand.
Force.
Request.
T/ Absolutely.
Accuracy.
Alternative.
Bargain.
Civil Code.
Discipline.
Ethics.
Freedom.

RESIGN *RESIGNAR*

To let go from one's control, to give up completely; implies voluntary sacrifice; usually implies renunciation or acceptance of the inevitable.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Men and Women in Mexico.
Mexican Social Interaction.
"Si Dios Quiere" Attitude.
P/ Demonstrate.
Protest.
Reject.
Yield.
T/ Administration.
Emotion.
Fatalism.
Officials.

RESOLVE *RESOLVER*

M.S. Implies only that a decision has been made. There is no extra determination or strength implied in the decision, as may be the case in English.

A.E. To reach a decision; may imply fixed purpose and firm determination.

S/ Men and Women in Mexico.
Mexican Social Interaction.
Personalism: Relationships and Loyalty.
"Si Dios Quiere" Attitude.
Social Status and Wealth.
P/ Agree.
Promise.
Propose.
T/ Absolutely.
Accuracy.
Aggression.
Argument.
Argument.
Bargain.
Bilateral.
Civil Code.
Civil Rights.
Committee Rule.
Discussion.
Emotion.
Fatalism.
Legitimacy.
Majority Rule.
Protest.

RETIRE *RETIRAR*

To move out of or go away from the place where one is; implies a renunciation, permanent relinquishing, retreat or recession.

S/ "Amor Propio"--Personal Pride and Self Esteem.
Family Loyalty.
Men and Women in Mexico.
Mexican Social Interaction.
Personalism: Relationships and Loyalty.
P/ Reduce Relationship.
Yield.
T/ Administration.
Emotion.
Human Dignity.
Loan Policy.

RETRACT *RETRACTAR*

Stresses withdrawal of something professed or declared; often implies admission of error.

S/ Men and Women in Mexico.
Mexican Social Interaction.
P/ Accuse.
Deny.
Yield.
T/ Absolutely.
Argument.
Censorship.
Discussion.
Emotion.
Justification.
Legitimacy.
Opinion.
Press.

REWARD *RECOMPENSAR*

Strongly involves the idea of recompense for something good or evil; may be in reference to a prize or premium only when that has been earned (as by effort or sacrifice); a reward is offered for the return of something lost.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Measures of Success.
"Si Dios Quiere" Attitude.
Social Status and Wealth.
P/ Approve.
Grant.
Reward.
T/ Administration.
Emotion.
Fatalism.
Official.

RIGHT TO WORK *DERECHO DE TRABAJAR*

Most Mexican feel they have the right to work, but there is keen competition for unskilled jobs because so many people are poorly skilled, thus some do not have jobs. Many learn their skills by apprenticing on the job. There is pressure from the government to create more jobs. Landless farmers feel that they should have the right to work their own land.

Americans have the Protestant work ethic--that work is good and the right to work is considered a basic right in American Society.

S/ Family Loyalty.
Mexican Measures of Success.
Personalism: Relationships and Loyalty.
"Si Dios Quiere" Attitude.
Social Status and Wealth.
P/ Demonstrate.
Protest.
T/ Commerce.
Discrimination.
Ethics.
Expansionism.
Human Dignity.
Humane.
Identity Crisis.
Labor Policy.
Open Society.

RURAL POLICY *POLITICAL RURAL*

Mexico has a progressive rural policy that encourages land settlement and agricultural development. Agriculture is seen as a vital part of the economy and development of Mexico. Rural organizations exist as well as a National Rural Bank for credit.

In America, rural policy is both legislated and implemented. Numerous rural organizations exist which influence or decide rural policy.

S/ The Church and the Nation.
Family Loyalty.
National Loyalty.
Social Status and Wealth.
T/ Acculturation.
Activist.
Alienation.
Colonization.
Equal Rights.
Expansionism.
Labor Policy
Legitimacy.
Minority Rights.
Mythology.
Socialist.
Traditional Society.

SCORN *MENOSPRECIAR*

M.S. Same as "scorn" in English. However, when a person uses it to describe another's actions toward him, it implies that speaker's feelings were hurt.

A.E. To regard a person or thing as beneath one's notice, unworthy of one's attention or interest; implies quick, indignant, or profound contempt.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Men and Women in Mexico.
Mexican "Noblesse Oblige."
Mexican Social Interaction.
P/ Deny.
Grant.
Protest.
Reduce Relationship.
Reject.
T/ Alienation.
Civil Rights.
Commerce.
Discrimination.
Emotion.
Human Dignity.
Identity Crisis.
Protest.

SECURITY FORCES *FUERZAS DE SEGURIDAD*

In Mexico the military forces are primarily used to maintain internal order and assist in national programs, such as medical campaigns. The military is really a para-police force. There is a close relationship between the military and the political party which holds the reins of government. This involves political advancement and reciprocal favors. Local policemen are not entirely trusted and are known to misuse their authority. The military maintains a strong surveillance over activists and subversive groups.

Americans are proud and confident of their military forces which are considered large, well-equipped and well-trained, but very expensive to maintain. Since the Vietnam War, the role of military superiority has been downplayed. The intelligence forces have come under intense scrutiny and criticism in recent years, manifesting a public desire to assert control over these forces, which are nevertheless considered vital in preserving American interests.

S/ National Loyalty, Pride and Politics.
P/ Force.
Seize.
Threaten.
T/ Activist.
Aggresion.
Anarchy.
Authority.
Autocratic Government.
Civil Code.
Colonialism.
Control.
Democratic Authority.
Dictatorship.
Emotion.
Expansionism.
Fascism.
Law Enforcement.
Legal.
Legitimacy.
Military Policy.
Pacifism.
Protest.
Public.

SEIZE *ASIR*

Sudden and forcible taking or getting hold of; often interchangeable with "take;" may suggest a catching of something by force and surprise, or the ready understanding of something difficult to apprehend or analyze.

S/ Mexican Social Interaction.
P/ Force.
Protest.
Seize.
Yield.
T/ Censhorship.
Civil Rights.
Expansionism.
Property Rights.
Security Forces.

SELECT OUT *DESCARTAR*

M.S. Choose one item in preference to another without any negative connotations.

A.E. Choose one item in preference to aner because of some special quality, or for excellence.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Family Loyalty.
Mexican Fiesta Spirit.
Mexican Social Interaction.
P/ Approve.
Deny.
Grant.
Reward.
T/ Censorship.
Discipline.
Discrimination.
Identity Crisis.
Individual.

SELF-SUFFICIENCY *AUTO-SUFICIENCIA*

A person does not try to become self-sufficient in Mexico. One obtains a job or gets a break through his friends *compadre* or *palanca* and family. If one wants to rise, he must have lots of friends he can call upon. Strong family ties are maintained as a type of social insurance for emergency and old age. Of course, people want to be economically well-off but wealth or the ability to get favors are used to cement ties for the future. Social security exists but is not as developed as in the United States. There exists a very strong national desire to become economically independent of the United States.

Self-sufficiency and security are highly valued American goals. Elaborate social mechanisms have been developed to help people become self-sufficient, i.e., insurance, social security, etc. Americans feel that a man by his own labor and hard work can and should be self-sufficient.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Family Loyalty.
Mexican Measures of Success.
National Loyalty, Pride and Politics.
P/ Consult.
Grant.
Reward.
T/ Colonialism.
Expansionism.
Extravagant.
Foreign Aid.
Imperialism.
International Alliance.
Materialism.
Partner.
Technical Aid.
Third World.

SENTIMENT *SENTIMIENTO*

Sentiment implies a thought laden with emotion. This is even more pronounced in Mexico where sentiments have strong emotional coloring.

When an American is asked to express his sentiments, he is being asked to express his attitude, thought or judgment prompted by his feeling. Americans feel freer to express what they think than what they feel; they seldom casually express their sentiments.

S/ Mexican Social Interaction.
T/ Argument.
Emotion.
Opinion.

SERIOUS *SERIO*

If a person is accused of being serious, it may mean that his accusers think that he may be upset. Also, those who are said to be serious are quiet, "sour-puss." or somewhat unsociable. When referring to a situation, it means the situation is grave or involves commitment or accepting responsibility.

In America, the value of being serious is relative to the situation. At times it is appropriate to be earnest and diligent but not sober or staid.

S/ Mexican Fiesta Spirit.
Mexican Social Interaction.
P/ Force.
Reduce Relationship.
Reject.
T/ Alienation.
Argument.
Emotion.
Humor.
Identity Crisis.

SHOW *ENSENAR*

To reveal something outwardly by or as if by a sign; to make something apparent or visible; implies enabling others to see through inference.

S/ "Amor Propio"--Personal Pride and Self Esteem.
Mexican Social Interaction.
P/ Comment.
T/ Clarify.
Teach.

SOCIAL CLASS *CLASE SOCIAL*

There exists high mobility in Mexico among its three social classes--the upper, middle and low. The move up is made through connections or by improved education. The ever-increasing night school program, along with increased public education, has facilitated mobility, particularly from the lower to the middle class. In order to get into the upper class, a substantial degree of cultural refinement and education, along with increased wealth, must usually be attained.

There is not the class consciousness in America as in other cultures. Many Americans socialize and marry across class lines.

S/ Mexican Measures of Success.
Mexican, "Noblesse Oblige."
Social Status and Wealth.
T/ Commerce.
Elite Behavior.
Human Dignity.
Individual.
Middle Class.
Expansionism.
Hierarchical Authority.
Open Society.

SOCIALIST *SOCIALISTA*

Socialism in Mexico is generally supported by the lower class and resisted by the middle and upper classes. Politicians often promise socialism to garner support and avoid protests and criticism from the people. Many Mexicans feel that it's best to avoid socialism since they believe communism would quickly follow and deprive them of their liberty.

Private enterprises is highly valued in America; nevertheless, persistent demands by a portion of the population for services edges the American government towards a more socialistic orientation. Socialism per se is viewed negatively.

S/ An Evolving Society.
Family Loyalty.
National Loyalty, Pride and Politics.
Personalism: Relationships and Loyalty.
P/ Protest.
Promise.
T/ Activist.
Authority.
Capitalism.
Control.
Expansionism.
Facism.
Liberalism.
Labor Policy.
Marxism.
Materialism.
Middle Class.
Open Society.
Self-Sufficiency.
Social Class.

SOLICIT *SOLICITAR*

To seek to obtain by making one's desires known; implies calling attention to one's wants.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Family Loyalty.
Mexican, "Noblesse Oblige."
Mexican Social Interaction.
"Si Dios Quiere" Attitude.
P/ Grant.
Protest.
Request.
Reward.
T/ Bargain.
Commerce.
Protest.

SPECULATE *ESPECULAR*

Speculation is a common practice of high value in Mexico, as witnessed by the high degree of participation in the lottery by all classes, particularly the lower and middle classes. Though careful planning has become more common in business and government, Mexicans in their personal lives prefer to take a life as it comes, "playing it by ear." They feel like too much planning may spoil their flexibility and the possibility of a pleasant surprise.

Americans often feel uncomfortable with any risk; they prefer to plan and consider all the alternatives in order to predict with preciseness.

S/ "Si Dios Quiere" Attitude.
Time as an Attitude.
T/ Absolutely.
Accuracy.
Bargain.
Commerce.
Innovation.
Progress.

STRIVE *PROCURAR*

To make an effort to do something; implies great obstables to overcome; suggests persistent endeavor to overcome obstacles created by one's own weakness, lack of experience, etc.

S/ "Si Dios Quiere" Attitude.
Time as an Attitude.
P/ Agree.
Promise.
Request.
T/ Bargain.
Fatalism.
Goal Setting.
Pacifism.

SUBJECT *SUJETAR*

To place under the authority or control of another.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Men and Women in Mexico.
P/ Force.
Seize.
T/ Authority.
Civil Rights.
Control.
Fatalism.
Imperialism.

SUBMIT ONESELF TO *SOMETERSE*

M.S. While this implies giving way to someone or something, also implies fatalistic resignation to suaully unpleasant circumstances perceived as beyond one's control.

A.E. To give way to someone or something; implies surrender after resistance to another's will; carries definite implication of contention or conflict.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Men and Women in Mexico.
"Si Dios Quiere" Attitude.
P/ Force.
Protest.
Yield.
T/ Aggression.
Authority.
Control.
Discipline
Fatalism.
Law Enforcement.
Legitimacy.
Progress.
Protest.
Security Forces.

SUCCUMB *SUCCUMB*

To give way to someone or something one can no longer resist; implies weakness, helplessness in person giving way; often implies disastrous outcomes; also may imply collapse or falling to pieces.

S/ Fatalism.
Mexican "Noblesse Oblige."
P/ Force.
Yield.
T/ Control.
Discipline.
Human Dignity.
Legitimacy.
Submit oneself to

SUFFRAGE *SUFRAGIO*

The battle cry and theme of the Mexican Revolution was "Effective Suffrage--No reelection." All people over eighteen can vote, but as has been explained before, the votes have no effect on the Partido Revolucionario Institucional choice of government officials.

In America, suffrage is acknowledged as a right entailing responsibility which 40-50% of the people exercise.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
The Church and the Nation.
Men and Women in Mexico.
National Loyalty, Pride and Politics.
T/ Alienation.
Autocratic Government.
Compulsory Education.
Democratic Leadership.
Equal Rights.
Local Government.
Majority Rule.
Minority Rights.

SUGGEST *SUGERIR*

To convey an idea, thought, by indirect means; emphasizes association of ideas, awakening of desire or initiating a train of thought.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Men and Women in Mexico.
Mexican Social Interaction.
P/ Comment.
Consult.
Propose.
Request.
T/ Aggression.
Argument.
Commission.
Committee Rule.
Discussion.
Expert.
Extremism.
Humor.
Innovation.
Intelligensia.
Justification.
Majority Rule.
Opinion.
Public.
Sentiment.
Speculate.
Vulgar.

SUIT *CONVENIR*

Adapted to a use or purpose; proper; usually has this meaning when accompanied by object pronouns; usually is the meaning in oral communication.

S/ Mexican Social Interaction.
P/ Promise.
T/ Authority.
Bargain.
Bilateral.
Committee.
International Alliance.

SUPPLICATE *SUPLICAR*

To earnestly request something; implies attempt to persuade or overcome resistance in another by ingratiating oneself; suggests fervent prayer or prayerful attitude.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican "Noblesse Oblige".
Mexican Social Interaction.
Personalism: Relationships and Loyalty.
P/ Grant.
Request.
Reward.
T/ Bargain.
Emotion.
Humane.
Sentiment.
Sympathetic.

SUPPORT *APOYAR*

To hold up either literally or figuratively; may imply enduring. To favor actively something that meets opposition.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Social Interaction.
Personalism: Relationships and Loyalty.
"Si Dios Quiere" Attitude.
P/ Approve.
Grant.
Reward.
T/ Activist.
Justification.
Legitimacy.
Value System.
Virtuous.

SURRENDER *RENDIR*

To let go one's control; implies external compulsion; suggests submission after a struggle.

S/ "Si Dios Quiere" Attitude.
An Evolving Society.
P/ Agree.
T/ Accede.
Agree.
Appease.
Capitulate.
Concede.
Concession.
Dispense.
Give up.
Resign.
Submit oneself to.
Succumb.

SYMPATHETIC *COMPASIVO*

M.S. Sympathy and compassion are traits Mexicans usually relate to women, rather than to men. Sympathy is often much more emotional and personal in Mexico than in the United States.

A.E. Americans appreciate the ability to be sympathetic.

S/ Men and Women in Mexico.
Mexican "Noblesse Oblige".
T/ Alienation.
Emotion.
Human Dignity.
Humanitarianism.
Virtuous.

TAKE COUNSEL *TOMAR CONSEJO*

To discuss or deliberate; to exchange advice, opinion.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
An Evolving Society.
Family Loyalty.
Men and Women in Mexico.
Personalism: Relationships and Loyalty.
"Si Dios Quiere" Attitude.
P/ Consult.
Propose.
Reject.
Yield.
T/ Committee Rule.
Elite Behavior.
Emotion.
Fatalism.
Intelligensia.
Legitimacy.

TAKE OUT *SACAR*

M.S. To be removed from someplace. It it refers to being expelled as from school, it implies that no serious reason was the cause, and that readmittance will be easy.

A.E. To remove or extract.

P/ Expel.
T/ Eliminate.

TAKE POSSESSION OF *APODERARSE DE*

M.S. Take illegal or underhanded possession of something.

A.E. Take possession of.

P/ Force.
Protest.
Sieze.
T/ Anarchy.
Expansionism.
Legal.
Legitimacy.

TAX *IMPUESTO*

M.S. Taxes in Mexico are levied on personal property, luxury items, income, and some other selected things. Teachers at all levels have to pay a tax to be allowed to teach. Generally, taxes are criticized, and are considered by the upper classes to be avoided through influence or connections if possible.

A.E. Although Americans recognize the need for taxes, almost everyone resents paying them. They are considered too high and come in too many forms.

P/ Force.
T/ Administration.
Bureaucratic.
Law Enforcement.
Legitimacy.
License.
Luxury.
Property Rights.

TALK ABOUT *TRATAR*

To exchange ideas by conversing; to make a statement; to speak about.

S/ Mexican Social Interaction.
P/ Agree.
Comment.
Consult.
Demonstrate.
Propose.
Request.
T/ Committee.
Discussion.
Emotion.
Expert.
Legitimacy.
Opinion.
Sentiment.

TEACH *ENSENAR*

Implies the direct showing to another with the intent that he will learn; may connote the giving of help necessary for the learner to master the more difficult parts taught.

S/ "Amor Propio"--Personal Pride and Self-Esteem.

TECHNICAL AID *AYUDA TECNICA*

M.S. Although Mexico desires to become a modern industrial nation of late she only accepts that technical aid that will benefit and complement her own efforts. When asked, Mexico even supports technical aid to other less developed Latin countries.

A.E. Americans supplement their monetary aid with technical aid to foreign countries. This is becoming a more popular form of foreign aid.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
An Evolving Society.
National Loyalty, Pride and Politics.
Personalism: Relationships and Loyalties.
Time as an Attitude.
P/ Consult.
Demonstrate.
Propose.
Yield.
T/ Acculturation.
Bilateral.
Capitalism.
Expert.
Foreign Aid.
Human Dignity.
Imperialism.
Legitimacy.
Middle Class.
Modern Progress.
Mythology.
Technology.
Traditional Society.

TECHNOLOGY *TECNOLOGIA*

Mexicans see technological progress as important but subject to human concerns. Technical people are usually given low prestige since they understand the "how" of a process without knowing the "why."

Americans consider their technological sophistication as one of their greatest accomplishments. They are inclined to view technology as a panacea for all problems. Technology is credited for the high standard of living which exists in the United States.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
An Evolving Society.
National Loyalty, Pride and Politics.
Personalism: Relationships and Loyalties.
Time as an Attitude.
P/ Consult.
Demonstrate.
Propose.
Yield.
T/ Acculturation.
Bilateral.
Capitalism.
Expert.
Foreign Aid.
Human Dignity.
Imperialism.
Legitimacy.
Middle Class.
Modern Progress.
Mythology.
Traditional Society.

TENDER

Legal term used in offering something to the court or a person for formal acceptance or approval; in general use, has stronger connotation of modesty, humility, or gentleness on the part of the one making the offer.

S/ Men and Women in Mexico.
Mexican, "Noblesse Oblige."
P/ Comment.
Propose.
Request.
T/ Acculturation.
Emotion.
Human Dignity
Minority Rights.

THINK *OPINAR*

M.S. To argue, to judge, or form an opinion.

A.E. To have an opinion or judgment about something.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Mexican Social Interactions.
P/ Comment.
Consult.
Propose.
T/ Absolutely.
Accuracy.
Analogical.
Argument.
Discussion.
Emotion.
Expert.
Extremist.
Human Dignity.
Liberalism.
Opinion.
Sentiment.
Speculate.
Vulgar.

THIRD WORLD *TERCER MUNDO*

Mexicans consider themselves a leader among the Third World powers. In Latin America, they play an even more important role. Mexicans feel they are emerging from a Third World power to a fully industrialized nation. This is a point of considerable pride among Mexicans.

To America, the Third World is comprised of the South American countries, and most of the African and Middle East countries. These are countries that are in the process of developing industry and their natural resources. Often these countries are viewed as unstable but are nevertheless to be reckoned with, especially when they work together, such as the oil-producing countries have done through OPEC.

S/ An Evolving Society.
National Loyalty, Pride, and Politics.
P/ Consult.
T/ Bilateral.
Bureaucratic.
Capitalism.
Commercial.
Democratic Leadership.
Expansionism.
Imperialism.
International Alliance.
Progress.
Security Forces.
Socialist.
Technology.

THREATEN *AMENAZAR*

Announce impending infliction; implies an attempt to dissuade or influence by promising punishment; may be used to indicate something disturbing about to happen.

S/ Mexican Social Interactions.
P/ Force.
Promise.
Protest.
Threaten.
Warn.

THROW OUT *BOTAR*

M.S. Equivalent of "throw out" in English but may imply violence or force.

A.E. To get rid of or discard, often with force.

S/ Mexican Social Interactions.
Personal Pride.
P/ Expel.
Force.
Reject.

THROW OUT *ECHAR*

M.S. Very negative connotations, particularly if used in relation to being fired from a job, expelled from school, etc.

A.E. Get rid of, discard, often with force.

(See references above.)

TRADITIONAL SOCIETY · *SOCIEDAD TRADICIONAL*

Mexicans realize that in the next generation or two, Mexico will edge over into a more fully industrialized modern nation. When this happens, the traditional aspects of their society which place emphasis on the extended family, religion, and conducting business and politics through personal relations, will fade or decrease. Today the family in Mexico remains as the last fortress of traditional values which most Mexicans hope can preserve the warmth and emphasis on interpersonal ties that Mexicans so love.

American society is in a constant state of change and consequently, traditions are not valued to the same extent as they are in Mexico. America has left many of those values which characterize a traditional society.

S/ An Evolving Society.
Family Loyalty.
Men and Women in Mexico.
National Loyalty, Pride
and Politics.
Personalism: Relationships and
Loyalty.
"Si Dios Quiere" Attitude.
Social Status and Wealth.

T/ Historical Value.
Innovation.
Intelligensia.
Materialism.
Modern.
Progress.
Technology.
Value System.
Virtuous.

TRANSFER *TRASPASAR*

To convey, carry, or move from one person, place, or position to another.

T/ Cross-Over.

TREAT *TRATAR*

To deal with a subject in writing or speech.

T/ Press.
Propaganda.

TREASON *TRAICION*

There are strong emotions against treason in Mexico. Children in school are taught about traitors such as Santa Ana, who gave away Mexico's land to the United States. They have been inculcated not to be a "Santa Ana." Those accused of treason have a trial but actually have little chance for justice.

In the United States, those accused of treason are afforded all the usual legal procedures. It is now a rare crime in the United States.

S/ National Loyalty, Pride
and Politics.
P/ Expel.
T/ Patriotism.

TRY *PROCURAR*

To make an effort to do something: implies effort towards testing or proving something.

TRY (2) *TRATAR*

To examine and decide; to make an attempt or endeavor.

S/ "Si Dios Quiere" Attitude.
Time as an Attitude.
P/ Agree.
Promise.
Request.
T/ Bargain.
Fatalism.
Goal-Setting.
Pacifism.

(NOT) UNDERSTAND ONE ANOTHER *(NO) COMPRENDERSE*

M.S. Often used to describe a deteriorating relationship with somewhat fatalistic attitude.

A.E. To not have a clear idea or full knowledge of something.

(NOT) UNDERSTAND ONE ANOTHER (2) *(NO) ENTENDERSE*

(Same as above definitions.)

S/ Mexican Social Interaction.
P/ Agree.
Approve.
Reduce Relationship.
T/ Alienation.

VALUE SYSTEM *SISTEMA DE NORMAS*

The chastity of women, progress, good manners and social decorum, friendship before money, and security, are values of deep importance.

For most Americans, the things most important are material possessions, respect from others, and security.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Family Loyalty.
Men and Women in Mexico.
Mexican Measures of Success.
Mexican Social Interactions.
Personalism: Relationships and Loyalty.
T/ Discrimination.
Elite Behavior.
Emotion.
Human Dignity.
Individualism.
Materialism.
Modern.
Progress.
Self-Sufficiency.
Technology.
Traditional Society.
Virtuous.

VIOLATE *VIOLAR*

To break in upon; to commit sexual assault upon a woman.

S/ Men and Women in Mexico.
Mexican Social Interactions.
P/ Force.

VIRTUOUS *VIRTUOSO*

There are some character traits in Mexico considered as praiseworthy and virtuous. These include: "sincerity," faithfull friendship," and "resourcefulness." "Compassion," and "kindness," are considered virtures for women. There is still the double standard between men and women, but this is dying out in the urban areas.

There are many character qualities that Americans praise as virtuous; "hard work," "honesty," and "easy going" are three of the most valued traits. Although Americans are quite morally conscientious, they are not inclined to represent themselves as having virtues they do not really possess. Sexual virtue is declining but moderately strong.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
Family Loyalty.

VULGAR *VULGAR*

Vulgar may refer to something common and popular, or something low and dirty. In the second sense of the word, vulgar language is generally not used in public, by women, or in front of women. However, this is changing in the urban areas, as women move freely, use vulgar language, and men refrain less from its use in mixed company.

Americans are not particularly careful about their language. Frequently, they use vulgar or offensive phrases or words for shock value or for a desired end. This may occur even in the public sphere such as in politics.

S/ "Amor Propio--Personal Pride and Self-Esteem.
Men and Women in Mexico.
Mexican Social Interactions.
P/ Protest.
T/ Argument.
Discussion.
Dramatic.
Emotion.
Humor.
Sentiment.

WARN *ADVERTIR*

To let know of approaching danger; stresses a timely notification that makes possible the avoidance of a dangerous or inconvenient situation; may carry implication of admonition or exhortation, or of threats of punishment, reprisal, or personal violence.

S/ Mexican Social Interaction.
Personalism: Relationships and Loyalty.
P/ Threaten.
Warn.

WARN (2) *PREVENIR*

M.S. Implies "inform" or "prepare" when used between equals, or from subordinate to superior. May imply a threat when used by superior to subordinate.

A.E. To let know of approaching danger; stresses timely notification that makes possible the avoidance of a dangerous or inconvenient situation; may carry implication of admonition or exhortation, as of threat of punishment, reprisal, or personal violence.

S/ Mexican Social Interactions.
P/ Threaten.
Warn.
T/ Goal-Setting.
Inform.

YIELD *RENDIR*

To let go from one's possession; implies compliance; may imply giving way as a favor or sign of weakness.

S/ "Amor Propio"--Personal Pride and Self-Esteem.
P/ Grant.
Yield.

MT - 48

The following terms have been extracted from political science dictionaries and thesauri, or have been suggested by consultants. They may have socio-political connotations which could require language indicator research. They are given here as potentially critical, though they have not yet been examined in depth.

ABDICATION	ABDICACION
ABSORPTION	ABSORCION
ABSTRACTION	ABSTRACCION
ABSURD	ABSURDO
ACADEMIC	ACADEMICO
ACCOMODATION	ACOMODAMIENTO
ACCOMPANIMENT	ACOMPANAMIENTO
ACCORD	ACUERDO
ACCUMULATION	ACUMULACION
ACHIEVEMENT	LOGRO, REALIZACION
ACTION	ACCION, ACTO, HECHO
ACTUALLY	EN VERDAD, REALMENTE
ADAPTATION	ADAPTACION, AJUSTE
ADJUDICATION	ADJUDICACION
ADVANCE	ADELANTAR
ADVERSARY	ADVERSARIO
ADVOCATE	DEFENDER, ABOGAR POR
AFFAIR	ASUNTO
AGITATION	AGITACION
ALIGNMENT	ALINEACION
ALLIANCE	ALIANZA
ALTRUISM	ALTRUISMO
AMBITION	AMBICION
AMBIVALENCE	AMBIVALENCIA
ANALOGOUS	ANALOGO
ANTICOLONIALISM	ANTI-COLONIALISMO
ANTIFASCISM	ANTIFASCISMO
ANTIIMPERIALISM	ANTIIMPERIALISMO
ANTI-TRUST	ANTIMONOPOLIO
APARTHEID	SEGREGACION RACIAL
APATHY	APATIA
APOLOGY	DISCULPA
APPEAL	APELAR, SUPLICAR
APPEASEMENT	APACIGUAMIENTO
ARBITRARY	ARBITRARIO
ARMS CONTROL	CONTROL DE ARMAS
ARRANGEMENT	COLOCACION, ARREGLO
ARREST	ARRESTAR
ASPECT	ASPECTO
ASSEMBLY	ASAMBLEA
ASSIMILATION	ASIMILACION
ASSOCIATION	ASOCIACION
ATTACK	ATACAR
ATTITUDE	ACTITUD
ATTRACTION	ATRACCION
AUDIENCE	AUDIENCIA, PUBLICO
BALANCE OF TRADE	BALANZA COMERCIAL
BALLOT BOX	URNA ELECTORAL
BAR	BARRA
BASE	BASE
BASIS	BASE
BELLIGERENCE	BELIGERANCIA
BENEVOLENCE	BENEVOLENCIA
BLOCK	BLOQUE
BOURGEOIS	BURGUES
BULLETIN	BOLETIN
BUSINESS	COMERCIO, NEGOCIO
CADRE	NUCLEO
CAMPAIGN	CAMPANA
CAPITAL	CAPITAL, PRINCIPAL
CARDINAL	CARDINAL
CHAMPION	CAMPEON
CHARACTER	CARACTER
CHIEF	JEFE
CIVIL WAR	GUERRA CIVIL
CLASS ANALYSIS	ANALISIS DE CLASE
CLASSIC	CLASICO
CLIQUE	PANDILLA, CAMARILLA
CODE	CODIGO
COERCION	COERCION
COLLECTIVE BARGAINING	CONTRATO COLECTIVO
COLLECTIVE SECURITY	SEGURIDAD COLECTIVA
COLLISION COURSE	CURSO DE CHOQUE
COMBINATION	COMBINACION
COMFORT	CONSOLAR, CONSUELO
COMMAND	MANDAR
COMMERCIAL TREATY	TRATADO COMERCIAL
COMMON LAW	DERECHO CONSUETUDINARIO
COMMUNAL POLITICS	LA POLITICA COMUNAL
COMMUNICATION	COMUNICATION
COMPANY	COMPANIA
COMPLEX	COMPLEJO
CONCERN	CONCERNIR, PREOCUPACION
CONCESSION	CONCESION
CONCILIATION	CONCILIACION
CONFLICT	CONFLICTO

CONFLICT RESOLUTION	RESOLUCION DE CONFLICTO
CONFUSION	CONFUSION
CONSENSUS	CONSENSO
CONSENT	CONSENTIMIENTO, CONSENTIR
CONSERVATIVE	CONSERVADOR
CONSTITUTION	CONSTITUCION
CONSULTATION	CONSULTA
CONTRIBUTION	CONTRIBUCION
COOPERATION	COOPERACION
COPY	COPIA
CORRECT	CORRECTO
COUNTER-REVOLUTION	CONTRA-REVOLUCION
COURSE	CURSO
CREDIT	CREDITO
CRITIC	CRITICO
CULTURAL ALIENATION	ALIENACION CULTURAL
CYNICISM	CINISMO
DEBATE	DEBATE
DEBTOR	DEUDOR
DECENTRALIZED	DECENTRALIZADO
DECISION-MAKING	EL TOMAR DECISIONES
DECLARATION	DECLARACION
DEFLATION	DESINFLACION
DEGRADATION	DEGRADACION
DELEGATION	DELEGACION
DELICATE	DELICADO
DEMONSTRATION	DEMOSTRACION, MANIFESTACION
DEPRESSION	DEPRECION
DETENTE	
DETERRENCE	DISUASION
DEVELOPING NATION	PAIS EN DESARROLLO
DIAGRAM	DIAGRAMA
DIALECTIC	DIALECTICA
DIALECTIC MATERIALISM	MATERIALISMO DIALECTICO
DIFFUSION	DIFUSION
DIPLOMACY	DIPLOMACIA
DIPLOMATIC	DIPLOMATICO
DRECTION	DIRECCION, RUMBO
DISARMAMENT	DESARME
DISPOSITION	DISPOSICION, GENIO
DISPUTE	DISPUTA
DISSENT	DISENTIR, DISENSION
DISTANCE	DISTANCIA
DIVERSION	DIVERSION
DOMESTIC CONSUMPTION	CONSUMO DOMESTICO
ECONOMICS	ECONOMIA
EDUCATION POLICY	POLITICA EDUCATIVA
EFFECT	EFECTO
EGALITARIANISM	DOCTRINA DE LA IGUALDAD
ELEMENT	ELEMENTO
EMINENCE	EMINENCIA
ESCALATION	ESCALACION
ETHNIC	ETNICA
ETCHNOCENTRISM	ETHNCCENTRICISM
EXAMINATION	EXAMEN
EXECUTION	EJECUCION
EXECUTIVE DISCRETION	DISCRECION EJECUTIVA
EXECUTIVE PREROGATIVE	PRERROGATIVA EJECUTIVA
EXTORTION	EXTORSION
FABRICATION	FABRICACION
FACTIONALIST	FACCIONARIO
FALSE	FALSO
FAMILIAR	FAMILIAR, CONOCIDO
FEDERAL SYSTEM	SISTEMA FEDERAL
FICTION	FICCION
FIX	ARREGLAR
FOREIGN POLICY	POLITICA EXTERIOR
FORMAL POWER	PODER FORMAL
FREE MARKET	MERCADO LIBRE
FRUSTRATION	FRUSTRACION
FUNCTION	FUNCION
FUNCTIONAL EQUIVALENT	EQUIVALENTE FUNCIONAL
FUNDAMENTAL	FUNDAMENTAL
GENIAL	GENIAL, AFABLE
GLOBAL POLITICS	LA POLITICA MUNDIAL
GRACIOUS	AMABLE
HISTORIC	HISTORICO
HOOLIGAN	RUFIAN, TRUHAN
HOSTILITY	HOSTILIDAD
IDELOGICAL INDOCTRINATION	ADOCTRINAMIENTO IDEOLOGICO
IDIOM	MODISMO
IMMUNITY	INMUNIDAD
IMPEACHMENT	IMPUGNACION
IMPORT QUOTA	CUOTA DE IMPORTACION
IMPULSE	IMPULSO
INDICTMENT	SUMARIO, DENUNCIA
INFORMAL AUTHORITY	AUTORIDAD INFORMAL
INSPECTION	INSPECCION, REGISTRO
INSTITUTION	INSTITUCION
INSTITUTIONAL DECAY	DECAIMIENTO INSTITUCIONAL
INSTRUCTION	INSTRUCCION
INSTRUMENT	INSTRUMENTO
INTEGRAL	INTEGRO
INTELLIGENT	INTELIGENTE
INTEREST	INTERES

INTERNAL AFFAIRS	ASUNTOS INTERNOS
INTERNATIONAL RELATIONS	RELACIONES INTERNACIONALES
INTERPRETATION	INTERPRETACION
INTERVENE	INTERVENIR
INVALID	INVALIDO
INVESTIGATION	INVESTIGACION
INVESTMENT	INVERSION
ISOLATIONISM	AISLACIONISMO
JEOPARDY	PELIGRO, RIESGO
JUDICIAL AUTHORITY	AUTORIDAD JUDICIAL
JUDICIAL PROCESS	PROCESO JUDICIAL
JURISPRUDENCE	JURISPRUDENCIA
LATENT INTEREST	INTERES LATENTE
LEADERSHIP ANALYSIS	ANALISIS DE LIDERISMO
LIMITED WAR POLICY	POLITICA DE GUERRA LIMITADA
LIQUIDATE	LIQUIDAR
MAGAZINE	REVISTA
MANDATE	MANDO
MANIFESTATION	MANIFESTACION
MARKET ECONOMY	ECONOMIA DEL MERCADO
MASS MARKET	MERCADO DE MASA
MASTER	MAESTRO
MATERIALLY	MATERIALMENTE
MATTER	ASUNTO
MEDIA	MEDIO, PRENSA
MEDIATION	MEDIACION
MEETING	JUNTA, REUNION
MINISTER	MINISTRAR
MISSION	MISION
MODERNIZATION	MODERNIZACION
MOMENTUM	IMPULSO, IMPETU
MONARCHY	MONARQUIA
MONOPOLY	MONOPOLIO
MORAL	MORAL, ETICO
MOTIVATION	MOTIVACION
MULTILATERAL	MULTILATERO, MULTILATERAL
NATIONAL POLICY	POLITICA NACIONAL
NATIONAL SECURITY	SEGURIDAD NACIONAL
NATURAL	NATURAL
NATURAL LAW	LEY NATURAL
NEGOTIATION	NEGOCIACION
NEUTRALITY	NEUTRALIDAD
NORMALIZATION	NORMALIZACION
NOTE	NOTA
OBJECT	OBJETAR, OPONERSE
OBSTRUCTION	OBSTRUCCION
OFFENSIVE	OFENSIVO
OPPOSITION	OPOSICION

PANEL	PANEL
PARLIAMENTARY	PARLAMENTARIO
PARTICULAR	PARTICULAR
PARTISAN	PARTIDARIO
PATHETIC	PATETICO
PATIENCE	PACIENCIA
PEACE	PAZ
PERSONAL INCOME	INGRESO PERSONAL
PLATFORM	PLATAFORMA
POLITIC(s)	LA POLITICA
POLITICAL APATHY	APATIA POLITICA
POLITICAL BEHAVIOR	COMPORTAMIENTO POLITICO
POLITICAL IDENTITY	IDENTIDAD POLITICA
POLITICAL NORMS	NORMAS POLITICAS
POLITICAL PRISONER	PRISIONERO POLITICO
POLITICAL STYLE	ESTILO POLITICO
POLITICAL VALUES	VALORES POLITICOS
POPULAR	PREFERIDO, POPULAR
POPULATION CONTROL	CONTROL DE LA POBLACION
POSITIVE	POSITIVO
POWER POLITICS	LA POLITICA DE PODER
PRACTICAL	PRACTICO
PRESIDENT	PRESIDENTE
PRETENSE	FINGIMIENTO
PRINCIPAL	PRINCIPAL
PRINCIPLE	PRINCIPIO
PRIVATE PROPERTY	PROPIEDAD PRIVADA
PRIVILIGED INFORMATION	INFORMACION PRIVILEGIADA
PROBE	SONDEAR
PROGRESSIVE EDUCATION	EDUCACION PROGRESIVA
PROLETARINA UNITY	UNIDAD PROLETARIA
PROTECTION	PROTECCION
PROTOCOL	PROTOCOLO
PROVOCATE	PROVOCAR
PSYCHOLOGICAL WAR	GUERRA SICOLOGICA
PUBLIC POLICY	POLITICA PUBLICA
QUALIFICATION	CALIFICACION
RACIAL POLICY	POLITICA RACIAL
RADICAL	RADICAL
RATIONAL	RACIONAL
REACTION	REACCION
REALITY	REALIDAD
REASON	RAZON
RECLAIM	RECLAMAR
REDUCE	REDUCIR
REFORMATION	REFORMACION
REGULATORY COMMISSION	COMISION REGULADORA
RELATIONS	RELACIONES

REPATRIATION	REPATRIACION
REPRESENTATION	REPRESENTACION
REPRESSION	REPRESION
RESERVE	RESERVA
RESISTANCE	RESISTENCIA
RESOURCE	RECURSO
RESTRICTIVE POLICY	POLITICA RESTRICTIVA
RESUME	RESUMEN
REVOLUTION	REVOLUCION
RIGHTS OF MAN	DERECHOS DEL HOMBRE
ROLE CONFLICT	CONFLICTO DE PAPELES
SCANDAL	ESCANDALO
SECESSION	SECESION
SECRET	SECRETO
SENIORITY	ANTIGUEDAD
SEPARATISM	SEPARATISMO
SIMULATION	SIMULACION
SITUATION	SITUACION
SITUATIONAL ETHIC	ETICA SITUACIONAL
SOCIAL CONDITIONING	CONDICIONAMIENTO SOCIAL
SOCIAL MORES/NORMS	NORMAS MORALES/SOCIALES
SOCIAL REVOLUTION	REVOLUCION SOCIAL
SOCIAL RIGHTS	DERECHOS SOCIALES
SOCIAL SOLIDARITY	SOLARIDAD SOCIAL
SOVEREIGNTY	SOBERANIA
SPECIAL	ESPECIAL
SPECTACLE	ESPECTACULO
SQUARE	CUADRADO
STANDARD	NORMAS
STATE POLICY	POLITICAL STATAL
STRANGE	EXTRANO
STRATEGIC ADVANTAGE	VENTAJA ESTRATEGICA
STYLE	ESTILO
SUBMISSIVENESS	SUMISO
SUIT (LEGAL)	DEMANDA
SURPRISE	SORPRESA
SYSTEM TYPE	TIPO SISTEMATICO
TACT	TACTO
TERRITORIAL INTEGRITY	INTEGRIDAD TERRITORIAL
TERROR	TERROR
TRANSFORM	TRANSFORMAR
TRUST	CONFIANZA
TYRANNY	TIRANIA
ULTIMATUM	ULTIMATUM
UNIFY	UNIR
UNITED FRONT	FRENTE UNIDO
UNIVERSAL	UNIVERSAL
URBAN GOVERNMENT	GOBIERNO URBANO
URBAN POLITICS	POLITICA URBANA
VACCUM	VACIO
VOCAL	VOCAL
VOLUNTARY ASSISTANCE	AYUDA VOLUNTARIA
VOTING RIGHTS	SUFRAGIO
WALKOUT	PARO, HUELGA
WARTIME POLICY	POLITICA DE TIEMPO DE GUERRA
WEALTH	RIQUEZA
WELFARE SOCIETY	SOCIEDAD BENEFICA
WORKING CLASS	CLASE OBRERA
WORLD ALLIANCE	ALIANZA MUNDIAL

Without a working awareness of one's own presuppositions, it becomes difficult to accept another's cultural position as anything other than a deviation from the "correct norm."

--DLI: Intercultural Communication Training Manual. Monterey, Calif. 1973, pp 1-12.

MEXICO/SPANISH
Readings and References

Adams, Richard H., and Oscar Lewis, et al. Social Change in Latin America Today. New York: Vintage Books, 1960.

Adams, Richard N. "Brokers and Career Mobility Systems in the Structure of Complex Societies," Contemporary Cultures and Societies of Latin America, ed. Dwight B. Heath. New York: Random House, 1974. Explains the system of advancement and a social structural view of "power" and "power domains."

Alba, Victor. The Mexicans. New York: Fredrick A. Praeger Publisher, 1967.

Almond, Gabriel, and Sidney Verba. The Civic Culture. Princeton, New Jersey: Princeton University Press, 1963.

Batt, Carl E. "Mexican Character: An Adlerian Interpretation," Journal of Individual Psychology, Vol. 25, (November 1969), pp. 183-201.

Bermudez, Maria Elvira. La Vida Familiar Del Mexicano. Mexico City: Antigua Libreria Robredo, 1955.

Coale, A.J. "Population Growth and Economic Development: The Case of Mexico," Foreign Affairs, January 1978.

Duncan, Raymond, and James Nelson Goodsel, eds. The Quest for Change in Latin America: Sources for a Twentieth Century Analysis. New York: Oxford University Press, 1970. See chapter titled "Mexican Nationalism: The Revolution of 1910," a collection of sixteen readings.

Edmonson, Madsen, and Colier. Contemporary Latin American Culture. New Orleans: Middle America Research Institute, 1968.

Fagen, Richard R., and William S. Tuhy. Politics and Privilege in Mexico City. California: Stanford University Press, 1972.

Foster, George M. "The Dyadic Contract in Tzintzuntzan, II: Patron-Client Relationship," in Contemporary Cultures and Societies of Latin America, ed. Dwight B. Heath, New York: Random House, 1974.

Fromm, Eric, and Michael Maccoby. Social Character in a Mexican Village; a Sociopsychoanalytic Study. Englewood Cliffs, New Jersey: Hall, Inc., 1970.

Geraets, C. H. Shaping A New World, ed. Edward L. Cleary. Maryknoll, New York, Orbis Books, 1971

Gillin, John. "The Middle Segments and Their Values," in Social Change in Latin America Today, ed. Richard N. Adams. New York: Random House, Inc. 1960.

Gorden, Raymond. "Conflicting Assumptions As Barriers to Inter-American Communication " Yellow Springs, Ohio: Antioch College, April 1970.

Guerrero, Rogelio Diaz. Estudio De Psicologia Del Mexicano. Mexico City: Antigua Libreria Robredo, 1961.

Hansen, R. The Politics of Mexican Development. Baltimore, Johns Hopkins, 1971.

Hansen, Mark. "Organizational Bureaucracy in Latin America and the Legacy of Spanish Colonialism." Journal of Interamerican Studies and World Affairs, Vol. 16, No. 2, May 1974.

Hicks, Frederic. "Politics, Power, and the Role of the Village Priest in Paraguay," in Contemporary Cultures and Societies of Latin America, ed. Dwight B. Heath. New York: Random House, 1974. One of the few studies that tells what a cleric in a politically strategic position actually does.

Hubertson, Amanda LaBarca. "A Donde Va La Mujer?" trans. Benjamin Keen, in Readings in Latin American Civilizations. Boston: Houghton Mifflin Company, 1967.

Jandt, Fred E., ed. Conflict Resolution Through Communication. New York: Harper and Row, 1973.

Kahl, J. A. The Measurement of Modernization: A Study of Values in Brazil and Mexico. Austin and London: University of Texas Press, 1968.

LaFaye, Jacques. Quetzalcoatl and Guadalupe: The Formation of Mexican National Consciousness, 1531-1813. Chicago: University of Chicago Press, 1976.

Leeds, Anthony. "Brazilian Careers and Social Structure: A Case History and Model," in Contemporary Cultures and Societies of Latin America, ed. Dwight B. Heath. New York: Random House, 1974. An analysis of the "network of mutual obligations" which operate among "white collar" urbanites in bureaucratic positions.

Lewis, Oscar. Tepoztlan: Village in Mexico. New York: Holt, Rinehart and Winston, 1960.

Marcias, Anna. "The Mexican Revolution Was No Revolution for Women," in History of Latin

American Civilization, Sources and Interpretations, Vol.2, The Modern Age, 2nd Edition, ed. Lewis Hanke. Boston: Little Brown and Company, 1973.

Maccoby, Michael. "On Mexican National Character," The Annals, Vol. 370 (March 1967) Valuable for a critical evaluation of other personality and cultural studies on Mexico.

Martz, John D., ed. The Dynamics of Change in Latin American Politics. Englewood Cliffs, New Jersey: Prentice-Hall, 1965.

McGinn, Noel F. "Marriage and Family in Middle-Class Mexico," Journal of Marriage and the Family, XXVIII (August 1966).

Mexico: El Hombre y Su Mundo: Quarterly Monograph Series. Mexico: UNAM, Department of Anthropology.

Miller, J. Dale, and Russel H. Bishop. USA-Mexican Culture Capsules. Provo, Utah: Culture Contrasts Company, 1974.

Needler, Martin C. "Politics and National Character: The Case of Mexico," American Anthropologist, Vol. 73, No. 3, (June 1971).

______________. Latin American Politics in Perspective. New York: Van Nostrand, 1964.

Nida, Eugene A. Understanding Latin Americans. South Pasadena, California: William Carey Library, 1974.

Nutini, Jugo G., et al., eds. Essays on Mexican Kinship. Pennsylvania: University of Pittsburgh Press, 1976.

Paz, Octavio. El Laberinto de la Soledad. Mexico City: Fondo de Cultura Economica, 1970.

Penalosa, Fernando. "Mexican Family Roles," Journal of Marriage and the Family, XXX (November 1968).

Plays, Galo. Latin American Today and Tomorrow. Washington, D.C.: Acropolis Books, Ltd., 1971.

Porter, Alejandro, ed."Current Perspectives in Latin American Urban Research." Austin, Texas: University of Texas, 1976.

Purcell, Susan Kaufman. "Decision-Making in an Authoritarian Regime: Theoretical Implications from a Mexican Case Study," World Politics, Vol. 26, No. 1 (October 1973).

Rainis, Peter. "Transferring Political Culture: A Case Study of Political Communication in Mexico," in Five Latin American Nations: A Comparative Political Study. New York: The Macmillan Company, 1971. Latin America in general, pp. 153-166, Mexico 167-176.

__________. Five Latin American Nations: A Comparative Political Study. New York: The Macmillan Company, 1971.

Ramos, Samuel. El Perfil Del Hombre Y La Cultural En Mexico. Buenos Aires and Mexico City: Espasa-Calpe Argentina, 1951.

Rangel, Carlos. Del Buen Salvaje al Buen Revolucionario. Caracas: Monte Avila Editores, 1976.

Reyna, Jose, and Richard Weinert, eds. Authoritarianism in Mexico. Inter-American Politics, Vol. 2. Institute for the Study of Human Issues, 1977.

Sanders, Thomas G. Mexico's Food Problems. Hanover, New Hampshire: American Universities Field Staff, 1975.

Schmitt, Karl M., and David D. Barks. Evolution or Chaos: Dynamics of Latin American Government and Politics. New York: Praeger, 1963.

Silva Herzog, Jesus. Un dia en la vida de Mexico. Mexico: Siglo Veintiuno Editores, 1975.

______________. Una historia de la Universidad de Mexico y sus problemas. Mexico: Siglo Veintiuno Editores, 1974.

Starr, Frederick. Mexico and the United States. New York: Gordon, 1976.

Stewart, Donald E. ed. Handbook of Latin American Studies, No. 37. Gainesville: University of Florida Press, 1975.

Stewart, Edward C. American Cultural Patterns: A Cross-Cultural Perspective. Pittsburgh: University of Pittsburgh Press, 1974.

Tannenbaum, Frank. Ten Keys to Latin America. New York: Alfred Knopf, 1962.

Tucker, William P. "Mexican Elites," Journal of Politics, Vol. 31, No. 3 (August 1969).

Tuohy, W. Politics and Privilege in a Mexican City. Palo Alto, CA: Stanford University Press, 1975.

Turner, Fredric C. "The New Catholicism Is Cautiously Progressive," in History of Latin American Civilization, Sources and Interpretations, Vol. 2, The Modern Age, 2nd Editions, ed. Lewis Hanke. Boston: Little, Brown and Company, 1973.

Wagley, Charles, and Marvin Harris. "A Typology of Latin American Subcultures." *American Anthropologist*, June 1955, pp. 428-451.

Waters, Frank. *Mexico Mystique: The Coming Sixth World of Consciousness*. Chicago: Sage Press, 1975.

Weinstein, Michael A. *The Polarity of Mexican Thought: Instrumentalism and Finalism.* University Park, Penn.: Pennsylvania State University Press, 1976. An interpretation of current Mexican philosophy.

Wolf, Eric. "The Virgin of Guadalupe: A Mexican Symbol," *Journal of American Folklore*, Vol. 71 (1958).

Wolf, Eric, and Edward C. Hansen. *The Human Condition in Latin America*. New York: Oxford University Press, 1972.

ADDENDUM

Adie, Robert F., and Guy E. Poitras. *Latin America: The Politics of Immobility.* Englewood Cliffs, New Jersey: Prentice-Hall, 1974.

Alba, Victor. *Las ideas sociales contemporaneas en Mexico*. Mexico, D.F.: Fondo de Cultura Economica, 1960.

Anderson, Charles W. *Politics and Economic Change in Latin America*. Princeton: Van Nostrand, 1967.

Ames, Barry. "Bases of Support for Mexico's Dominant Party," *American Political Science Review*, March 1970.

Brandenburg, Frank. *The Making of Modern Mexico.* Englewood Cliffs, N.J.: Prentice, Hall, 1964.

Cornelius, W. A. "Urbanization as an Agent in Latin American Political Instability: The Case of Mexico," *American Political Science* Review, 63, 1969, No. 3: 833-857.

D'Antonio, William W., and William Formm. "Influentials in Two Border Cities." Notre Dame: University of Notre Dame Press, 1965.

Diaz, May N. *Tonala Conservatism, Responsibility, and Authority in a Mexican Town.* Berkeley: University of California Press, 1966.

Fuentes Diaz, Vicente. *Los partidos politicos en Mexico*. Mexico, D.F. Editorial Altiplano, 1969.

Glade, William P., and Charles W. Anderson. *The Political Economy of Mexico*. Madison: University of Wisconsin Press, 1963.

Gonzalez Casanova, Pablo. *La democracia en Mexico*. Mexico, D.F.: ERA 1965.

Johnson, Kenneth F. *Mexican Democracy: A Critical View*. Boston: Allyn and Bacon, Inc., 1971.

Kling, Merle. *A Mexican Interest Group in Action*. Englewood Cliffs, N.J.: Prentice-Hall, Inc. 1961.

Navarrete, Ifigenia M. de. *La distribucion del ingreso y el desarrollo economico de Mexico*. Mexico, D.F.: UNAM, 1960.

Padgett, L. Vincent. *The Mexican Political System*. Boston: Houghton Mifflin Co. 1966.

Ramirez, Santiago. *El mexicano, psicologia de sus motivaciones.* Mexico, D.F.: Editorial Grijalbo, 1978.

Stevens, Evelyn P. "Mexican Machismo: Politics and Value Orientations," *The Western Political Quarterly*, December 1965.

Turner, Frederick C. "The Compatibility of Church and State in Mexico," *Journal of Inter-American Studies*.

Vallier, Ivan. *Catholicism, Social Control, and Modernization in Latin America.* Englewood Cliffs, New Jersey: Prentice-Hall, Inc. 1970.

____________. "Religious Elites: Differentiations and Developments in Roman Catholicism," in Seymour Martin Lipset and Aldo Solari, eds., *Elites in Latin America.* New York: Oxford University Press, 1967.

Vasconcelos, Jose. *La raza cosmica*. Mexico, D.F.: Coleccion Austral, 1948.

The meaning of a communication is always dependent upon the context.

. . . . . .

The rules governing what one perceives and is blind to in the course of living are not simple; at least five sets of disparate categories of events must be taken into account. These are: the subject or activity, the situation, one's status in a social system, past experience, and culture. The patterns governing juggling these five dimensions are learned early in life and are mostly taken for granted.

. . . . . .

An event is usually infinitely more complex and rich than the language used to describe it. ... In the process of abstracting, as contrasted with measuring, people take in some things and unconsciously ignore others. This is what intelligence is: paying attention to the right things. The linear quality of a language inevitably results in accentuating some things at the expense of others.

-- Edward T. Hall, BEYOND CULTURE.
N.Y., Anchor Books, 1977.
pp. 82, 86-87.

Resources

Meaning and values are most intriguing, and we have only begun our explorations of them — especially as they influence communication between differing peoples.

Dr. Eugene A. Nida, in his Exploring Semantic Structures (Munich, Verlag, 1975.) uses the example of a scuba diver first visiting a coral reef. He is amazed, bewildered, and fascinated as he observes the life forms and intricate living interrelationships.

Nida notes that we are first nearly overwhelmed by our discoveries. But, now that our exploring is begun, there would be little chance of our turning away; each new wonder leads into even more varied and exciting expanded discoveries.

Discoveries of values and meanings are horizons and frontiers. They lure us on to fascinating new dimensions of living interrelations and communicating with people — the most intriguing focus in our universe.

-- (vlt) Intercultural Communicating.
Provo, Utah. LIRC, 1976, p. 22.

LANGUAGE INDICATORS RESOURCES: "SOMETHING LIKE A BUFFET"

(Aids for Perceiving Culturally Hidden Units of Meaning)

What follows is an annotated resource list for MESSAGE PROCESSORS (translators, analysts, editors, intercultural writers, et al.). In a number of ways it can be like a buffet of delectables set before a hungry person. A chef's menu suggests a wide variety of what one could use and enjoy, but the diner must select his own fare.

A banquet table can be used, analogically, for IDEAS: they can present an attractive and challenging choice. From "appetizers" (or a collage of unique or related thought samples), to "soups and salads" (which, while nourishing, are not meant to be all that filling), with "entrées" (for comfortably stretching the mind as food can the stomach), and "drinks" (to quench the thirst for knowing and feeling), and the "breads" and "desserts" (delighting both mental and physical palates) -- all can be desirable. So it is in sampling expressions, discoveries, thoughts, and other communicative concerns.

Those who prepare the offering do so, like a gourmet chef* -- by preference and experience, using what is thought or felt to be beneficial. Each "consumer" has certain needs or desires (real, assumed, or possibly even unknown) for selecting available "foods."

What follows is a focused sampling of noteworthy discoveries and purposive ramblings in the developing field of intercultural perception and expression. The emphasis is on LANGUAGE -- wherein hidden meanings sometimes cause significant misunderstanding. It represents at least two years of searching for message-specialist aids: for the most "palatable and digestible" ideas and methods, which can satisfy the needs of those working with critical cross-cultural messages.

Selection from these available resources can:

1. Be an orientation (of new or extended ideas),
2. Give a skill and development review (using succinct keys for success, based on personal needs),
3. Provide guidelines: what to look for, evaluate, and use in future unique encounters of the kind people distinctly feel, think, and act towards.

This broad range of selections is representative of current developments in the field. Illustrative materials, people resources and data aids, can be followed through by using bibliographies found in the texts, making personal contact, or applying systems to specific needs (as, for e.g., with computer based systems described herein).

A sincere attempt has been made to draw upon the best resources in the field of human understanding, as required by cross-cultural message specialists. Included are:

A. BOOKS which provide for creative thinking.

B. Significant articles and research papers representing burgeoning developments in this field.

C. Other helpful reference SOURCES or SYSTEMS for those needing additional data, direction, or culture-specific detail.

Most references herein are organized alphabetically by author or originator. Selective annotations are given if the information has been found to be of value to several users, or if the basic references might be difficult to otherwise preview.

In addition to entries from the LANGUAGE INDICATORS PROJECT SEARCH, there has been considerable input from experts in the fields of language and linguistics, communication, semantics, education, intercultural relations, and other political and international disciplines. Their contributions to this collation are substantial.

A major source reference has been H. Ned Seelye and V. Lynn Tyler's Intercultural Communicator Resources (annotated in the material following). Acknowledgement is made here to researchers whose work on that project contributed so substantially to this one.

Criteria for the selection of entries to be included were to focus on resource aids dealing specifically with culturally hidden units of meaning (or, CHUMs) found in LANGUAGE expressions crossing cultural boundaries -- whatever the media.

Of necessity there has also been a concerted effort to find related resources which could bear on future developments in the detection and decoding of culturally hidden messages.

The central overlapping area: LANGUAGE INDICATORS [of meanings] is approached through both contextual and situational qualifiers. CULTURE, COMMUNICATION, INTERACTION, and MEANING are particular emphases which bear upon loaded messages. (A new discipline dealing with this interrelationship has been developed over the past several years at the Brigham Young University Language and Intercultural Research Center. Is has tentatively been denominated "Languetics" -- Language-in-full-context, as influencing or being influenced by all essential contextual elements or factors.)

The search for resources was at first quite general. Some focus was given through the use of WEIS (World Event/Interaction System) terms, to help arrange political concepts which have been researched and developed into a thesaurus format.

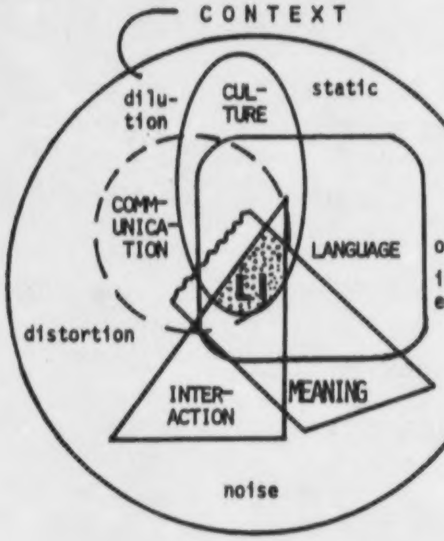
Computer searchers were used to help find significant resources. The descriptors on the page following the model might be of particular use to those who are able to utilize computerized information retrieval systems. Major categories overlapping search are the same as in the model on the page following.

---

*"Chef" selections: To enable expeditious use of this resource aid, the compilers have opted to include a PRIORITY REFERENCES section -- understanding that their views are necessarily distinct from others. As a diner may request recommendation, so idea-gourmets may want to select their own resources. Beginners or those desiring quick-reference guides may want to draw upon the list, as an overview for their specific needs: general orientation, policy-making, analyst-specific, translators' purview, editors' selections, or possibly business(or economic)focus.(See p. iv.).

MODEL FOR LANGUAGE INDICATORS RESOURCE ENTRIES

(What is expressed or perceived as "MEANING"?)



LI=(Focus of LANGUAGE INDICATORS)

○ **CULTURE** (Distinct ways of thought, feeling, and behaving--including constraints, and results)

◺ **INTERACTION** (Human relations and/or codes of organization)

◌ **COMMUNICATION** (intra-/inter-personal, group, organizational, mass, etc. -- MODE/PROCESS of transfer)

▱ **MEANING** (Semantics: connotations, derived special applications. What means WHAT, to WHOM, WHERE and WHEN)

▭ **LANGUAGE** (Verbal and/or non-verbal system and components: psycho/socio/geo-linguistic)

CONTEXT (The "setting" or situation of the message, including all of the above, as well as influences which cause static, noise, dilution or distortion to messages.)

As with most beginning or horizon research, it should be understood that this is but a start. It there are mistakes or omissions, the compilers would appreciate having them brought to their attention. Input is sought from any others who would share. Every possible effort has been made to be sure citations are accurate. But, when dealing with language -- as with food, to conclude the analogy -- it soon becomes apparent that a choice requires something to be left out or not used. Something desirable for someone else coul be omitted, or could be used in some other situatio Where this is the case, such may be by oversight or by design. This resource compilation has not had a objective of being all-encompassing; the selective sampling is intended to give guidelines and lay foundations. It is the hope of the compilers that it will thereby suit many of YOUR needs.

LANGUAGE INDICATORS — COMPUTER SEARCH DESCRIPTORS

- ADAPTATION
- AMBIGUITY
- # ANALYSIS
  - CLASS
  - COMMUNICATIVE
  - COMPARATIVE
  - CROSS-CULTURAL
  - INTERACTION
  - LINGUISTIC
  - SYSTEMIC
  - VALUES
- ATTITUDE

- BEHAVIOR PATTERN

- CASE
- CHARACTERISTICS
- CLICHE
- CLUE
- CLOZE PROCEDURE
- CODING
- COGNITIVE
  - DISSONANCE
  - PROCESSES
- # COMMUNICATION
- COMPONENTIAL ANALYSIS
- CONFLICT
- CONFUSION
- CONNECTED DISCOURSE
- CONNOTATION
- CONSENSUS
- CROSS CULTURAL
- CRYPTOGRAPHY
- CUE

- # CULTUR(E)AL
  - CONFLICT
  - CONTEXT
  - DIFFERENCES
  - ENVIRONMENT
  - FACTORS
  - IMAGES
  - INTERRELATIONS
  - POLITICAL
  - TRAITS

- DECEPTION
- DECODING
- DEFINITIONS
- DIGLOSSIA
- DIPLOMACY
- DISCOURSE ANALYSIS
- DISTINCTIVE FEATURE
- ENGLISH FOR SPECIAL PURPOSES
- EQUIVALENCE
- ETHNO-CENTRIC
- EXPRESSIVE
- EXTRA-LINGUISTIC

- FIGURATIVE
- FUNCTIONAL EQUIVALENCE

- GLOSSALIA
- GRAPHEMES

- IDEOGRAPHY
- IDIOMS
- INDICATORS
- INFERENCE
- INTERCULTURAL

- INTERNATIONAL RELATIONS
- INTERPRETATION
- # LANGUAGE
  - AND AREA
  - BARRIERS
  - CLASSIFICATION
  - DIFFICULTIES
  - GUIDES
  - HANDICAPS
  - INTERRELATIONS
  - PATTERNS
  - PROBLEMS
  - RESEARCH
  - STYLES
  - TESTS
  - TYPOLOGY
  - UNIVERSALS
- LEXICONS
- LINGUISTIC PATTERNS
- LITERARY CONVENTIONS

- # MEANING
- MODELS
  - COGNITIVE
  - INTERACTIVE
- MUTUAL INTELLIGIBILITY

- NATIONAL CHARACTER
- NEGATIVE LANGUAGE
- NON-VERBAL

- ORAL EXPRESSION

- PARALINGUISTIC
- PERSONALITY
- PERSUASIVE DISCOURSE
- POLICY
- PREDICTIVE

- PROPAGANDA ANALYSIS
- PSYCHOLINGUISTICS
- PUBLIC OPINION

- RECEPTIVE LANGUAGE
- REFERENTIAL
- RELEVANCE

- SEMANTICS
- SEMIOTICS
- SKILLS
- SOCIAL FACTORS, INDICATORS
- SOCIOLINGUISTICS
- STEREOTYPES
- STYLE
- SUBJECTIVE CULTURE
- SUPRA-SEGMENTALS
- SYMBOLIC LANGUAGE
- SYNCHRONICS

- TAGMEMIC ANALYSIS
- TERMINOLOGY
- THEMES
- THESAURUS
- TEXT ANALYSIS
- THOUGHT TRANSFER
- TRANSCULTURAL
- TRANSLATION

- UNWRITTEN LANGUAGE

- VERBAL LANGUAGE

- WRITTEN LANGUAGE

Add:

# Major category

Underlining = Stem search descriptor

PRIORITY REFERENCES

Language/country-specific materials abound in the reference and sources/systems listings, particulary for Iran, Japan, and Mexico. However, only those having uses to fit special needs will be cited here, according to these categories:

G = General Language Indicators Orientation — aids for detecting culturally hidden meanings
P = Policy Makers — who review extensive data originating in other cultures
A = Analysts — who must determine meaning significance interculturally
T = Translators — whose task is to accurately transfer such meanings
E = Editors — who are charged to make interpretations clear and valid
B = Businessmen having international political frames of reference

1 = Top Priority — start here
2 = Potentially quite helpful, or excellent references
3 = Good, but secondary; may give focused background

G 1

BROWN, 1963
CONDON, 1975
FABUN, 1968
HALL, 1977
LEWIS, 1976
NIDA, 1975
OSGOOD, 1975
WATZLAWICK, 1976

2

AL-ISSA, 1970
BASS, 1971
BEAL, 1977
BEIER, 1975
BERELSON, 1964
BOSTAIN, 1972
BOURHIS, 1975
BRISLIN, 1975
CONDON, 1966
EASTMAN, 1975
EDELMAN, 1977
FEIG, 1975
FOULK, 1974
FUNKHOUSER, 1971
GAMBOA, 1974
HERZOG, 1973
LAMBERT, 1972
LEWERT, 1971
NORTON, 1978
RICHARDSON, 1975
SEBEOK, 1975
SHERWIN, 1973
SMITH, 1966
SZALAY, 1974
TRIANDIS, 1972
TYLER, 1975, 1978
UNESCO, 1976
WALLIN, 1976
WATZLAWICK, 1967
WILLIAMS, 1976

3

ADDEO, 1973
AGINSKY, 1977
ARONOFF, 1967
AUSTIN, 1976
BARNEY, 1976
BATESON, 1974
BEEKMAN, 1974
BRZEZINSKI, 1972
CADART-RICHARD, 1971
CAIRNS, 1976
CIVIKLEY, 1974
CONDON, 1974
CORWIN, 1967, 1968
DARROW, 1975
DEBONO, 1967
DEESE, 1966
DISTEFANO, 1972
JOHNS, 1971
FARB, 1974
FERSH, 1974
FUGLESONG, 1973
GEERTZ, 1973
GLENN, 1974
GORER, 1964
GREENBERG, 1971
HARRISON, 1974
HAYAKAWA, 1939
HENSEY, 1967
HSU, 1974
JANDT, 1973
KELLING, 1975
KIMBALL, 1972
KLEINJANS, 1972
LADO, 1961
LASLO, 1973
LEATHERS, 1976
LENG, 1972
LONNER, 1978
LUCKMANN, 1975
MASAO, 1973
OLIVER, 1962
OPLER, 1969
OTTO, 1975
POYATOS, 1976
RUBEN, 1975
SCHATTNER, 1971
SCIENCE RESEARCH ASSOCIATES
SEBALD, 1962
SEELYE, 1977
SMALLEY, 1963
STEWART, 1971
TYLER, 1975

P 1

FISHER, 1972
LEWIS, 1976
RICHARDSON, 1975

P 2

BURGESS, 1972
HENSEY, 1967
JERVIS, 1976
KEGLEY, 1973
LEWIS, 1977
McCORMICK, 1975
McGOWAN, 1973
OLIVER, 1962
PROSSER, 1973
RANDOLF, 1973

P 3

AZAR, 1971
BACK, 1967
DESTEPHEN, 1977
GOFFMAN, 1969
HADAMOVSKY, 1972
VETTER, N. D.

A 1

FISHER, 1972
LEWIS, 1976, 1977

A 2

ARENSBERG, 1964
BURGESS, 1972
DARROW, 1975
ENAYAT, 1973
FRANK, 1973
GERBNER, 1969
HERMANN, 1976
HILDEBRAND, 1977
IYENGAR, 1976
KEGLEY, 1973, 1975
OSTROM, 1975
PLANO, 1972
RHINESMITH, 1971
STERLING, 1972
WATZLAWICK, 1967

A 3

DESCHAMPS, 1973, 1974
FIEDLER, 1971
GEORGE, 1973
GILLESPIE, 1975
JERVIS, 1970
JONES, 1977
MARTIN, 1958
McGAVRAN, 1974
ODA, 1976
PEI, 1973
PITTENGER, 1960
PLANO, 1976
RUSH, 1974
WHITE, 1955

T 1

BRISLIN, 1976
NIDA, 1974
NORTON, 1977
ROBINSON, 1977
WONDERLY, 1968

T 2

ARROWSMITH, 1961
BARNWELL, 1974
BEN-DASAN, 1972
CALLOW, 1974
KEAVENEY, 1977
LANGUAGE R. C. SEMINAR, 1975
PEI, 1973
POYATOS, 1976
SECHRIST, 1972
SELESKOVITCH, 1976
TYLER, 1977
WATZLAWICK, 1976
WERNER, 1970

T 3

COLLISON, 1962
FAIRLIE, 1978
KOLERS, 1969
LEWERT, 1976
MATHIEU, 1949
MILLER, 1959, 1963
MONTEREY I. F. S.
OTTO, 1975
POLITZER, 1956
WINTER, 1961

E 2

BECK, 1975
HAAS, 1962
OTTO, 1975
PLANO, 1976
SOERGEL, 1974

B 1

BASS, 1971
CANNEL, 1974
DYER, 1976
MUNNIKSMA, 1974
RHINESMITH, 1971
RICKS, 1974
WALLIN, 1976
WILKINS, 1976

B 2

ADDEO, 1973
BEEMAN, 1976
COLLISON, 1962
DARROW, 1975
DISTEFANO, 1972
FARB, 1968
FUNKHOUSER, 1971
NIERENBERG, 1975
PADDOCK, 1973
PIEPER, 1976
STONEQUIST, 1937
UNESCO, 1975
WATZLAWICK, 1976
WEST-EAST, BEC
WOLFE, TOM

B 3

ABEGGLEN, 1970
BATESON, 1974
DICKERMAN, 1974
DREYFUSS, 1972
HARVARD BUS. REV.
McGAVRAN, 1974
RANDOLG, 1973
WATSON, 1974
WEDGE, 1961
WHITTICK, 1961

LANGUAGE INDICATORS PROJECT

Bibliography

-A-

Aaronson, Terri. "Words Apart: Setting a New Measure of Culture." The Sciences. October, 1973, pp. 19-21.

Abegglen, James C. "Business Strategies For Japan." Tokyo: Sophia University Press (in cooperation with the Encyclopaedia Britannica (Japan), Inc., Boston Consulting Group), 1970.

Abrahamian, Ervand. "European Feudalism and Middle Eastern Despotisms." Science and Society 39, no. 2 (Summer, 1975): 129-156.

Adams, Richard. "Brokers and Career Mobility Systems in the Structure of Complex Societies." Contemporary Cultures and Societies of Latin America. Dwight B. Heath, ed. New York: Random House, 1974.

Explains the system of advancement and a social structural view of "power" and "power domains."

______ and Oscar Lewis, et al. Social Change in Latin America Today. New York: Vintage Books, 1960.

Addeo, Edmond G. and Robert E. Burger. Egospeak: Why No One Listens To You. New York: Bantam, 1973.

Inflexible communication patterns which indicate why the "Ugly American is ugly." Egospeak: "The art of boosting our own egos by speaking only about what we want to talk about, and not giving a hoot in hell about what the other person wants to talk about."

Adkins, Patricia. "Reverse Borrowings of English Corruptions of Spanish." The Speech Teacher, November 1968.

Aginsky, Burt W. and Ethel. Anthropotentialism and Language. A System for Universal Transmission and Reception. Institute for World Understanding. (Workshop (September, 1977) report edited by V. Lynn Tyler). Provo, Utah: Brigham Young University Language and Intercultural Research Center.

______ and Joel S. Shavishinsky. "Man, Cycles and Culture." Cycles, April, 1967. Pp. 102-07.

Presents some findings regarding the underlying causatives of cycles and some reasons for the human being participating in a cyclical manner through time.

Alba, Victor. The Mexicans. New York: Frederick A. Praeger, 1967.

Albert, Ethel M. "Cultural Universals: Words or Things?" Paper delivered at meetings of the American Anthropological Association, Detroit, Michigan: November 20, 1964.

Albores, Sonia C. The Marginal Man: A Study in Culture Conflict. East-West Culture Learning Institute Working Paper No. 4. Honolulu: East-West Center, 1971.

Brief review of the concept of the marginal man--people caught on the fringes between two cultures but not completely assimilated into either. Typical of this type are people of mixed racial ancestry, immigrants or people in developing countries caught in the culture change.

Al-e Ahmad, Jalal. "What are Education and the University Accomplishing?" Tr. Michael C. Hillmann. The School Principal. Tr. John K. Newton. Minneapolis & Chicago: Bibliotheca Islamica, 1974. Pp. 13-18.

A brief critical view of the influence of Western higher education on contemporary Iran by an important writer and social critic.

Alegria, Fernando. "How Good Is a Translation?" Americas, Vol. 6, pp. 36-38. 1954.

Al-Issa, Ihsan and Wayne Dennis (eds.). Cross-Cultural Studies of Behavior. New York: Holt, Rinehart and Winston, 1970.

The thirty-nine papers included deal with cross-cultural studies of perception, intellectual functioning, personality, child-rearing and behavior, psycholinguistics, and mental health. Demonstrates that in trying to discover what is human, it is not enough to discover patterns or constellations of behavior that occur across cultures, because the meaning of behavior, its affective content, varies enormously.

Allen, Robert L., and Allen Pompian. Working Sentences. New York: Thomas Crowell Co., Inc. (Now part of Harper and Row), 1975.

Allen, Virginia F. "Understanding the Cultural Context." Modern Language Journal, May, 1969.

Allison, Audrey. "The Smiling Englishman." Group for Environmental Education. Philadelphia, Pennsylvania, 1968.

Allport, G.W. "Traits Revisited." American Psychologist, No 21, 1966, pp.1-10.

Almond, Gabriel and Sydney Verba. The Civic Culture. Princeton, New Jersey: Princeton University Press, 1963.

Anesaki, Masaharu. Art, Life, and Nature in Japan. Westport, CT: Greenwood Press, 1971.

__________ (Revised by Hideo Kishimoto). Religious Life of the Japanese People. Series on Japanese Life and Culture. Vol. 4. Tokyo: Kokusai Bunka Shinkokai, 1961 (Society for International Cultural Studies).

Angell, Robert C. "International Communication and World Society." Reader in Public Opinion and Communication, Second Edition, Bernard Berelson and Morris Janowitz, editors. New York: Free Press, 1966.

Apt, Krzysztof Rafal. "Semantics of the Infinistic Rules of Proof." Journal of Symbolic Logic, 41:121-138.

Arasteh, W. Reza and Josephine. Man and Society in Iran. Leiden: Brill, 1964.

Arberry, A.J., tr. The Koran Interpreted. London: Oxford, 1964.

Archibald, Robert Donald. "Cross-Cultural Communication: An Intrapersonal Perspective." Unpublished Ph.D. Dissertation, University of Utah, 1971.

Study reporting on research concerning characteristics which allow some individuals to successfully cross perceptual and cultural boundaries in interpersonal relations. Teacher's characteristics are specifically noted.

Ardener, Edwin. Social Anthropology and Language. London: Tavistock Publications, 1971. (Distributed by Barnes and Noble, Inc.)

Arensberg, Conrad M. and Arthur H. Niehoff. Introducing Social Change: A Manual for Overseas Americans. Chicago: Aldine Publishing Company, 1964.

General introduction to the concept of culture, aspects of change and the setting for planned change in developed nations. Profile of underdeveloped cultures and common field problems encountered by change agents. Treatment of American cultural values as a source of cultural awareness. A basic, functional handbook. Includes 12-page list of case histories illustrating change efforts in developing nations.

Argyle, Michael. Social Interaction. New York: Atherton Press, 1969.

Aristotle. The Rhetoric. Lane Cooper (Translator and ed.) New York: Appleton Century Crofts, 1932, 1960.

Armstrong, David G. "Education Change and the Cultural Milieu: Misadventures in Post-war Japan and Implications for American Curriculum Workers." Peabody Journal of Education, July, 1976.

Arnett, M. Rex. Languages for the World of Work: Implications of a recent Study. Unpublished paper delivered at the American Council for the Teaching of Foreign Languages (ACTFL) Convention, 1975. Full report: Olympus Research Corporation, Salt Lake City, Utah. 1975.

Aronoff, Joel. Psychological Needs and Cultural Systems. New Jersey: Van Nostrand, 1967.

Building on psycho-cultural theories of Abraham Maslow and John Whiting, Aronoff proposes that: 1) environmental features create the possibilities and set the limitations of cultural development; 2) sociocultural institutions adapt to the necessities of the land to produce preliminary institutional forms; and 3) if the degree of gratification possible leaves deficiencies in needs not yet provided for, the individual restructures the institutions of his culture to satisfy these needs.

Arrowsmith, William and Roger Shattuck (eds.). The Craft and Context of Translation. Austin: University of Texas Press, 1961.

Aryanpur, 'Abbas, with Jahan Shah Saleh. The New Unabridged English-Persian Dictionary. Tehran: Amir Kabir, 1963-1965.

The standard English-Persian dictionary which has also been published in an abridged two-volume version.

Askari, Hossein G. "The International Trade Implications of the Oil Cartel." The Texas International Law Journal 12, no. 1 (1976).

Assagioli, Roberto. Psychosynthesis. New York: Viking, 1971.

A theory of psychotherapy and the mind, urging that a person should find access to every level of his personality and placing the will at the center of self-consciousness.

Association of Research Libraries, Center for Chinese Research Materials. A Chinese Glossary of International Conference Terms.

Austin, J.L. How To Do Things With Words. J. O. Urmson, ed. Oxford: Oxford Universtiy Press, 1962.

Austin, Lewis. Japan: The Paradox of Progress. New Haven: Yale University Press, 1976.

One of the most recent books examining the attitudes of Japanese toward modernization. One of the paradoxes is the conflict of traditional systems with present-day affluence.

Avery, Peter K. Modern Iran. 2nd ed. London: Benn, 1967.

Intended for the general reader, this history of Iran covers the 19th and 20th centuries, from the Golestan Treaty in 1813 between Russia and Iran through the promulgation of the White Revolution in early 1963.

Azar, Edward W. Conflict and Peace Data Bank: A Codebook. University of North Carolina, Department of Political Science. Chapel Hill, N.C., 1971.

——————— "A description of the Conflict and Peace Data Bank and Related Research Activities." Paper prepared for the Studies of Conflict and Peace, Department of Political Science, and Institute for Research in Social Science. University of North Carolina, 1972.

-B-

Bach, Emmon, and Robert Harms, eds. Universals in Linguistic Theory. New York: Holt, Rinehart and Winston. 1968.

Back, Harry et al., eds. POLEC: Dictionary of Politics and Economics. (English/French/German). 2nd edition, revised and enlarged. Berlin: DeGruyter, 1967.

Bagby, James W. "Dominance in Binocular Rivalry in Mexico and the United States." In: Ihsan Al-Issa and Wayne Dennis (eds.). Cross Cultural Studies of Behavior. New York: Holt, Rinehart and Winston, Inc. 1970, pp. 49-56. (Originally in: Journal of Abnormal and Social Psychology, Vol. 54, pp. 331-34.)

Baird, Rey L. "Essentials of Junction Grammar." Paper presented at the 1972 Linguistics Symposium for Automatic Language Processing. Provo, Utah: Brigham Young University, 1972.

Baker, Don N. and Colin Gromatzky. Selected Bibliography of Intercultural Materials Found in the Brigham Young University Harold B. Lee Library (supplements V. Lynn Tyler and H. Ned Seelye, eds., Intercultural Communicator Resources.) Provo, Utah: Brigham Young University, 1977.

Baker, Stephen. Visual Persuasion. New York: McGraw-Hill, 1961.

Bakke, E. Wight. Revolutionary Democracy: Challenge and Testing in Japan. Hamden, CT: Archon, 1968.

Balan, George, Harley L. Browning, and Elizabeth Jelin. Men in a Developing Society. Austin: University of Texas Press, 1976. Latin American Monographs, No. 30.

Geographic and social mobility in Monterey, Mexico reported in a large-scale study of migration and social mobility, comparative stratification systems, and social change in Mexico.

Banani, Amin. "The Role of the Mass Media." Iran Faces the Seventies. Ed. Ehsan Yarshater. New York: Praeger, 1971. Pp. 321-340.

Bander, Robert G. American English Rhetoric: Writing from Spoken Models for Bilingual Students. New York: Holt, Rinehart and Winston, 1971.

Composition guide for non-native speakers emphasizes value of intensive rather than extensive work during beginning stages of study.

Banks, James A. Teaching Strategies for Ethnic Studies. Boston: Allyn and Bacon, 1975.

Proposes a series of educational strategies aimed at helping teachers reach students of minority extraction. Included for Asians, Blacks, Mexican-Americans, Puerto Ricans, and white ethnic groups.

Baraheni, Reza. "Masculine History." The Crowned Cannibals. New York: Vintage Books, 1977. Pp. 19-84.

Barber, Willard F. and C. Neale Ronning. Internal Security and Military Power. Counterinsurgency and Civic Action in Latin America. Athens, Ohio: Ohio State University Press. 1966.

Barker, Glenn and Helen Sarkus. "The Importance of Fixed Expressions in Oral Spontaneity." (4 vols.) Ottawa, Ontario, Canada: Public Service Commission of Canada. 1975.

Barney, Ralph D. "Contact and Cultural Sensitivity: A Limited Exercise in Attempting to Identify Predictors." Paper presented to the Intercultural Communication Division of the International Communication Association. Portland, Oregon, April, 1976.

——————— and Calvin M. Smith. "A Q-Sort Comparison of Mexican and American Values." Chicago: International/Intercultural Division of the

Speech Communication Association. Annual Convention, December, 1974.

Dr. Barney concludes that cultural understanding must be the subject of extensive study--as much as language study. Q-sort methodology consists of 1) getting universal statements through interviews with people from a culture; 2) placing the statements on Q-sort cards; 3) having other culture members sort the statements into seven categories--strongly, moderately, slightly agree, cannot decide, slightly, moderately, strongly disagree; 4) assigning values and analyzing results statistically and subjectively.

Barnlund, Dean. "Toward a Meaning-Centered Theory of Communication." Journal of Communication. December, 1962. Pp. 197-211.

Barnwell, Katharine G. L. Introduction to Semantics and Translation. Bucks, England: Summer Institute of Linguistics, 1974.

Practical exercises with theory intermixed for explanation and clarification. Most examples are from Bible translation contexts. Designed principally for beginning or intermediate translators, though anyone interested in translation will find a number of helpful ideas.

Barrett, Gerald V. "Communication Preference and Performance: A Cross Cultural Comparison." Technical Report #29, Group Psychology Programs, Office of Naval Research.

__________ "The Use of Conceptual Tests in Cross Cultural Research." Technical Report #17, Group Psychology Programs, Office of Naval Research. December 15, 1967.

Barth, Fredrik. Nomads of South Persia: The Basseri Tribe of the Khamseh Confederacy. New York: Humanities Press, 1964.

Bass, Bernard. "The American Advisor Abroad." Journal of Applied Behavioral Science. Vol. 7, No. 3, 1971.

__________ "Italian Managers Compared with Managers from Elsewhere in Europe." University of Rochester, New York: Graduate School of Management, March, 1976.

__________ "The Utility of Self-Planning: A Cross National Comparison." University of Rochester, New York: Graduate School of Management, July, 1976.

__________ "When Planning for Others." Journal of Applied Behavioral Science. Vol. 6, No. 2, 1970.

__________ and Rudi Klauss. "Communication Styles, Credibility and their Consequences." The Personnel Administrator. American Society for Personnel Administration, Berea, Ohio.

__________ and Gerald V. Barrett. "Cross-Cultural Issues in Industrial and Organizational Psychology." Handbook of Industrial and Organizational Psychology, 1976. pp. 1639-1686.

__________, W.F. Cascio and E.J. O'Connor. "Magnitude Estimations of Expressions of Frequency and Amount." Journal of Applied Psychology. Vol. 59, No. 3, 1974, pp. 313-320.

__________ and Zur Shapiro. "Settling Strikes in Real Life and Simulations in North America and Different Regions of Europe." Journal of Applied Psychology. Vol. 60, No. 4, 1975. pp. 466-471.

__________ and Richard Franke. "Societal Influences on Student Perceptions of How to Succeed in Organizations." Journal of Applied Psychology. Vol. 56, No. 4, 1972. pp. 312-318.

__________, R.A. Alexander, G.V. Barrett, and E.C. Ryterband. "Empathy, Projection and Negation in Seven Countries." Office of Naval Research, Group Psychology Programs.

Basu, A.K. and R.G. Ames. "Cross-Cultural Contact and Attitude Formation." Sociology and Social Research, 1970, Vol 55, pp. 5-16.

Bateson, Gregory. Steps to an Ecology of the Mind. New York: Ballantine, 1972.

A collection of Bateson's major papers, 1935-1971. Topics include psychiatry, anthropology (pioneer work in New Guinea and Bali with Margaret Mead), genetics and cybernetics.

Bateson, Mary Catherine, et al. At Home in Iran. Teheran, Iran: St. Paul's Church, 1974.

Batt, Carl E. "Mexican Character: An Adlerian Interpretation." Journal of Individual Psychology. Vol 25 (November, 1969), pp. 183-201.

Bayne, E.A. Persian Kingship in Transition: Conversations with a Monarch Whose Office Is Traditional and Whose Goal Is Modernization. New York: American Universities Field Staff, 1968.

Beal, Richard Smith. "Event Data Typologies and Situational Analysis: Some Brief Observations." Provo, Utah: Brigham Young University, 1977.

__________ "WEIS' Untold Story: Unearthing the Theory of International

Event Analysis." Provo, Utah: Brigham Young University, World Affairs Center, Nov. 1975.

Beals, Ralph L. "Community Typologies in Latin America." Anthropological Linguistics, 3, 1961, pp. 8-16.

Bear, John. Communication. London: MacDonald Educational Ltd., 1973.

All aspects of man's communication and media, past and present, are covered. Simple experiments in communication for individuals and groups.

Beardsley, Richard K., John W. Hall and Robert E. Ward. Village Japan. Chicago: University of Chicago Press. 1959.

Beauvoir, Simone de. The Ethics of Ambiguity. New Jersey: Citadel Press, 1975.

One of the universals of the modern world is its ambiguity. This general lack of certitude is particularly acute in intercultural situations. De Beauvoir forces the reader to "assume his fundamental ambiguity," then proceeds to develop a dialectic of ambiguity which will enable him, not to master the chaos, but to create with it.

Beck, Carl; Eleanor D. Dym; and J. Thomas McKechnie. Political Science Thesaurus. Washington, D.C.: American Political Science Association, 1975.

Becker, Ernest. The Birth and Death of Meaning: An Interdisciplinary Perspective on the Problem of Man. New York: Free Press, 1971.

Becker presents in cumulative fashion the most important things that the various disciplines, anthropology, sociology, psychology, and psychiatry, have discovered about man, about what makes people act the way they do. He argues that all societies and cultures destroy freedom, and only by knowing our true nature can we escape from that pattern.

Beekman, John and John Callow. Translating the Word of God. Grand Rapids: Zondervan Publishing House, 1974.

Beeman, William O. "Status, Style and Strategy in Iranian Interaction." Anthropological Linguistics 18 (1976): 305-322.

A study of ta'arof ("the active, ritualized realization of differential status in interaction"), which the author asserts is a most important tool in every day social relations and the factor more than any other "which gives social life in Iran its unique flavor compared to other oriental societies."

——————— "What is (Iranian) National Character? A Sociolinguistic Approach." Iranian Studies 9 (1976): pp. 22-48.

In this discussion of certain "regularities of the communication system" in Iran, the author reexamines the following supposed traits or aspects of Iranian national character: uncertainty, insecurity, cleverness, williness, haughtiness, submissiveness, mistrust, and emotionality, demonstrating that "the regularity one feels in national character is seen to be due not to necessarily uniform character or emotions, but rather to uniform codes of communication, behind which may be hidden a vast amount of individual attitudinal, emotional and personality differences."

Beier, Ernest G. and Evans G. Valens. People Reading: How We Control Others, How They Control Us. New York: Stein and Day, 1975.

Ben-Dasan, Isaiah. The Japanese and the Jews. New York: Weatherhill, 1972.

The author looks at factors that have helped to develop the cultures of the Jews and the Japanese and shows how these cultures have affected the thought patterns, logic, values, and conventions of their peoples.

Benedict, Ruth. The Chrysanthemum and the Sword. Boston: Houghton Mifflin. 1946.

A landmark study that is still considered a classic. Examines the traditional value system in Japan.

Benthall, Jonathan and Ted Polhemus. The Body as a Medium of Expression. New York: Dutton, 1975.

Beny, Roloff. Persia, Bridge of Turquoise. Designed and photographed by Roloff Beny. Essay and anthology by Seyyed Hossein Nasr. Historical notes on the plates by Mitchell Crites. Boston: New York Graphic Society, 1975.

Easily the most lavish and romantic of the pictorial introductions to Iran.

Berelson, Bernard. Content Analysis in Communication Research. Glencoe, Illinois: The Free Press, 1952.

——————— and Gary A. Steiner. Human Behavior: An Inventory of Scientific Findings. New York: Harcourt, Brace and Jovanovich, 1964.

Here is human nature in 1,045 generalizations with supporting evidence from the behavioral sciences. This is certainly not all there is to human nature, but these generalizations are supported by "hard" evidence, and besides being useful are also startling.

Bergen, John Joseph. "Set Theory Applied to Spanish Entity Labels." University of California/Los Angeles. Language and Literature, Linguistics. 1494-A, Order 71-22.

Berlo, David K. The Process of Communication. New York: Holt, Rinehart and Winston, 1960.

Bermudez, Maria Elvira. La Vida Familiar Del Mexicano. Mexico City: Antigua Lebreria Robredo, 1955.

Berrien, F.K. "Japanese Values and the Democratic Process." Journal of Social Psychology, 1966, No. 68, pp. 129-138.

Berstein, Basil. "Elaborated and Restricted Codes: Their Social Origins and Some Consequences." American Anthropologist (The Ethnography of Communication: Special Publication), 1964, Vol. 66, No. 6, Part 2, pp. 55-69. Also in Alfred G. Smith, Communication and Culture. New York: Holt, Rinehart and Winston, 1966.

Bill, James A. "Muhammad Reza Shah Pahlavi: The Reforming Leader." The Middle East: Politics and Power. Boston: Allyn and Bacon, 1974. Pp. 133-45.

__________ "The Plasticity of Informal Politics: The Case of Iran." Middle East Journal, Vol. 27, No. 2, Spring, 1973.

__________ The Politics of Iran: Groups, Classes, and Modernization. Columbus, Ohio: Merrill, 1972.

Binder, Leonard, ed. The Study of the Middle East. New York: John Wiley, 1976.

Divided into eleven chapters, (1) area studies, (2) Islamic religious traditions, (3) history, (4) anthropology, (5) Islamic art and archaeology, (6) political science, (7) philosophy, (8) linguistics, (9) literature, (10) sociology, and (11) economics, this is the standard survey of research on the Middle East. Important pertinent research on Iran is cited and evaluated in each chapter.

Birdwhistell, Ray L. "Communication." International Encyclopedia of the Social Sciences. New York: Macmillan, 1968, Vol. 3, pp. 24-29.

__________ Kinesics and Context: Essays on Body Motion Communication Philadelphia, University of Philadelphia Press, 1970.

A collection of the author's essays on body movement and human communication, this volume explains the analysis of gestures, movement, body signals and a synthesis of a "kinesic-linguistic" discipline.

Black, J.W. and W.E. Moore. Speech: Code, Meaning, and Communication. New York: McGraw-Hill, 1955.

Black, Max. Models and Metaphors: Studies in Language and Philosophy. Ithaca: Cornell University Press, 1962.

Bleiler, Everett F. Essential Japanese Grammar. New York: Dover Publications, 1963.

Bloodworth, Dennis. An Eye for the Dragon : Southeast Asia Observed, 1954-1970. New York: Farrar, Straus, and Giroux, 1970.

From his nearly twenty years of experience as a British correspondent in Southeast Asia, the author has succeeded in making a portrait of that exotic polyglot section of the globe. The turbulent contemporary history of the region is explained in terms of the habits of thought of the diverse peoples of the areas, habits shaped by history, philosophy, religion, and social tradition.

Bloomfield, Leonard. Language. New York: Holt, Rinehart and Winston, 1933.

Blubaugh, John, and Dorothy Pennington. Crossing Difference--Interracial Communication. Columbus, Ohio: Charles E. Merrill Publishing Co., Sept. 1976.

Blyth, R.H. Japanese Life and Character in Senryu. Tokyo: Hokuseido, 1960.

Bock, Michael. "The Influence of Instruction on Feature Selection in Semantic Memory." Journal of Verbal Learning and Verbal Behavior, 15: 183-191, 1976.

Bostain, James. Future Directions of Language Programs. Washington, D.C.: Foreign Service Institute, Department of State. N.D.

__________ How To Read A Foreigner. Videotape. Naval Amphibious School. Coronado, California, 1972.

In two 45-minute videotape presentations Dr. James Bostain presents, with numerous illustrations, his outline of what is needed in trying to read a foreigner, or in his terms, to try to figure out what to do with them. Helpful hints that describe considerations to aid one in communicating with people from different cultures. This outline is artistically and liberally interspersed with illustrations of each point of content. Bostain does a clever, artful job of coordinating content with excellent attention to methodological considerations for evoking audience interest. This fact is somewhat of a liability as well, as some audiences are so amused that they tend to overlook and forget the outline.

Bostrom, Robert N. "Game Theory in Communication Research." The Journal of Communication. December, 1969.

Bourhis, Richard, Howard Giles, and Wallace Lambert. "Special Consequences of Accommodating One's Style of Speech: Cross-National Investigation." Linguistics, 166:55-71, 1975.

Bownas, Geoffrey and David Dickinson. The Asian Phoenix: A Study of Modern Japan. London: British Broadcasting Corporation. 1972.

Boyeman, Adda B . "Law and Foreign Policy: Problems in Intercultural Communication." Paper prepared for the Institute for Defense Analyses, Science and Technology Division, November 1970. pp. 671.

Brashen, Henry M. "Research Methodology in Another Culture: Some Precautions." University of Washington, Dept. of Speech. Paper presented at the International Communication Association conference, New Orleans, April, 1974.

Brislin, Richard W. "Content and Evaluation of Cross-Cultural Training Programs." Paper prepared for the Institute of Defense Analyses, Science and Technology Division, November, 1970. Pp. 671.

__________ (ed.) Topics in Culture Learning (three volumes). Hilo, Hawaii: East-West Culture Learning Institute, University of Hawaii.

Volume I - eight papers that describe the on-going research in the four topical areas that the East-West Center has as its focus. Each article is valuable in its own review of the topic area.

Volume II - twelve papers on four topical areas. In this edition, Brislin has put the papers under four sequencial areas that are key to answering the question, "What is culture learning?" Topical areas include: 1) learning about one's own culture; 2) learning about another's culture; 3) programs designed to teach culture learning; 4) analysis of concepts central to cultural learning.

Volume III - fourteen articles in the same format as the previous volume. The authors address themselves to the realization that the field of intercultural communication is replete with unknowns and areas of difficulty, yet each modestly describes his respective section of it. The editor then suggests that only from this diligence and perseverance will the field develop and then be able to shed more light on the human condition.

__________, Stephen Bohner, and Walter L. Lonner. Cross-Cultural Perspectives on Learning. Beverly Hills, California: Sage Publications, Inc, 1975.

A state-of-the-art survey offering interdisciplinary as well as international insights. Exploration of the critical issues in the field of cross-cultural psychology with insights from other disciplines.

__________ Translation: Application and Research. New York: Gardner Press, 1976.

Bronowski, Jacob. The Ascent of Man. Waltham, Mass: Little, Brown & Co., 1973.

Brooks, Nelson D. Parameters of Culture. Hartford: Connecticut State Dept. of Education. (FL News Exchange 19, Special Supplement, February, 1973.)

Bross, Irwin D.J. Design for Decision. New York: The Free Press, 1965.

Brower, R.A., editor. On Translation. Cambridge: Harvard University Press, 1959.

Brown, Bruce L. "Paralinguistics: The Tacit Dimension in Social Judgment." International Journal of Sociology of Language, 1977.

__________, Helaman Ferguson, Richard Williams, and Kim Barrus. "A Catastrophe Theory Account of Dichotic Listening." Provo, Utah: Brigham Young University, 1976.

__________, William Strong, and Alvin Rencher. "Acoustic Determinants of Perceptions of Personality From Speech." Provo, Utah: Brigham Young University, 1976.

Brown, Ina Corinne. Understanding Other Cultures. Englewood Cliffs, New Jersey: Prentice Hall, 1963.

With the assumption that we want to live in a world with different peoples, we must find out what the common grounds are, what the differences are, and how these differences may be resolved or lived with. The author asks the reader to drop the sentimental view that if everyone got to know one another then everything would be all right, and suggests that people take a more sober view that we have to know how to deal with differences that exist at fundamental levels. A good basic review for those who are first getting into the field and those who want to explain to others the simple and basic facts about people and cultures.

Brown, Roger W. Social Psychology. New York: Free Press, 1965.

__________ Words and Things. Glencoe, Ill.: Free Press, 1959, 1966.

__________ and Eric H. Lenneberg. "Language and Categories." In: Jerome S. Bruner, Jacqueline J. Goodnow, and George A. Austin. A Study of Thinking. New York: Wiley, 1956, pp. 247-312.

__________ et al. Language, Thought and Culture. Ann Arbor, Michigan: University of Michigan Press, 1958.

Brzezinski, Zbigniew. The Fragile Blossom: Crisis and Change in Japan. New York: Harper & Row, 1972.

Buchanan, William and Hadley Cantril. How Nations See Each Other: A Study in Public Opinion. Urbana: University of Illinois Press, 1963.

Buck, Pearl S. The People of Japan. New York: Simon and Schuster, 1966.

A sympathetic personal memoir containing revealing experiences about common Japanese people in everyday situations.

Buening, Charles R. II. Communicating on the Job. Menlo Park, California: Addison-Wesley, 1974.

Bull, William. "Symbols, Sets, and Systems." Spanish for Teachers of Applied Linguistics. New York: Ronald Press, 1965.

Burgess, Philip M. and Lawton, Raymond. Indicators of International Behavior: An Assessment of Events Data Research. Beverly Hills, California: Sage Publications, 1972.

Burke, Kenneth. A Rhetoric of Motives. Berkeley, California: University of California Press, 1969. (Originally published by Prentice-Hall in 1950.)

__________ "What are the Signs of What? A Theory of 'Entitlement.'" Anthropological Linguistics, June 1962, pp. 1-23.

Burling, Robbins. Man's Many Voices. New York: Holt, Rinehart and Winston, 1970.

This work considers the inter-relation of language and its cultural setting and includes sections on: (1) language diversification; (2) linguistic nationalism; (3) bilingualism; (4) the problems of language in India.

Buros, Oscar Krisen, ed. Mental Measurements Yearbook, #7, Volume I. Highland Park, New Jersey: Gryphon Press, 1972.

Burson, Carnes. Typology: Models. (Unpublished paper, Brigham Young University, N.D.)

Busey, James L. Latin America, Political Institutions and Processes. New York: Random House, 1963.

Bush, Charles D. Fundamentals of Junction Grammar. (Manuscript) Provo, Utah: Brigham Young University, 1972.

Butler, Jack H. "Russian Rhetoric: A Discipline Manipulated by Communism." Quarterly Journal of Speech, 1964, Vol. 50, pp. 229-239.

-C-

Cabrera, Luis. Diccionario de Aztequismos. Mexico 7, D. F, Mexico:: Ediciones Oasis, S.S., 1974.

Cadart-Richard, Odette. "Meaning in Cross-Cultural Situations: An Application of Uygotsky's Unit of Analysis to Ethnolinguistics." Proceedings of the Pacific Northwest Conference on Foreign Language, April 1971.

Cairns, Helen S. and Charles E. Psycholinguistics: A Cognitive View of Language. New York: Holt, Rinehart and Winston, 1976.

Major findings of research in psycholinguistics, using the tranformational-gener linguistic model. Explores how linguistic knowledge and cognitive mechanisms interact to account for the ability of humans to acquire, produce, perceive and understand language. Introduction to contemporary theories of speech perception and language acquisition.

Callow, Kathleen. "Discourse Considerations for Translating the Word of God." Grand Rapids, Michigan: Zondervan Publishing House, 1974.

The author deals with the question of how to make discouse structure meaningful and natural in the receptor language. Discourse structure involves the way sentences are combined in well integrated paragraphs and these into the whole

Four categories of appropriateness: grouping (how utterances fit), cohesion (interrelation of participants and events of text), information structure (how and what kind of information utterance conveys), and prominence (relative importance of utterances to each other). Three functions of language: ideational, interpersonal, and textual.

Cambridge History of Iran 1 (The Land of Iran). Ed. W.B. Fisher. London: Cambridge Uneversity, 1968.

A recent "compendium of information about Iran (physically speaking)," this volume treats physical geography, geology, geomorphology, origin of the Zagros defiles, climate, soils, hydrography, vegetation, mammals, zoogeographic analysis of the lizard fauna of Iran, ornithology, early man in Iran, geography of settlement, population, minerals, industrial activities, communications, transport, retail trade and services, agriculture, water use in north-east Iran, pastoralism nomadism and the social anthropology of Iran, land reform in Iran, and the personality of Iran.

Cammack, Floyd M. and Hildebert Van Buren. "Paralanguage Across Cultures-- Some Comparisons Between Japanese and English." ELEC Bulletin, pp. 7-10.

Cammann, Shuyler V.R. "Symbolic Meanings in Oriental Rug Patterns: Parts 1, 2, 3." Textile Museum Journal 3, december 1972. Pp. 5-54.

The first systematic and scholarly attempt to demonstrate that Persian carpet patterns have traditionally had much to say about the ideas and culture of their designers and users.

Camp, Roderic A. Mexican Political Biographies, 1935-1975. Tucson, Arizona: University of Arizona Press, 1976.

Campa, Arthur L. "Anglo vs. Chicano-- Why?". Western Review. Western New Mexico University, Spring, 1972.

A comparison of the Anglo-American culture and the Chicano or Hispanic culture; their differences, reasons leading to them and conflicts arising therefrom.

Campbell, Allan Bruce. "The Implementation of Water Quality Legislation: Comparative Case Studies in Japan." Unpublished dissertation. Rutgers University, 1977.

Campbell, Donald T. "Systematic Error on the Part of Human Links in Communication Systems." Information and Control, Vol. 1, 1958, pp. 334-369.

Cannel, Ward and June Macklin. The Human Nature Industry. Garden City, New York: Anchor Press Doubleday, 1974.

Cantril, Hadley and William Buchanan. How Nations See Each Other; A Study in Public Opinion. Urbana: University of Illinois Press, 1953.

A study dealing with perceptions across national boundaries and across cultures.

Carney, Thomas F. "Consensus and Dissensus." Content Analysis, A Technique for Systematic Inference from Communication. Winnipeg: University of Manitoba Press, 1972.

This book attempts to show that the technique of content analysis is viable and usable (at a non-expert level)--applicable to any discipline dealing in written communication. Its approach is to improve the quality of inferences researchers draw. It is a vast step toward sophistication in comparison with ordinary skills in precise writing. Good overview from a layman's point of view. Excellent bibliography.

Carpenter, John and Galo Plaza. Intercultural Imperative. New York: Council for Intercultural Studies and Programs, 1973.

Carpenter, Patricia and Marcel Adam Just. Linguistic Control of Information Processing. University of Pittsburgh. NIE Grant G-74-0016.

Carroll, J.G. Language and Thought. Englewood Cliffs, New Jersey: Prentice- Hall, 1964.

Cascio, Wayne F. "Attitudes and Performance in One-Way and Two-Way Communication: A Cross-Cultural Comparison. Tech. Report #76, New York: Management Research Center, University of Rochester.

Casmir, Fred L. "International Inter-Cultural Communication: An Annotated Bibliography." Available from Speech Communication Module, ERIC Clearinghouse on Reading and Communication Skills, Statler Hilton, New York, N.Y. 10001.

General background, special collections, books, articles, and journals.

———, ed. International and Intercultural Communication Annual. SCA and the Commission on International and Intercultural Communication, Vol. I, II, III, 1974, 1975, 1976. (Vols. IV, V, and VI edited by Nemi C. Jain, 1977, 1978, 1979.)

Collection of articles dealing with intercultural communication. Includes critical review of recent literature, directory of organizations concerned with international/intercultural communication study, teaching, research, practice, sponsorship.

Castillo Fararas, Victor M. Estructura Economica De La Sociedad Mexica Segun Las Fuentes Documentales. Mexico: UNAM, Instituto de Investigaciones Historicas, 1972.

Castro, Americo. Iberoamerica: Su Pasado Y Su Presente. New York: Holt, Rinehart and Winston, 1954. (New edition in print)

Cattell, R.B. and P.W. Wenig, University of Illinois. "Dynamic and Cognitive Factors Controlling Misperception." Journal of Abnormal and Social Psychology, Vol. 47, 1952.

Caudill, W. and H.A. Scarr. "Japanese Value Orientations and Cultural Change." Ethnology, 1962, 1, pp. 53-91.

Chafe, Wallace (ed.). Aspects of Language and Culture: Proceedings of the American Ethnological Society, Washington, D.C., 1962. Seattle: University of Washington Press, 1963.

Chao, Yuen Ren. Language and Symbolic Systems. Cambridge: Harvard University Press, 1968.

Chapple, E. D. Culture and Biological Man: Explorations in Behavioral Anthropology. New York: Holt, Rinehart and Winston, 1970.

Chase, Stuart. Power of Words. New York: Harcourt, Brace, 1954.

Chemers, Martin and Arlene G. Iran Culture Assimilator. Urbana, Illinois: University of Illinois, 1967.

Not commercially available, this cross-culture text presents situations and discussion not unlike those in the Themes section of this Language Indicators text.

Cheong, George S. "Cursory Comparison Between Chinese and English on Precision." Elementary English, March 1972, pp. 341-348.

Cherry, E. Colin. On Human Communication; A Review, A Survey, and a Criticism. Cambridge, Mass.: Technology Press of Massachusetts Institute of Technology, 1957, 1966.

Chew, John J. Jr. A Transformational Analysis of Modern Colloquial Japanese. The Hague: Mouton, 1973.

Chomsky, Noam. Language and Mind. New York: Harcourt, Brace, Jovanovich. Revised edition, 1972.

Chu, Gary G.Y. "Q-Sort Comparison Between Cultural Expectations of Chinese and Cultural Perceptions of Returned Latter-day Saint Missionaries from the United States Who Had Been Assigned to Chinese Missions." Master's thesis. Brigham Young University, 1973.

Chubin, Shahram, and Sepehr Zabih. The Foreign Relations of Iran: A Developing State in a Zone of Great-Power Conflict. Berkeley: University of California, 1974. (Includes a lengthy comprehensive bibliography).

Civikley, Jean M. Messages, A Reader in Human Communications. New York: Random House, 1974.

Anthology of easily read articles directed to an audience with no prior knowledge of communication theory or principles. It presents a wide range of well-recognized contributions to the study of communications. Excellent reading for the practitioner who has learned by the "seat of his pants" and who has somehow missed some of the great classics in the field.

Clark, Ruth Anne and Delia, Jesse G. "Cognitive Complexity, Social Perspective- Taking, and Functional Persuasive Skills in Second-to-Ninth Grade Children." Human Communication Research, Winter, 1977.

Cleveland, Harlan and Gerard Mangone. The Art of Overseamanship. Syracuse: Syracuse University Press, 1957.

Defines "overseamanship" as the building of political and social institutions abroad. The work discusses: (1) new dimension in diplomacy; (2) university training for international careers; (3) institution building; and (4) religions and voluntary agencies abroad.

__________, Gerard J. Mangone and John C. Adams. The Overseas American. New York: McGraw Hill, 1960.

An analysis of Americans living and working overseas, this volume discusses: (1) the New Americans in old societies; (2) government people, missionaries and businessmen abroad; (3) elements of effective performance; and (4) internationalization of education to aid in training overseas personnel.

Clifton, Ronald. "America Through Cultural Lenses: Cross-Cultural Perceptions and American Studies Abroad" (working draft only). USIA

Coak, A.J. "Population Growth and Economic Development: The Case of Mexico." Foreign Affairs, January 1978.

Codding, George A. Jr. Broadcasting Without Barriers. Paris: UNESCO Press, 1959.

This book considers (1) the extent to which broadcasting has been made available to the people of the world; (2) definition of political, economic and technical obstacles; and (3) ways of extending the benefits of world communication.

Cohen, Karen. "Attitudes Based on English Dialect Difference: An Analysis of Current Research." Cambridge: Language Research Foundation, July 1971.

The author organized and evaluated eighteen studies dealing with attitudes people have towards others based on language differences, emphasizing student/teacher relationships. A synopsis of each study considers details such as purpose, speakers, judges, stimulus materials, measure, factors of speech studied, and findings. Statistical analyses and discussions of results of the studies are included. This is a good article for anyone working to break down discrimination based on speech styles which may conceal the real ability and skill of the speaker.

Cohen, L.J. The Diversity of Meaning. London: Methuen, 1962. 2nd revised edition.

Cohen, R.A. "Conceptual Styles, Culture and Nonverbal Tests of Intelligence." American Anthropologist, 1969, Vol. 71 (October), pp. 828-856.

Colby, Benjamin N. "The Analysis of Culture Content and the Patterning of Narrative Concern in Texts." American Anthropologist, 1966, Vol. 68:2, Part 1, pp. 374-388.

——— "Culture Grammars." Science. March 14, 1975.

——— Symbolic Studies, Belief Systems and High Information Anthropology. University of California/Irvine. (Unpublished paper) N.d.

Cole, Michael; John Gay; Joseph A. Glick; and Donald W. Sharp. The Cultural Context of Learning and Thinking: An Exploration in Experimental Anthropology. New York: Basic Books, 1971.

An in-depth report on the findings of a research project investigating thought, culture and education in a Liberian tribe. Deals chiefly with the development of cognitive skills in relationship to cultural background.

——— and Sylvia Scribner. Culture and Thought: A Psychological Introduction. New York: John Wiley and Sons, 1974.

Collison, Robert. "The Continuing Barrier: Translations as a Factor of East-West Communication." UNESCO Bulletin for Libraries, 1962, Vol. 16, pp. 296-300.

Condon, E.C. Introduction to Culture and General Problems of Cultural Interference in Communication. New Brunswick, New Jersey: Rutgers University, 1974.

The work explains that culture is a system of unconscious, internalized, learned patterns which are often mistaken to be part of "human nature." People base their communication on these patterns, and when interacting with people whose patterns are different, miscommunication may be expected to take place.

——— Selected Bibliography on Culture and Cultural Materials. Rutgers University, 1973.

Designed to provide a list of high-quality articles dealing vith human relations in cultural context. Moving from the general to the specific, it provides an excellent resource section for anyone studying or teaching culture and cross-cultural communication.

Condon, John.C. Semantics and Communication. New York: Macmillan, 1966.

——— and Keisuke Kurata. In Search of What's Japanese about Japan. Tokyo: Shufunotomo Co. Ltd., 1974.

——— "Value Analysis of Cross-Cultural Communication: A Methodology and Application for Selected United States-Mexican Communications, 1962-1963." Unpublished Ph.D. dissertation, Northwestern University, 1964.

——— and Mitsuko Saito. International Encounters with Japan. Tokyo: Simul Press, 1974.

This book is a compilation of proceedings of an intercultural conference held in Japan during July, 1972. It provides interesting charts on semantic concepts of "marriage," "work," "friendship," and "foreigner" in French, English and Japanese comparisons. It treats people's perception of culture in the U.S. and Japan.

——— and Fathi Yousef. An Introduction to Intercultural Communication New York: Bobbs-Merrill Co., 1975.

Cook, Walter A. Introduction to Tagmemic Analyses. New York: Holt, Rinehart and Winston, 1969.

Corwin, Charles. Biblical Encounter with Japanese Culture. Tokyo: Christian Literature Crusade, 1967.

Examines semantic and contextual differences in expressions of intellectual, emotional, and religious experience of Japanese, European/U.S., and Biblical cultures.

——— A Dictionary of Japanese and English Idiomatic Equivalents. Tokyo: Japan Publications Trading Company, 1968.

Words expressing Japanese thoughts and experience arranged into 222 categories with English equivalents. Good foundational work for examining the relationship of Japanese culture and its expression in Japanese and English.

Cottam, Richard W. Nationalism in Iran. Pittsburgh, PA.: University of Pittsburgh Press, 1964.

Cousins, Norman. "Confrontation." Saturday Review, March 25, 1961, pp. 30-32.

Crandell, Ellen T. (ed.). Translators and Translating. Selected Essays from the American Translators Association Workshops, 1974.

New ideas for translators and teachers of translation techniques. Nineteen articles discuss (1) translators' guidelines (methodologies for translation, the "state-of-the-art" in machine tanslation, anthropological and psychological factors, and editor's view of translation, and bibliographic sources); (2) translators at work (how literary translation functions in the arts, including film translations, poetry and drama).

Cranston, Maurice. A Glossary of Political Terms. New York: Basic Books, 1967.

Creelman, Marjorie B. The Experimental Investigation of Meaning. New York: Springer Publishing, 1966.

Critchley, MacDonald. The Language of Gesture. New York: Haskell House, 1970. (Originally published in London: Arnold, 1939.)

__________ Silent Language. London: Butterworth, 1975.

Croft, Kenneth. "Language and Categories: Some Notes for Foreign Language Teachers." New York State English Council, April 1971.

Cronkhite, Gary, University of California/Davis. "Semantic Differential." Journal of Human Communication Research, Summer, 1976.

Crystal, David. "Prosodic and Paralinguistic Correlates of Social Categories." Social Anthropology and Language, (Ardener, ed.). London: Tavistock Press, 1971, pp. 185-205.

Cuceloglu, D.M. "Perception of Facial Expressions in Three Different Cultures." Ergonomics, Vol. 13, No. 1, pp. 93-100.

-D-

Dallal, Alberto. GOZOSA Revolucion. Mexico: Universidad Nacional Autonoma De Mexico (UNAM), 1973.

Darrow, Kenneth and Bradley Palmquist. The Transcultural Study Guide. Palo Alto, California: Volunteers in Asia, 1975.

Practical guide to promote knowledge and understanding of foreign cultures. Discusses questions in topical areas: economics, politics, social structure, communications, roles of men and women, religion, art, food, education, health and welfare.

Dashti, Ali. In Search of Omar Khayyam. Tr. L.P. Elwell-Sutton. London: George Allen & Unwin, 1971.

The historical figure of Khayyam, the many questions concerning the attribution of quatrains to him, and the fascination he has for people in Iran and abroad today are treated in this book.

Daub, Edward E., R. Byron Bird and Nobuo Inoue. Comprehending Technical Japanese. Madison, Wisconsin: University of Wisconsin Press, 1975.

Davis, Martha. "Understanding Body Movement: An Annotated Bibliography." New York: Arno Press, 1972.

Davis, Robert R. Jr. Lexicon of Historical and Political Terms. New York: Monarch, 1973.

Davitz, J.R. (ed.). The Communication of Emotional Meaning. New York: McGraw- Hill, 1964.

Dean, Vera (Michaels). The Nature of the Non-Western World. New York: New American Library, 1966.

Looking at non-Western cultures, this text mainly deals with the recent modernization of non-Western nations and the attendant cultural impacts of modernization.

__________ ed. West and Non-West: New Perspectives. New York: Holt, Rinehart and Winston, 1963.

Generally an anthropological consideration of East and West, this work contains sections on "The Interaction of West and Non-West" in Part III, which discusses "the complex problems that arise from contacts between various cultures."

DeBono, Edward. New Think. New York: Avon Books, 1967.

A brief introduction into breaking the habit of logical vertical thinking and opening the mind to creative lateral thought. Includes how to grasp an elusive new idea, how to avoid being blinded by the obvious, how to take advantage of chance associations, and how to free the mind from logic.

DeCecco, John P. (ed.). The Psychology of Language, Thought and Instruction. New York: Holt, Rinehart and Winston, 1967.

Dedera, Don and Bob Rohles. Goodbye Garcia Adios. Flagstaff, Arizona: Northland Press, 1976.

A biography on the "life and land" of Jesus Garcia, the legendary hero of Nacozari, Mexico. DeDony, Yvonne P. Lexico del Lenguaje Figurado. Buenos Aires; Ediciones Desclee de Brouwer, 1954.

Deese, James. The Structure of Associations in Language and Thought. Baltimore, Maryland: Johns Hopkins Press, 1966.

Dehkhoda, Ali Akbar, et al. Loghat'nameh. Tehran: University of Tehran, 1946-1975.

The most important language reference work on the Persian language, this monolingual encyclopaedic compendium is an indispensable tool for the scholar and translator.

DeJong, Gerald F. "Skimming Newspaper Stories By Computer." Research Report #104, Yale University's Department of Computer Science. May, 1977.

Delassus, Jean-Francois. The Japanese: A Critical Evaluation of the Character and Culture of a People. New York: Hart Publishing Co., 1972.

Entertaining and insightful evaluations of facets of Japanese culture and personality.

De Mente, Boye. Faces of Japan. Japan: Simpson-Doyle & Co. 1966.

Another debunking of stereotypes about Japan. Somewhat sensational in its approach but presenting important insights nevertheless.

__________ and Fred Thomas Perry. The Japanese as Consumers. New York/Tokyo: Walker/Weatherhill, 1967.

__ The Tourist and the Real Japan. Rutland, VT: Charles E. Tuttle, 1967.

A skeptical, somewhat dated attempt to debunk stereotypes of Japan.

Dendy, Robert F., William P. Kent, Harold J. Maloney, and John B. Scholtz. Procedures for Evaluating Training Activities and Materials. Arlington, Virginia: National Drug Abuse Center, 1975.

A brief description of the procedures used by the National Drug Abuse Center or Training and Resource Development (NDAC) to evaluate training activities and materials. Intended primarily for NDAC staff members and consultants as a framework and checklist for their own evaluation work.

Deschamps, Jean-Claude. "Attribution, Social Categorization and Intergroup Representations." (French) Bulletin de Psychologie, 1973-1974. Vol. 27, pp. 710-721.

Reviews research on attribution, social categorization, and stereotyping, hoping to synthesize the findings and develop a theory of social attribution.

DeStephen, Dan. Department of Speech Communication, University of New Mexico. Tactics in Negotiations: A Preliminary Classification System for the Analysis of Communicative Tacticism Conflict. Speech Communication Convention, November 1977.

Deutsch, Karl (ed.). The Nerves of Government: Models of Political Communication and Control. London: Free Press of Glencoe, 1963.

DeVito, Joseph A. Language, Concepts and Processes. Englewood Cliffs, New Jersey: Prentice Hall, 1973.

__________ "Levels of Abstraction in Spoken and Written Language." Journal of Communication, 1967, Vol 17, pp. 354-361.

De Vos, George. "Post-War Social Change in Japan: Psychocultural Factors and the Future Direction of Japanese Society." Reprint from Asian Pacific Quarterly of Cultural and Social Affairs (Seoul) Vol. IV, No. 2. Berkeley: University of California Press. 1972.

__________ Socialization for Achievement. Berkeley: University of California, 1973.

Diaz-Guerrero, R. Psychology of the Mexican. Austin: University of Texas Press, 1976.

Collection of essays rooted both in studies of Mexican psychology as an independent phenomenon and in cross-cultural comparisons of Mexicans, Mexican-Americans, and Anglo-Americans. Discusses attitudes toward sex roles and the family, motivations of the Mexican worker, concepts of respect, and mental, personal and social health.

Dicken, Charles F. "Connotative Meaning as a Determinant of Stimulus Generalization." Psychological Monographs, 1961, 75(1, No. 505).

Dickerman, Allan. Training Japanese Managers. New York: Praeger, 1974.

Diethelm, Walter. Signet, Signal, Symbol. Zurich: ABC, 1972.

Fundamentals of the situation reached in designing signs today and the future possibilities of their creation. Text in parallel columns in

German, French, English. Includes discussion of traffic and safety signs, pictographic language, cultural motifs, information media, public services, logos, etc., plus glossary.

Dillard, J. L. All American English. New York: Random House, 1974.

DiPietro, Robert J. Language Structures in Contrast (Book review). Linguistics, Vol. 163, 1975. Pp. 103-06.

__________ The Function of Language in Cross-Cultural Interaction: an Overview. Paper presented at the annual conference of the Society for Intercultural Education, Training, and Research (SIETAR), Chicago, 1977.

DiStefano, J.J. A Conceptual Framework for Understanding Cross-Cultural Management Problems. Unpublished paper, 1972.

A brief explanation of each of Kluckhorn-Strodtbeck's six value orientations and applications thereof in various managerial problems.

__________ Managing Cultural Differences. London, Ontario, Canada: University of Western Ontario.

A practical model for managing cultural differences. It draws upon described definitions of culture, values, attitudes, and their interrelationships, and puts them with observed behaviors of people from different orientations. People involved in international business will find it particularly useful. DiStefano offers descriptions of different managerial behaviors that derive from different managerial value orientations. Under a separate cover he has gleaned thousands of records and studies to compile a catalog of business case studies. These describe international business situations in which culture plays a dominant role in the interaction and eventual outcome.

Dore, Ronald Philip, ed. Aspects of Social Change in Japan. Princeton, NJ: Princeton University Press, 1967.

__________ British Factory, Japanese Factory: The Origins of National Diversity in Industrial Relations. London: Allen & Unwin, 1973.

__________ City Life in Japan: A Study of a Tokyo Ward. Berkeley: University of California Press, 1958.

__________ "The Japanese Personality," in Asia Handbook. Wint, Guy, ed. Middlesex: Penguin, 1969.

__________ Land Reform in Japan. London/New York: Oxford University Press, 1959.

Dowd, Thomas C. "Cross-Cultural Training in the Foreign Language Classroom." New York: Intercultural Communication Associates, 1974.

Downs, James F. Cultures in Crisis. Beverly Hills, California: Glencoe Press, 1971.

Downs raises awareness and changes states of mind about culture. He gives examples and descriptions on topics of race, ethnocentricity, familial and community structures, class roles, and some specific problems facing the world (drugs, violence, the role of police, pollution, international relations).

__________ "Fables, Fancies, and Failures in Cross-Cultural Training." Hilo Center: University of Hawaii Peace Corps Training Program. Dec., 1969.

Presents in some detail a cross-cultural training approach which is being developed and applied at the University of Hawaii Training Center.

__________ Human Nature: An Introduction to Cultural Anthropology. New York: Glencoe Press, 1973.

A basic text that compares people of the world and the ways in which they deal with universal human problems.

Dreyfuss, Henry. Symbol Sourcebook. New York: McGraw-Hill, 1972.

Guide to international graphic symbols. Assists those who, in traveling, reading or working come across symbols and need to define them. Organized by 1) discipline (fields of interest or application, with subdisciplines), 2) graphic form (identification of symbols out of context), 3) meaning (symbols relating to a basic design concept). Table of contents in 18 languages.

Dulay, Heidi and Jeffrey Shultz. "Cross-Cultural Mis-Communication in the Classroom." ERIC Document No. 064039, April 1972.

The paper describes failure of Puerto Rican students in classrooms due to lack of cross-cultural sensitivity, language breakdowns, and cultural breakdowns. Specific points of miscommunication are researched.

Dun and Bradstreet International Guide. Latin America. New York: Dun and Bradstreet, 1977.

Duncan, Raymond. Latin American Politics, A Developmental Approach. New York: Praeger Publishers, 1976.

__________ and James Nelson Goodsel, eds. The Quest for Change in Latin

America, Sources for a Twentieth Century Analysis. New York: Oxford University Press, 1970.

See chapter entitled "Mexican Nationalism: The Revolution of 1910." A collection of sixteen readings.

Dunham, Bob. The Art of Being Japanese. Rutland, VT: Charles E. Tuttle Co., 1967.

The experiences of a cynic with those ¿&%$# Japanese.

Dunner, Joseph. Dictionary of Political Science. New York: Philosophical Library, 1964.

Duran, Livie Isauro and H. Russell Bernard. Introduction to Chicano Studies. New York: The Macmillan Company, 1973.

Durkheim, Karlfried Graf von. The Japanese Cult of Tranquility. London: Rider & Company. 1974.

Excellent explanation and insights into Zen.

Dyer, William G., Weldon Moffitt and Philip B. Daniels. "As Others See You: Management Profiling for Team Effectiveness." Booklet prepared for Synergetics. C/o Weldon Moffitt, 934 East 500 South, Orem, Utah 84057.

-E-

Earhart, H. Byron. Japanese Religion: Unity and Diversity. Encino, CA: Dickenson Pub. Co., 1974.

__________ Religion in the Japanese Experience: Sources and Interpretations. Encino, CA: Dickenson, 1974.

East-West Communication Institute. "East-West Communication Institute Documents Accessions List." Inquire 1777 East-West Road, Honolulu, Hawaii 96822.

Published regularly and provides update on the latest materials available at the East-West Center from many dimensions of intercultural communications.

Eastman, Carol M. Aspects of Language and Culture. San Francisco: Chandler and Sharp, 1975.

Includes sections on: (1) Phonetic transcription and phonemic analysis; (2) descriptive linguistics; (3) culture's ideational code; (4) language and culture classification; (5) the world view problem; (6) ethnoscience; and (7) sociolinguistics.

Eaton, Helen S. Word Frequency Dictionary. New York: Dover, 1967.

Echols, John M. "A Bibliography of Morris Opler." Mario D. Zamora, et al., eds., Themes in Culture: Essays in Honor of Morris E. Opler. Quezon City, Philipppines: Kayumanggi, 1971.

Eco, Umberto. La Estructura Ausente. Barcelona: Editorial Lumen, 1975.

Edelman, Murray. Political Language: Words That Succeed and Policies That Fail. New York: Academic Press, 1977.

Edmonson, Madsen, and Collier. Contemporary Latin American Culture. New Orleans: Middle America Research Institute, 1968.

Efron, David. Gesture, Race and Culture. The Hague: Mouton, 1972. Originally published as Gesture and Environment. New York: King's Crown, 1941.)

A tentative study of the spatio-temporal and "linguistic" aspects of the gestural behavior of eastern Jews and southern Italians in New York City living under similar as well as different environmental conditions.

Ellegiers, Daniel. Vocabulary of Japanese Grammatical Idiom. Leiden: E.J. Brill, 1967. (Excellent reference).

Eide, Ingrid. Students as Links Between Cultures. Copenhagen: Scandinavian University Books, 1970.

Eisenstadt, S. N. "Communication Systems and Social Structure: An Exploratory Comparative Study." Public Opinion Quarterly, 1955, Vol. 19 (Summer), pp. 153-167.

__________ "The Perception of Space and Time in a Situation of Culture-Contact." Journal of the Royal Anthropology Institute, 1949, Vol. 79, pp. 63-68.

Ekman, Paul. "Communication through Nonverbal Behavior: A Source of Information about an Interpersonal Relationship." In: Silvan S. Tompkins and Carroll E. Izard (eds.). Affect, Cognition, and Personality. New York: Springer Press, 1965, pp. 390-442.

__________ Emotion In The Human Face: Guidelines for Research and an Integration of Findings. New York: Pergamon Press, 1972.

This work takes a scientifically methodological approach to kinesic research as it applies to determining emotion by facial expression. This volume includes a chapter on "What Are The Similarities And Differences in Facial Behavior Across Cultures?"

__________ Universals and Cultural Differences in Facial Expressions of Emotion. Unpublished paper from the Nebraska Symposium on Motivation, 1971.

__________ and Wallace V. Friesen. "The Repertoire of Nonverbal Behavior: Categories, Origins, Usages, and Coding." Semiotica, 1969, Vol. 1, pp. 49-98.

__________, Wallace V. Friesen, and Phoebe Ellsworth. Emotion in the Human Face: Guidelines for Research and Integration of Findings. New York: Pergamon, 1972.

Ekroth, Laurence Elton. "The Study of Face-to-Face Communications Between Cultures: Present Status and Directions." Unpublished Ph.D. dissertation, 1967.

Emmerson, John K. Arms, Yen and Power: The Japanese Dilemma. New York: Dunellen, 1971.

Japanese character as reflected in national and international politico-economic contexts.

__________ Japanese and Americans in a New World in a New Age. Japan Information Service, Consulate General of Japan, New York, 1974.

An essay on the form and substance of Japanese-American communication problems.

Enayat, Hamid. "The Politics of Iranology." Iranian Studies 6 (1973): 2-20.

In this article some of the shortcomings and biases of writing on Iran by non-Iranians are described.

Encyclopaedia Britannica, 15th ed. (1974). S.V. "Islam, History of," by John A. Williams.

Encyclopaedia of Islam: New Edition (1973). S.V. "Iran."

England, George W. and Ryohji Koike. "Personal Value Systems of Japanese Managers." Journal of Cross-Cultural Psychology. Spring 1970, pp. 21-40.

English, Paul W. City and Village in Iran. Madison: University of Wisconsin, 1966.

A study of the Kerman region.

__________ "Geographical Perspectives on the Middle East: The Passing of the Ecological Trilogy." Geographers Abroad. Ed. Marvin W. Mikesell. Chicago: University of Chicago Department of Geography, 1973. Pp. 134-164.

Enkuist, Nils Erik, John Spencer, and Michael Gregory. Linguistics and Style. London: Oxford University Press, 1964.

Entwhistle, Davis. "Developmental Sociolinguistics: Comparative Study in Four Subcultural Settings." Sociometry, 1966, pp. 67-84.

Ervin-Tripp, Susan. "An Analysis of the Interaction of Language, Topic, and Listener." In: American Anthropology (The Ethnography of Communication: Special Publication), 1964, Vol. 66, Part 2 pp. 86-102.

__________ "On Sociolinguistic Rules: Alternation and Co-occurrence." Directions in Sociolinguistics. Gumperz, John and Hymes, D., eds. New York: Holt, Rinehart and Winston, 1972.

Escholtz, Paul, Alfred J. Rosa, and Virginia P. Clark. Language Awareness. New York: St. Martin's Press, 1974.

These articles may give some background. The objective of the editors was to provide materials which would help readers and especially writers to use language more responsibly and effectively.

Ettinghausen, Richard. "An Introduction to Modern Persian Painting." Iran Faces the Seventies. Ed. Ehsan Yarshater. New York: Praeger, 1971. Pp. 341-348.

Euwald, Ursula. Estudios Sobre la Hacienda Colonial en Mexico: las propiedades rurales del Colegio Espiritu Santo en Puebla. Trad. Luis R. Cerna. Wiesbaden: Steiner, 1976.

Exline, Ralph V. and C. Eldridge. "Effects of Two Patterns of a Speaker's Visual Behavior upon the Perception of the Authenticity of his Verbal Message." Unpublished manuscript. Center for Research on Sexual Behavior, University of Delaware, Newark, Delaware, 1964.

-F-

Fabun, Don. Communications: The Transfer of Meaning. Beverly Hills: Glencoe Press, 1968.

Useful introductory overview of various aspects of the communication process: symbols, silent language, meanings, etc. Many specific examples, photos and drawings.

__________ Three Roads to Awareness. California: Glencoe Press, 1970.

While this work is not primarily aimed at communicative subjects, it does contain a brief chapter on "the silent languages" and discusses the cultural differences in those languages.

Fagen, Richard R. and William S. Tuhy. Politics and Privilege in Mexico City. Palo Alto, California: Stanford University Press, 1972.

Fairbank, John K. and Edwin O. Reischauer. East Asia: The Great Tradition. Boston: Houghton-Mifflin, 1960.

Excellent chapters on pre-modern Japan.

________, Edwin O. Reischauer, and Albert M. Craig. East Asia: The Modern Transformation. Boston: Houghton-Mifflin, 1965.

Excellent chapters on Japan's modern era. Companion volume to East Asia: The Great Tradition.

Fairlie, Henry. "Lost in Translation: The Fragility of All Language." The Washington Post, January 8, 1978, p. D8.

________ "You're Ethnic, I Have Purity." The Washington Post, Sunday, April 25, 1976.

Farb, Peter. "How Do I Know You Mean What You Mean." Man's Rise to Civilization. New York: Dutton, 1968.

________ Wordplay: What Happens When People Talk? New York: Alfred A. Knopf, 1974.

Socio-psychological approach to the study of language as a system of grammar and a human behavior which can be analyzed according to theories of interaction, play and games. Considers origins, current usages (and reasons for them) of language. A particularly useful guide for those concerned with current language usages in the U.S., linguistics, and the role fo verbal factors in communication.

Farmayan, Hafez F. "Politics during the Sixties: A Historical Analysis." Iran Faces the Seventies. Pp. 88-110.

Farnsworth, Lee W. "Conflict Theory Analysis of Local Assemblies in Japan," (Unpublished, but available from author). Presented at the 1977 Annual Meeting of the American Political Science Association, Washington, D.C.

________ The Story of Japan. Cincinnati: McCormick-Mathers, 1970.

Good, quick-reading introduction to most facets of Japanese life.

Feig, John P. and John Blair. The Thai Way. Washington, D.C.: Meridian House International, 1975.

The authors draw a cultural profile of the people of Thailand, using generalizations, but warn against accepting their statements as absolute. They use an interesting taxonomy for classifying the cultural features of the Thai. Four main headings and 14 subheadings "which seem to embrace the most fruitful areas for comparison between Thai and American (or any other) culture" are provided.

________ There is a Difference. Washington, D.C.: Meridian House International, 1975.

Takes a "comparative" view of cultural differences and systematizes them in relation to American culture. Based on surveyed opinions and impressions of foreign residents in the U.S., the book offers culture specific comparative information from the viewpoint of twelve countries: Brazil, India, Japan, Kenya, Turkey, Colombia, Indonesia, Ethiopia, Jamaica, Iran, Egypt, and Nigeria. Includes an overall description of general unique U.S. cultural traits.

Feldman. S.S. Mannerisms of Speech and Gestures in Everyday Life. New York: International Universities, 1969.

Ferdowsi. The Epic of the Kings. Tr. Reuben Levy. London: Rutledge & Kegan Paul, 1967.

Fersh, Seymour. Learning about Peoples and Cultures. Evanston, Illinois: McDougal, Littell and Company, 1974.

Background articles on cross-cultural perception and communication. Some illustrate ideas of cultural sensitivity through culture-specific presentations. Others consider such topics as attitude formation, non-verbal communication, semantics, cultural differences within a culture and future prospects for cross-cultural understanding. Useful for informational reading or as a teaching tool. Illustrated with photographs and drawings from various cultures.

Fiedler, Fred E., Laurence M. Stolurow, and Harry C. Triandis. Communication, Cooperation, and Negotiation in Culturally Heterogeneous Groups. U.S. Government: Office of Naval Research, 1967.

Fiedler, Fred E., Terence Mitchell, and Harry C. Triandis. "The Culture Assimilator: An Approach to Cross-Cultural Training." Journal of Applied Psychology 55 (1971): 95-102 (ERIC document no. ED 042 343).

Fillmore, Charles C. and D. Terence Langendoen, eds. Studies in Linguistic Semantics. New York: Holt, Rinehart and Winston, 1971.

Fisher, Glen H. Public Diplomacy in the Behavioral Sciences. Bloomington, Indiana: Indiana University Press, 1972.

Fisher has put together a book that integrates, probably for the first time, the useful findings of behavioral sciences with the real life needs generated from the field of international relations. A useful note section, identifies references and resources for elaboration of the text. Fisher takes a look at the need to integrate these two areas in order to contribute to and learn from the other. Perception, cognition, culture and personality, and patterns of thinking to the behavior of nations, are among the topics addressed.

Fisher, Heinz D. and John C. Merrill. International Communication: Media, Channels, Functions. New York: Hastings House, 1970.

A diverse text, this work considers (1) supranational communication; (2) world news flow; (3) freedom and restrictions of communication; (4) national development and mass media; (5) propaganda and political communication; (6) cultural communication; (7) world press; (8) broadcasting, advertising and public relations.

Fishman, Joshua A. "Domains and the Relationships Between Micro- and Macro- sociolinguistics." Directions in Sociolinguistics. John Gumperz and D. Hymes, eds. New York: Holt, Rinehart and Winston, 1972.

Fitzgerald, Frances. "Giving the Shah Everything He Wants." Harper's Magazine, November, 1974.

Fodor, Jerry A. and Jerrold J. Katz. The Structure of Language: Readings in the Philosophy of Language. Englewood Cliffs, New Jersey: Prentice-Hall, 1964.

Foerstel, Lenora Shargo. Cultural Influence on Perception. Washington: American Association for the Advancement of Science, 1976.

A micro-cultural study of the interdynamics of self to spatial-temporal and territorial feelings, of body image to boundary concepts, based on a study done on the Island of Manus among the Manus and Usiaj peoples.

Ford, Clellan S. Cross Cultural Approaches. New Haven, Conn.: Human Relations Area Files Press, 1967.

Foreign Service Institute. Acculturation in Foreign Language and Area Training. Unpublished paper, 1967.

Brief overview of the background and approach of FSI to teaching of cultural attitudes, including the developmental history of cultural anthropology and linguistic preparation by FSI and the technique and knowledge levels required in area training.

Foster, David. Latin American Government Leaders. Tempe, Arizona: Arizona State University Center for Latin American Studies, 1975.

Foster, George M.. "The Dyadic Contract in Tzintzuntzan, II: Patron-Client Relationship," in Contemporary Cultures and Societies of Latin America, ed. Dwight B. Heath. New York: Random House, 1974.

__________, ed. Readings in Contemporary Latin American Culture: An Anthropological Sourcebook. New York: Selected Academic Readings, 1965.

Includes various readings on cultural aspects of the Latin Americas with emphasis on the traditional and rural societies.

Foster, Robert J. Examples of Cross-Cultural Problems Encountered by Americans Working Overseas: An Instructor's Handbook. Alexandria, Virginia: Human Resource Research Office, Division No. 7, 1965.

Summaries of events that illustrate some of the problems frequently encountered by Americans working overseas, particularly those providing technical assistance.

Fouk Al-Ada, Samachi. Dictionary of Diplomacy & International Affairs (English-French-Arabic). Mystic, CT: Verry, Lawrence, Inc., 1974.

Frank, Laurence K. "Tactile Communication." Genetic Psychology Monographs, 1957, Vol. 56, pp. 209-255.

Frank, Robert S. "Foreign Attitudes Toward Politics and Business." Philadelphia: University Science Center.

__________. Linguistic Analysis of Political Elites: A Theory of Verbal Kinesics. Beverly Hills: Sage Publicatinns, 1973.

__________. "Political Culture and Political Violence." Philadelphia: University City Science Center, 1976.

__________. "The Prediction of Political Violence from Objective and Subjective Social Indicators." Philadelphia: University City Science Center, 1976.

Freire, Paulo. Pedagogy of the Oppressed. New York: Seabury Press, 1974.

An examination of the cultural characteristics of oppressed peoples, particularly with reference to the problems involved in teaching them, based on the author's experience running adult education programs in Brazil.

Frentz, Thomas S. and Robert E. Nofsinger, Jr. "Some Preliminaries to

Language Action." Paper presented at the 48th Annual Meeting of the Western Speech Communication Association, Phoenix, Arizona, November 22, 1977.

Freud, Sigmund. Character and Culture. New York: Collier Books, 1963.

A collection of essays presenting, among other things, Freud's thinking about the effects of cultural conditioning on the psychology of the individual.

Fried, Charles. An Anatomy of Values; Problems of Personal and Social Choice. Cambridge, Mass.: Harvard University Press, 1970.

Friedman, Neil Kassell. "Education As A Political Issue in Japan." Unpublished dissertation. Stanford University, 1977.

Friedrich, Paul. "Semantic Structure and Social Structure: An Instance from Russian." In Ward Goodenough (ed.), Explorations in Cultural Anthropology. New York: McGraw-Hill, 1974.

Frijda, N. and G. Jahoda. "On the Scope and Methods of Cross-Cultural Research." International Journal of Psychology, Vol. I, 1966, pp. 102-127.

Fromm, Eric and Michael Maccoby. Social Character in a Mexican Village; A Sociopsychoanalytic Study. Englewood Cliffs, New Jersey: Hall, Inc., 1970.

Fromkin, Victoria. Speech Errors as Linguistic Evidence. The Hague: Mouton, 1973.

Fuglesang, Andreas. "Applied Communication in Developing Countries." The Dag Hammerskjold Foundation, April, 1973.

Fujii, Akio. Nihonjin no honyaku purosesu: Nihongo kara Eigo e (Translation Process for the Japanese people: From Japanese to English). Tokyo: Waseda University Press, 1975.

Valuable for its insights into the Japanese view of translation.

Fukuda, Ippei. The Japanese at Home. Tokyo: Hokuseido. 1936.

Fukui, Haruhiro. "Foreign-Policy Making by Improvisation: The Japanese Experience," (Canadian article). International Journal, Autumn 1977.

Fukutake, Tadashi. Japanese Society Today. Tokyo: University of Tokyo Press, 1974.

__________ Man and Society in Japan. Tokyo: University of Tokyo Press, 1962.

Funkhouser, G. Ray and Nathan Maccoby. Communicating Science to Non-scientists: Phase I. Stanford University, 1970.

A detailed analysis of the effect of technical writing on the uninitiated with suggestions on improving science writing for the lay audience. With perseverance, the reader will discover some interesting statistical relationships that may make technical reports more readable.

__________ and Nathan Maccoby. Study on Communicating Science to a Lay Audience: Phase II. Stanford University, 1971.

Except for a few malcontents who insist on elevated, esoteric language, most people, even specialists, appreciate simple, straightforward science writing. The authors give some valuable suggestions which would greatly clarify the gobbledygook that is constantly bombarding the lay reader.

-G-

Galloway, Jonathan F. The Politics and Technology of Satellite Communications. Lexington: Lexington Books, 1972.

This work considers (1) developments in communications policy during the space age; (2) passage of the Communication Satellite Act of 1962; (3) global satellite use arrangements; (4) American-Soviet relations in the area of space communications; and (5) policy goals, processes and boundaries in satellite communication.

Gallup, George H. "What Mankind Thinks About Itself." Readers Digest, October, 1976, pp. 132-136.

Gamboa, Melquiades J. Dictionary of International Law & Diplomacy. Dobbs Ferry, N.Y.: Oceana, 1974.

__________ Elements of Diplomatic and Consular Practice; a Glossary. Manila, Philippines: Central Lawbook Pub. Co.. Dobbs Ferry, New York: Oceana Publications, 1966.

Geertz, Clifford. The Interpretation of Culture. New York: Basic Books, 1973.

Makes use of philosophy, linguistics, literature, sociology, psychoanalysis, and evolutionary biology to develop and apply a concept of culture as a system of shared symbols that enable individuals to give form and meaning to their experience. Separate sections deal with religion, ideology, politics, art, and the evolution of human mental capacities in a variety of different cultural contexts.

__________ "On the Nature of Anthropological Understanding." American Scientist. Jan.-Feb. 1975, pp. 47-53.

The author discounts the idea that one can understand another culture through some form of psychological closeness, a sort of transcultural identification. In short you don't have to be one to know one.

Geijerstam, Claes. Popular Music in Mexico. Albuquerque: University of New Mexico Press, 1976.

A basic general overview of Mexican music in the twentieth century.

George, Alexander L. Propaganda Analyis. Westport, Conn.: Greenwood Press, 1973. (Reprint of 1959 publication)

The text is divided into four parts. Part I talks about the experienced analyst--the grounds for his analyses, the types of information he is seeking, his techniques, etc. Part II treats the speaker's purpose (as inferred from his intended meaning) in a given sample of propaganda. Part III treats some problems associated with certain approaches to Propaganda Analysis, and Part IV makes some conclusions about the work that has been done in the Propaganda Analysis field. It seems that nothing was ever really substantiated with statistical evidence. However, the author feels that the system may be effective if refined and improved and tested. It would need substantial work to fit the needs of a broad range of peacetime situations.

Geraets, C. H.. Shaping A New World, ed. Edward L. Cleary. Maryknoll, New York: Orbis Books, 1971.

Gerbner, George, et. al. The Analysis of Communication Content. New York: John Wiley and Sons, 1969.

__________, ed. "National Conference on Content Analysis." (reports) Philadelphia, PA: The Annenberg School of Communications, University of Pensylvania. November 16-18, 1967.

__________ "The Need for 'Cultural Indicators.'" Audio-Visual Communication Review, Vol. 17, Summer 1969, pp. 137-148.

Gerver, David. "Empirical Studies of Simultaneous Interpretation: A Review and a Model." Translation: Application and Research, edited by Richard Brislin. New York: Gardner Press, 1976, pp. 165-203.

Gibney, Frank. Five Gentlemen of Japan--The Portrait of a Nation's Character. Tokyo and Rutland, VT: Charles E. Tuttle Company, 1975.

__________ Japan: The Fragile Superpower. New York: Norton, 1975.

Excellent general introduction to mid-1970s Japan and its world context.

Gibson, J.W.; C.R. Gruner; R.J. Kibler; and F.J. Kelly. "A Quantitative Examination of Differences and Similarities in Written and Spoken Messages." Speech Monographs, 1966, Vol. 33, pp. 444-451.

Giglioli, Pier Paulo. Language and Social Context. Harmondsworth: Penguin Books, 1972.

Gillan, Garth. "Language, Meaning, and Symbolic Presence." In Prosser, Michael H., ed. Intercommunication Among Nations and Peoples. New York: Harper & Row, 1973. Pp. 67-81.

Gillespie, Ann. "Cross Cultural Communication: Implications For Language and Ethnic Studies." (Conference Report). Amherst, MS.: University of Massachussets. Jan. 9-11, 1975.

Gillin, John. "The Middle Segments and Their Values," in Social Change in Latin America Today, ed. Richard N. Adams. New York: Random House, Inc., 1960.

Glaser, William. List of Publications of the Bureau of Applied Social Research. Columbia University, 1966-72.

Gleeson, Patrick and Nancy Wakefield (eds.). Language and Culture. Columbus, Ohio: C.E. Merrill, 1968.

Glenn, Edmund S. Introduction to the Special Issue: Interpretation and Intercultural Communication." Etc., 1957-58, Vol. 15, pp. 87-95.

__________ Language and Patterns of Thought. (Mimeographed) Washington: Georgetown University Press, 1955.

__________ "Meaning and Behavior: Communication and Culture." Journal of Communication, 1966, Vol. 16 (4), pp. 248-272.

__________ "Semantic Difficulties in International Communication." Etc., 1954, pp. 163-180.

__________ "The Theory of Meaning and Some Cognitive Considerations for the Analysis of Differences Between Cultures." Communication and Cognition. Ghent, Belgium, 1974.

__________ and E.C. Stewart. "Intercultural Communication." Journal of the Communication Association of the Pacific, July, 1974.

Glenn, Robert, et. al. Language and Culture. Marquette, Michigan: Northern Michigan University Press, 1974.

This collection includes: (1) One world, one language?; (2) Language, Thought and Culture; (3) Indo-European languages; (4) Phonology and semantics; (5) Anglo-Saxon culture and language; (6) French in America; (7) Preface to the Persian language; (8) writing and culture; (9) Black English; and (10) Linguistic aspects of intercultural adjustment in East Africa.

Goffman, Erving. Behavior in Public Places. Glencoe, Illinois: Free Press, 1965. (New York: Free Press, 1963.)

__________ Encounters. Indianapolis: Bobbs-Merrill, Co., 1961.

__________ Frame Analysis: An Essay on the Organization of Experience. Cambridge: Harvard University Press, 1974.

__________ "The Neglected Situation." American Anthropologist (The Ethnography of Communication: Special Publication), 1964, Vol. 66, No. 6, Part 2, pp. 133-136.

__________ Relations In Public: Micro Studies of the Public Order. New York: Basic Books, 1971.

__________ Strategic Interaction. Philadelphia: University of Pennsylvania Press, 1969.

Goldstein, Bernice Z. and Kyoko Tamura. Japan and America. Rutland, VT: Charles E. Tuttle, 1975.

A landmark effort in comparative sociolinguistics. Fundamental insights for translators.

Gomez, R.A. Government and Politics in Latin America. New York: Random House, 1960.

Goodenough, Ward H. Culture, Language, and Society. Addison-Wesley Pub. Co., 1971.

Goodman, Felicitas D. Speaking in Tongues: A Cross-Cultural Study of Glossolalia. Chicago: University of Chicago Press, 1972.

Goodman, Mary Ellen. The Individual and Culture. Homewood, Illinois: The Dorsey Press, 1967.

Primarily an anthropological view of culture, this work discusses cultural themes and world views, cultural boundaries and the implications of enculturation for individuals.

Goodwin, C.D.W. and I.B. Holley Jr. "Toward a Theory of the Intercultural Transfer of Ideas." In Prosser, Michael H., ed. Intercommunication Among Nations and Peoples. New York: Harper & Row, 1973. Pp. 245-255.

Gorden, Raymond. "Conflicting Assumptions as Barriers to Inter-American Communication." Yellow Springs, Ohio: Antioch College, April, 1970.

The end product of Gorden's research was instructional material to help understanding of the general nature and sociocultural contexts of communication and to provide concrete practical knowledge of roles played in various Latin American situational settings.

__________ "Cross-Cultural Encounter in a Latin American Bank." Yellow Springs, Ohio: Antioch College, April, 1970.

__________ "Initial Immersion in the Foreign Culture." Yellow Springs, Ohio: Antioch College, April, 1970.

__________ "Spanish Personal Names as Barriers to Communication Between Latin Americans and North Americans." Yellow Springs, Ohio: Antioch College, April, 1970.

__________ "Tools for Learning to Operate in a Foreign Culture." Paper given at the American Council of Teachers of Foreign Languages Pre-Convention workshop. Chicago, Illinois, 1971.

Methods for learning how to interact with members of another culture while we are in our own territory. The need to discover the patterns of silent assumptions underlying communication in daily situations.

Gordon, L.V. and A. Kikuchi. "The Comparability of the Forced-Choice and Q-Sort Measurement Approaches: Another Culture Study." Journal of Social Psychology, Vol. 81, 1970, pp. 137-141.

Gordon, Wendell. The Political Economy of Latin America. New York: Columbia University Press, 1965.

Gorer, Geoffrey. The American People: A Study in National Character. New York: Norton, 1964.

A psycho-cultural look at American culture, this work attempts to postulate and describe a national character of the American people. The implication is that nations may have a "character" that delineates their actions and makes them unique.

Gorsuch, R.L. Factor Analysis. Philadelphia: W.B. Saunders, 1974.

Gowers, Sir Ernest. The Complete Plain Words. Harmondsworth, Middlesex, England: Penguin Books, 1973.

Graves, William. "Iran, Desert Miracle." National Geographic. Vol. 147, No.1, January 1975. Pp. 2-47. (Post 1973 Environment in Iran)

Gray, Basil. Persian Painting. New York: Skira, 1977 (first published in 1961).

Green, Timothy. The Universal Eye. New York: Stein and Day, 1972.

Contents include the presence and effects of television in (1) the U.S.; (2) Canada; (3) Latin America; (4) Western Europe; (5) Communist countries; (6) the Arab world and Israel; (7) Asia; (8) Africa; and (9) Australia.

Greenberg, Joseph H. Anthropological Linguistics. New York: Random House, 1968.

______ "Concerning Inferences from Linguistic to Non-Linguistic Data." Language in Culture. Harry Hoijer (ed.). Chicago: University of Chicago Press, 1954, pp. 3-19.

______ Language, Culture, and Communication. Stanford: Stanford University Press, 1971.

______ "Language Universals: A Research Frontier." Science, Vol. 166, 1969, pp. 473-478.

______ "The Measurement of Linguistic Diversity." Language, Vol. 32, No. 1, 1956.

______, ed. Universals of Language, 2nd edition. Cambridge: MIT Press, 1966.

Greenman, Joseph J. "The Language Situation in Israel as Related to Sociolinguistics." Buffalo, New York: University of Buffalo, Department of Linguistics, 1972.

Grice, H.P. "Utterer's-Meaning, Sentence-Meaning and Word-Meaning." Foundations of Language 4, 1968.

Grinshaw, Allen D. "Language as an Obstacle and as Data in Sociological Research." New York: Social Science Research Council, June, 1969.

Griswold, William J. "Islam and the West: Some Fundamental Differences." Fort Collins, Colorado: Colorado State University, 1976.

Grootaers, William and Takeru Shibata. Mis-translations: A Theory Re: The Translation Culture (Goyaku, Honyaku Bunka-ron). Tokyo: Sanseido Shinsho Series, 1967.

Guerrero, Rogelio Diaz Estudio De Psicologia Del Mexicano. Mexico City: Antigua Libreria Robredo, 1961.

Gulick, Sidney L. The East and the West. Tokyo: C.E. Tuttle Co., 1962.

An examination of the "psychic and cultural characteristics" of the Eastern and Western cultures, the volume discusses (1) anthropological bases; (2) ethical ideals; (3) family systems; (4) courtesy; (5) religions and beliefs; and (6) cultural contrasts.

Gumperz, John J. "The Conversational Analysis of Interethnic Communication." Interethnic Communication, E.Lamar Ross, ed. Proceedings of the Southern Anthropological Society, University of Georgia Press, 1977.

______ and Dell H. Hymes (eds.). The Ethnography of Communication: Special Publication. American Anthropologist, 1964, Vol. 66, No. 6, Part 2, pp. 1-186.

______ and Dell Hymes. Directions in Sociolinguistics. New York: Holt, Rinehart and Winston, 1972.

______ and Deborah Tanner. "Individual and Social Differences in Language Use." To appear in Individual Differences in Language Ability and Language Behavior, N. Wang, and C. Fillmore, eds. New York: Academic Press, 1978.

______ Language in Social Groups. Stanford: Stanford University Press, 1971.

______ "Linguistic and Social Interaction in Two Communities." American Anthropologist, 1964, Vol. 66, No. 6, Part 2, pp. 137-153.

______ "The Role of Dialect in Urban Communication." Unpublished paper. Berkeley: University of California.

Grunloh, Ronald C. "To Die in Cuaxomulco." Americas. Washington, D. C., General Secretariat, OAS. Jan. 1978, pp. 2-6.

-H-

Haas, Mary R. "Interlingual Word Taboos." American Anthropologist, Vol. 53, 1957, pp. 338-341.

______ "What Belongs in the Bilingual Dictionary?" Problems in Lexicography. Fred W. Householder and Sol Saporta (eds.). Indiana University Research Center in Anthropology, Folklore and Linguistics, 1962.

Haas, William. "Persian Psychology." Iran. New York: Columbia University, 1946. Pp. 116-136.

A discussion of, among other issues, Persian adaptability, individualism, and aloofness.

Hadamovsky, Eugene. International Propaganda and Communications. New York: Arno Press, 1954, 1972.

A former deputy to Josef Goebbels during the German Nazi ascent, Hadamovsky urges a nationalism reflective of the Hitler epoch and calls for supportive propaganda to further the cause. Key chapters include: (1) Directing the press; (2) the national news monopoly; and (3) propaganda and coercion.

Haensch, Gunther. Dictionary of International Relations & Politics. New York: Elsevier, 1965.

Ha'im, S. The Larger English-Persian Dictionary. Tehran, 1951.

______ The One-Volume Persian-English Dictionary. Tehran: Beronkhim, 1969 (first published in 1953).

The handiest available Persian-English dictionary.

______ The Shorter Persian-English Dictionary, Third Edition. Tehran, 1970.

Haley, J. "Cross-Cultural Experimentation: An Initial Attempt." Human Organization, 1967, Vol. 26 (Fall), pp. 110-117.

Hall, Edward T. "Adumbration As A Feature of Intercultural Communication." In Prosser, Michael H., ed. Intercommunication Among Nations and Peoples. New York: Harper & Row, 1973. Pp. 82-92.

______ Beyond Culture. Garden City, New York: Anchor Press/Doubleday, 1977.

______ The Hidden Dimension. Garden City, New York: Doubleday, 1969.

______ "How Cultures Collide." (As interviewed by Elizabeth Hall.) Psychology Today, Vol. 10, No. 2, July, 1976.

______ The Silent Language. Greenwich, Conn.: Fawcett Premier, 1959.

______ and George Trager. "The Analysis of Culture." New York: The American Council of Learned Societies, May, 1953.

Hall, John Whitney and Richard K. Beardsley. Twelve Doors to Japan. New York: Mc Graw Hill, 1965.

Japan as introduced through twelve scholastic disciplines.

Halliday, M.A.K. "Language Structure and Language Function." New Horizons in Linguistics. J. Lyon, ed. New York: Penguin, 1970.

Halloran, Richard. Japan: Images and Realities. New York: Knopf. 1969.

Excellent introduction to comtemporary Japan and its people.

Hallowell, A.L. Culture and Experience. New York: Schocken Books, 1955. (Philadelphia: University of Pennsylvania Press, 1955.)

Hamady, Sania. Temperament and Character of the Arab. New York: Twayne Publications, 1960.

An analysis of Arab society, this book discusses (1) feelings and relationships;(2) indentifications and loyalties; (3) outlook on life; (4) mental set; and (5) the importance of the Arab world.

Hambly, Gavin. "Attitudes and Aspirations of the Contemporary Iranian Intellectual." Royal Central Asian Society Journal 51 (1964): 127-140.

The reader will recognize that the figures and statistics in this essay are no longer reflective of contemporary conditions; but the description of the Iranian intellectual herein remains of interest.

Hansen, Dorothy M. "A Discourse Structure Analysis of the Comprehension of Rapid Readers." Unpublished dissertaton. Provo, UT: Brigham Young University.

______ "Status Cues in Speech: Extra-Race and Extra-Region Identification." Lingua, Vol. 12, No. 3, 1963, pp. 300-306.

The speech signal is complex and contains one or more potential messages at any instant in time. The listener may attend to any of the potential messages at any moment.

Hansen, R. The Politics of Mexican Development. Baltimore: John Tompkins, 1975.

Hanson, Mark. "Organizational Bureaucracy in Latin America and the Legacy of Spanish Colonialism." Journal of Interamerican Studies and World Affairs. Vol. 16, No. 2, May 1974.

Harada, S.I. "Quantifier Float As A Relational Rule." Metropolitan Linguistics. Tokyo Metropolitan University, 1976. Pp. 44-49.

Harris, Marvin. Cows, Pigs, Wars and Witches: The Riddle of Culture. New York: Random House, 1974.

Argues that human societies, like human behavior, are determined by specific evolutionary forces. Explanations for rituals and customs should be sought in the material conditions

of a given system--the environment, the technology, the ecology--not in verbal clues or rationalization.

Harris, Robert N. Choice Factors in the Production and Reduction of Cognitive Dissonance. Provo, Utah: Brigham Young University, 1962.

Harris, Zellig S. "Discourse Analysis." Language, Vol. 28, pp. 1-30, 474-494.

Harrison, Randall P. Beyond Words: An Introduction to Nonverbal Communication. Englewood Cliffs, Nep Jersey: Prentice-Hall, 1974.

An inductive approach to increasing awareness of nonverbal behavior. In an overview of nonverbal communication patterns, communication systems and codes are explored. Illustrated with examples from everyday life and professional communicators, the book has both information and application usages.

Harrison, Roger and Richard L. Hopkins. "The Design of Cross-Cultural Training: An Alternative to the University Model." Journal of Applied Behavioral Science, 1967, Vol. 3, No. 4, pp. 431-460.

Hasegawa, Nobuhiro. "A Failure to Adjust: Explaining the U.S.-Japanese Textile Confrontation. 1959-1971." Unpublished dissertation. The American University, 1977.

Hasegawa, Nyozekan. The Japanese Character, A Cultural Profile. Tokyo: Kodansha, 1965.

Hashimoto, Shinkichi. Kokubunpoo Taikei Ron. Tokyo: Iwanami Shoten. 1959.

Hattori, Takishi and Wakako Yokoo. Japanese In A Nutshell. Institute for Language Study, Montclair, New Jersey, 07042. New York: Funk and Wagnalls, 1967.

Hastorf, Albert H.; David J. Schneider; and Judith Polefka. Person Perception. Reading, Mass.: Addison-Wesley Publishing Co., 1970.

Haugen, Einar. The Ecology of Language. Stanford: Stanford University Press, 1972.

Haviland, John B. "Folk Systematics." Science, Vol. 188 (April 4, 1975).

Hawes, Leonard D. Pragmatics of Analoguing: Theory and Model Construction in Communication. Menlo Park, California: Addison-Wesley, 1975.

With emphasis on communication, practical and theoretical, guidelines are given for building and evaluating theories and models. Building models and theories is a science in itself.

Hayakawa, S.I. Language in Thought and Action, Third Edition. New York: Harcourt, Brace, and Jovanovich, Inc., 1939.

This third edition improves on the earlier two by bringing into focus the practical aspects of the study of semantics. Hayakawa has added a section on 'Applications' after each chapter, and numerous concrete examples and illustrations are provided throughout. This is one of the classic works in the field and, for beginner through expert, contains enough guidance, content, and references to further any reader's understanding of this important facet of cross-cultural training.

__________ The Use and Misuse of Language. Greenwich, Conn: Fawcett- Premier, 1962.

Hayes, Harold Burton. "Source Credibility and Documentation as Factors of Persuasion in International Propoganda." Unpublished Ph.D. dissertation, State University of Iowa, 1966.

Hazen, William E. and Mohammed Maghisudden, eds. Middle Eastern Subcultures. Lexington, Mass.: Lexington Books, 1975.

This collection considers: (1) the cultural aspects of the Islamic religion; (2) Mid-East ideologies; (3) subcultures within the Arab culture; and (4) a section on the so-called "communication subculture."

Heimanson, Rudolph. Dictionary of Political Science & Law. Dobbs Ferry, N.Y.: Oceana Publications, 1967

Helfman, Elizabeth. Signs and Symbols Around the World. New York: Lothrop, Lee & Shepherd Co., 1967.

An international look at signs and symbols of the past, present and some possibilities for the future.

Henderson, Harold. An Introduction to Haiku. Garden City, N.J.: Doubleday Anchor Books, 1958.

__________ Japanese Grammar. Boston: Houghton Mifflin. 1948.

One of the standard reference works in comparative grammar.

Henle, Paul. Language, Thought and Culture. Ann Arbor, Mich.: University of Michigan Press, 1958, 1965.

Henry, Frances. Ethnicity in the Americas. The Hague: Mouton Publishers, 1976.

The general theme centers around the question of "Are ethnic and racial groups different because of their country of origin or racial status or

because they occupy a similar lowly and powerless position in a large societal system?"

Hensey, Fritz. Livramento/Rivera: The Linguistic Side of International Relations. Austin: University of Texas, 1967.

Herbert, Jean, ed. Conference Terminology. 2nd ed. (Polyglot) New York: Elsevier, 1976.

Herdan, G. Language, Choice and Chance. Groningen: P. Noordhoff, 1956.

Herder, J.G. Social and Political Culture. London: Cambridge University Press, 1969.

Hereford, Carl F. A Cross-Cultural Comparison of the Active-Passive Dimension of Social Attitudes. Austin: University of Texas, 1967.

Hermann, Charles and Margaret G., et. al. "Comparative Research on the Foreign Events of Nations (CREON)--Phase I." A Final Report to the National Science Foundation. The Ohio State University: The Mershon Center, November 23, 1976.

——— and Margaret G., et. al. "Comparative Research on the Foreign Events of Nations (CREON)--Phase II." A Research Proposal to the National Science Foundation. The Ohio State University: The Mershon Center, September 7, 1976.

——— and Margaret G., et. al. CREON: A Foreign Events Data Set. Beverly Hills: Sage Publications, 1973.

Hermann, Margaret G. "The Effects of Political Leaders' Orientations to Foreign Affairs on Foreign Policy Behavior." (DRAFT) CREON Paper #57. Prepared for delivery for Peace Science Society, Midwest Section, Chicago, April, 1976.

——— "Explaining Foreign Policy Behavior Using Personal Characteristics of Political Leaders." (DRAFT) CREON Paper #53. Prepared for delivery for American Political Science Association, San Francisco, September, 1975.

——— "Who Becomes a Political Leader?--Some Societal and Regime Influences on Selection of a Head of State." CREON abstract No. 22. Columbus: The Mershon Center, November, 1976.

Herzog, Arthur. The B.S. Factor: The Theory and Technique of Faking it in America. New York: Simon and Schuster, 1973.

This book in a semi-humorous manner proposes that the American language is losing its denotative meaning and thus weakens the language as a medium of communication. It identifies some processes that led to this deplorable state of affairs.

Hess, Eckhard. The Tell-Tale Eye: How Eyes Reveal Hidden Thoughts and Emotions. New York: Van Nostrand, 1975.

Hewes, Gordon W. World Distribution of Certain Postural Habits. American Anthropologist, Vol. 57, 1955.

Hicks, Frederic. "Politics, Power, and the Role of the Village Priest in Paraguay," in Contemporary Cultures and Societies of Latin America, ed. Dwight B. Heath. New York: Random House, 1974.

One of the few studies that tells what a cleric in a politically strategic position actually does.

Hicks, Jim, and the editors of Time-Life Books. The Persians. New York: Time-Life, 1975.

Higuchi, Kiyoyuki. "Pickled Plums and the Japanese Sword: A History of the Intelligence and Originality of the Japanese People" (Umeboshi to Nihon to Nihonjin no Chie to Dokuso no Rekishi). Tokyo: Shogakukan Publishers (A "Non-Book"). 1975.

Hildebrand, David and James Laing. Prediction Analysis of Cross- Classifications. New York: Wiley, Interscience, 1977.

Hill, Archibald A., editor. Linguistics Today. New York: Basic Books, 1969.

Hillmann, Michael C. "Furugh Farrukhzad: Modern Iranian Poet (1935-1967)." Middle Eastern Muslim Women Speak. Ed. Elizabeth W. Fernea and Basima Q. Bezirgan. Austin, Texas: University of Texas, 1977, pp. 291-317.

In this biographical-critical introduction to the most important poetess in the 1,000-year history of Persian literature, Forugh's life and poetry are discussed in terms of their reflection of important aspects of woman's changing status in contemporary Iran.

———, comp. Twentieth Century Persian Literature in Translation: A Bibliography. Washington, D.C.: Imperial Embassy of Iran, 1976.

A comprehensive listing of published translations of Persian short stories, novels, drama, and poetry updated in the bibliographical sections of Major Voices in Contemporary Persian Literature (Minneapolis & Chicago:

Bibliotheca Islamica, 1978), this compilation attempts to draw attention to imaginative Persian literature in translation as rich sources of information about contemporary Iran and the most reliable mirror of the Iranian self-view, aspirations, values, and concerns.

________ Unity in the Ghazals of Hafez. Minneapolis & Chicago: Bibliotheca Islamica, 1976.

The first book length study in English of Iran's most revered lyric poet.

Hinde, Robert A. (ed.). Nonverbal Communication. Cambridge, Mass.: Harvard University Press, 1972.

Hinds, John. Aspects of Japanese Discourse Structure. Tokyo: Kaitakusha Co. Ltd. 1976.

Hirschman, Albert O. Journey Toward Progress: Studies of Economic Policy-Making in Latin America. New York: Twentieth Century Fund, 1963.

Hockett, Charles F. The State of the Art. The Hague: Mouton, 1968.

Hodge, Carleton T. "Some Aspects of Persian Style." Language 33 (1957): 355-369.

In this article, based on the "standard" spoken language of Tehran, the Persian language is divided into a formal style, and an informal style, differing essentially in morpheme alternants. Also discussed are variations within the formal and informal styles: "quotative" and "normal" within the formal four politeness levels in Persian are described: "familiar," "polite," deferential, the range of stylistic variation in this regard.

Hodgson, Marshall G.S. The Venture of Islam. 3 vols. Chicago: University of Chicago, 1974.

Hoebe, E. Adamson. "The Nature of Culture." Language and Culture. Robert B. Glenn, et. al., eds. Marquette, Michigan: Northern Michigan University Press, 1974, pp. 35-44.

Hoffman, Arthur S., ed. International Communication and the New Diplomacy. Bloomington: Indiana University Press, 1968.

Hoffmann, Yoel. The Sound of the One Hand. New York: Bantam Books. 1975.

281 Zen koans with answers. Gives a good feeling for Zen philosophic thought.

Hoggart, Richard. On Culture and Communication. New York: Oxford University Press, 1972.

A collection of lectures given at Oxford in 1971, this work includes: (1) the use of social signals in communication; (2) tone in writing; (3) an American-French culture comparison; (4) difficulties in working for UNESCO; (5) large-scale public communication; (6) culture and communication.

Hohenberg, John. Between Two Worlds. New York: Frederick A. Praeger, 1967.

A review of policy, the press and public opinion in Asian-American relations, this book discusses U.S. "imageries and realities" regarding Japan, Korea, Red China, India and Vietnam. Appendix III contains a study of news flow between the U.S. and Asia during selected weeks in 1964.

Hoijer, Harry (ed.). Language in Culture: Conference on the Interrelations of Language and Other Aspects of Culture. Chicago: University of Chicago Press, 1954.

________ "The Relation of Language to Culture." Anthropology Today, A.L. Kroeber, et. al. (eds.). Chicago: University of Chicago Press, 1953.

Holladay, Howard P. "The Value System: False Prophets of Intercultural Communication." Honolulu: Convention of the Western Speech Communication Association, November, 1972.

Hollander, E.P. and R.G. Hunt (eds.). Classic Contributions to Social Psychology. New York: Oxford University Press, 1972.

For one who is intent on reviewing these contemporary books, articles and other literature and in furthering his own knowledge of human relations and the human condition, this reader is a highly valued source. This collection will bring culture, value, attitudes and behaviors and their interrelationships into a strong and clear focus.

Holton, Gerald (ed.). Science and Culture. Boston: Beacon Press, 1967.

________ "On the Role of Themata in Scientific Thought." Science, Vol. 188, (April 25, 1975), pp. 328-334.

Holtzman, Wayne H.; Rogelio Diaz-Guerrero; and John D. Swartz. Personality Development in Two Cultures. Austin: University of Texas Press (Box 17819, Austin, Texas 78712), 1976.

A cross-cultural longitudinal study of school children in Mexico and the United States. Investigation of the different patterns of personality, and cognitive and perceptual development.

Hoopes, David (ed.). Communique (Newsletter of Intercultural Communication

Program), Pittsburgh: University of Pittsburgh, 1973-1977.

__________ (compiler). Readings in Intercultural Communication, Volume I. Pittsburgh: Regional Council for International Education, 1971.

__________ (compiler). Readings in Intercultural Communication, Volume II. Pittsburgh: Regional Council for International Education, 1972.

Hooser, Mike. Miryoku Teki Na Nihongo: Jet Age Japanese (To enchant a Japanese Ear). Tokyo, Japan: Jiyusha Printing Co., 1970.

Hoppe, Edward W. and Robert J. Parsons. Questionology: The Design of Questions and Questionnaires. Provo, Utah: Survey Research Center, Brigham Young University, 1974.

A text presenting the main guiding principles of questionology.

Houston, Susan H. A Survey of Psycholinguistics. The Hague: Mouton, 1972.

Hsia, H.J. "Motivation and Communication Patterns." Paper presented to the International Communication Association, Intercultural Division. New Orleans, April, 1974.

Examines communication patterns of Black, Chicano and White in an attempt to determine motivational relationships.

Hsu, Francis L.K. "Intercultural Understanding: Genuine and Spurious." Occasional Paper No. 5, Northwestern University, January, 1974.

Comparison of how Chinese and American drama and literature reflect not so much a current phenomenon in either country, but are reflective of the way these peoples feel about themselves, each other and the world around them.

__________ The Study of Literate Civilizations. New York: Holt, Rinehart and Winston, inc. 1969.

Francis L.K. Hsu has devised a list of nine cultural postulates of American culture. These postulates give a brief explanation of the American value system, form Hsu's point of view.

Hubertson, Amanda LaBarca. "A Donde Va la Mujer?" trans. Benjamin Keen, in Readings in Latin American Civilizations. Boston: Houghton Mifflin Company, 1967.

Human Resources Training Department Naval Amphibious School (Coronado, California 92115). "Civilian and Military Organizations and Associations Concerned with 'Human Goals' Related Subject Areas." Compiled by Turgut A. Akter.

Hunt, Robert. Personalities and Culture. Garden City: Natural History Press, 1967.

Discusses inter-relation of personalities as reflected in cultures of South and Central America, the American Southwest, Africa, the "Oceana" cultures, Europe, Asia and the Soviet Union.

Hwang, John C. Problems of Intercultural Communication Research. Unpublished paper, delivered at the International Communication Conference, Montreal, 1973.

Discusses key methodological and procedural difficulties in conducting cross- cultural research: equivalents in subjects, research instruments and test conditions. Proposes methods for establishing such equivalents.

Hymes, Dell H. "The Anthropology of Communication." Human Communication Theory. Frank E.X. Dance (ed.). New York: Holt, Rinehart and Winston, Inc., 1967.

__________ "Discussion of the Symposium on Translation Between Language and Culture." Anthropological Linguistics, 1960, 2, pp. 81-85.

__________ "An Ethnographic Perspective." New Literary History, Autumn, 1973.

__________ Language in Culture and Society: A Reader in Linguistics and Anthropology. New York: Harper and Row, 1964.

__________ "Models of the Interaction of Language and Social Life." Directions in Sociolinguistics. New York: Holt, Rinehart and Winston, 1972.

-I-

Idemitsu, Sazo. Be a True Japanese. Japan: Idemitsu Kosan Co. 1971.

A good sampling of traditional Japanese thinking as applied in a contemporary business.

Illich, Ivan D. Celebration of Awareness. Garden City: Doubleday Anchor, 1971.

The Illustrated Library of the World and Its Peoples. JAPAN. (2 vols.). New York: Greystone Press. 1964.

Comprehensive though somewhat dated introduction.

Ingle, Dwight J. Is It Really So? Philadelphia: Westminster Press, 1968.

Bases for belief and reasoning: how mind works; testing data, assumptions and variables in any valid "knowledge" are researched in Ingle's work. He shows how to spot fallacies and to reason accurately--especially helpful review for all in layman's terminology.

Inkles, Alex and Daniel J. Levinson. "National Character: The Study of Modal and Personality and Sociocultural Systems." Handbook of Social Psychology II, Gardner Lindzey (ed.). Cambridge, Mass.: Addison-Wesley Publishing Co., 1954, pp. 997-1020.

Institute for Propaganda Analysis. Propaganda Analysis, Volumes I and II. New York: 1938.

International Exchange News (Washington International Center of Meridian House International) Periodical.

A quarterly newsletter for all former international visitors who have participated in the programs of the Washington International Center.

International Training Programs. "Anglo-Latin American Perspectives: Cross- Cultural Communications." Developed and produced by Richard Hancock, Ralph Cooley and Don Singleton. The University of Oklahoma. Audio-visual tapes.

Course designed to promote sensitivity and understanding necessary for persons to function effectively in the Latin American culture. Five 45-50 minute tapes covering different subjects.

Isaacs, Harold R. Idols of the Tribe: Group Identity and Political Change. New York: Harper and Row, 1975.

Demonstrates the amount of cultural diversity in our world, showing the undesirability and impossibility of trying to change it to create a single mass culture. Instead, the author proposes ways of working together through a mutual respect for our cultural differences.

Ishida, Takeshi. Japanese Society. N.Y.: Random House, 1971.

Ishikawa, K.I. "Difficulties in Translating Japanese into English and Vice Versa." Pacific Spectator, 1955, 9, pp. 95-99.

Islas Escarcega, Leovigilda. Vocabulario Campesino Nacional. Mexico: Secretaria de Agricultura y Fomenta, 1945.

Iyengar, Shanto. "Assessing Linguistic Equivalence in Multilingual Surveys." Comparative Politics, July, 1976.

Izard, Carroll. The Face of Emotion. New York: Appleton-Century-Crofts, 1971.

A look at the nature and function of emotion, this work also includes some cross-cultural studies on fundamental emotions.

-J-

Jacobs, Norman. The Sociology of Development: Iran As An Asian Case Study. New York: Frederick Praeger Publishers, 1966.

Jain, Nemi C. (ed.). Proceedings of the Conference on Intercultural Communication. Chicago: Speech Communication Association, 1975.

________ (Refer to Casmir, Fred. IICC Annual.)

________ and Marthamae Schlow. "Definition and Process Observation of Intercultural Communication: International Emphasis." In: N.C. Jain, M.H. Prosser, and M.H. Miller (eds.), Intercultural Communication: Proceedings of the Speech Communication Association Summer Conference. New York: Speech Communication Association, 1974.

________ and William R. Stroud. A conceptual Framework for Studying Intercultural Communication (Unpublished paper). International Communication Association meeting, April, 1971.,

Methodology for intercultural communication research is presented. A definition of intercultural communication focusing on structure of communication channels between networks is presented.

Jakobovits, Leon A. "An Encounter Workshop in a Bicultural Setting." The Context of F.L. Teaching. Rowley, Mass.: Newbury House, 1974.

Jandaghi, Ali (pseudonym). "The Present Situation in Iran." Monthly Review, 25, No. 6, November, 1973. Pp. 34-47.

In what begins as a review of Marvin Zonis' The Political Elite of Iran (1971), this article attempts to show that the insecurity, mistrust, individuality, and alienation commonly attributed to the upper classes in Iran are characterictics arising not from psychological factors but rather from "the present political reality in Iran," i.e., upper class "incomes, futures, and even lives are constantly and entirely dependent on the whims of a dynasty whose power bypasses them and rests heavily on a military base." Thus, according to the author, "they do not constitute a 'political elite,' as Marvin Zonis labels them, but rather a superficial decorative elite. . . Being powerless, they manifest the normal symptoms of powerlessness. They are highly insecure, distrustful, fearful, alienated, cynical, and unable to make major decisions."

Jandt, Fred E. (ed.). Conflict Resolution Through Communication. New York: Harper and Row, 1973.

This book takes the position that communication can help resolve conflict among persons, groups and societies. Describes conflict as a communication behavior and includes specific chapters on conflict situations in U.S., Mexico and Africa.

Japan Culture Institute. A Hundred Things Japanese. Tokyo, Japan: The Japan Culture Institute, 1975.

One hundred short, insightful essays about aspects of Japanese life. Each essay by one of about sixty contributors.

__________ An Invitation to Japan's Literature. Tokyo: Japan Culture Institute, 1974.

Essays by renowned scholars from many countries on key authors and works in Japanese literature from earliest times to the present.

Japan Foundation, The. Expressing the Japanese Mind in English. Washington, D.C.: The Japan Foundation, 1975.

A handbook for practicing interpreters. Contains expressions difficult to translate from English into Japanese and vice versa. Includes five essays by prominent authors, and 500 Japanese idioms which pose translation difficulties, listed with English equivalents and sample sentences.

Japan Institute of International Affairs. White Papers of Japan, 1970-71. Tokyo: East-West Publications, 1972.

The Japan Interpreter. The Silent Power: Japanese Identity and World Role. Tokyo: Simul Press. 1976.

Japanese National Commission for UNESCO. Japan: Its Land, People and Culture. Tokyo: 1973.

Jazayeri, M. Ali. "Observations on Loanwords as an Index to Cultural Borrowings." Studies in Language, Literature, and Culture of the Middle Ages and Later. Ed. E. Bagby Atwood and Archibald A. Hill. Austin: University of Texas at Austin, 1969. Pp. 80-96.

__________ "Observations on Stylistic Variation in Persian." Actes du Xe Congres International des Linguistes 3 (1970): 447-457.

__________ "Western Influence in Contemporary Persian: A General View." Bulletin of the School of Oriental and African Studies 29 (1966): 79-96.

__________ "Western Loan Words in Persian, with Reference to Westernization." Islamic Culture 30 (1966): 207-220; 31 (1967): 1-19.

Jervis, Robert. The Logic of Images in International Relations. Princeton, New Jersey: Princeton University Press, 1970.

__________ Perception and Misperception in International Politics. Princeton, New Jersey: Princeton University Press, 1976.

Jessor, Richard; Theodore D. Graves; Robert C. Hanson; and Shirley L. Jessor. Society, Personality, and Deviant Behavior: A Study of a Triethnic Community. New York: Holt, Rinehart and Winston, 1968.

A report of a study considering heavy alcohol use in a small, rural community consisting of three ethnic groups: Anglo-American, Spanish-American, and Indian. It not only yields data for a greater understanding of an important social problem, deviant drinking, but advances social psychological theory, contributes to a methodology for testing theory in natural settings, provides a set of theory-derived measures of deviant behavior, and suggests a theoretically relevant description of minority group status in contemporary America.

Johnson, Bruce C. "Issues in Sociolinguistic Typology." Paper presented at Southeastern Conference on Linguistics (13th) Nashville, Tennessee, March 19-21, 1975.

Johnson, John J. The Military and Society in Latin America. Stanford, California: Stanford University Press, 1964.

Johnson, F. Craig and George R. Klare. "General Models of Communications Research: Survey of Developments of a Decade." Journal of Communication, March, 1961.

Reports activity and interest in general communication models from the 1950s to 60s. Diagrammatic models discussed related to Shannen's general communication system.

Johnson, Sheila K. American Attitudes Toward Japan, 1941-1975. Washington, D.C.: American Enterprise Institute for Public Policy Research, 1975.

The author examines the evolution of American perceptions of Japan from the end of World War II through 1975. She believes that stereotypes are not immutable and acknowledges such perceptions can shape international events. She urges an effort to promote a multiplicity of favorable stereotypes so that one single event will not create a generally unfavorable U.S. image of Japan.

Jones, Edward E. Attribution: Perceiving the Causes of Behavior. Morristown, N.J.: General Learning Press, 1972.

__________ and R.E. Nisbett. The Actor and The Observer: Divergent Perceptions of the Causes of Behavior. Morristown, N.J.: General Learning Press, 1971.

Jones, Hugh Percy, ed. Dictionary of Foreign Phrases and Classical Quotations. Totowa, N.J.: Rowman, 1977.

Joos, Martin. The Five Clocks. New York: Harcourt, Brace and World, 1967.

A classification and description of English speech and writing. Five styles of language are identified: frozen, formal, consultative, casual and intimate. Other usage dimensions are age, breadth and responsibility. English in its social context is the primary concern of the book.

Jouon des Longrais, F. L'Est et L'Ouest: Institutions du Japon et de l'Occident Comparees. Tokyo: Maison Franco-Japonaise, 1958.

Joya, Mock. Mock Joya's Things Japanese. Tokyo: Tokyo News Service, 1960.

An encyclopedic work containing hundreds of short articles on various aspects of modern Japanese life including living habits, social and personal customs, food and household goods, religious practices, festivals, traditions and superstitions.

-K-

Kachru, Braj G. "Models of English for Third World: White Man's Linguistic Burden." TESOL Quarterly, X, 2 (June, 1976), pp. 221-239.

Kageyama, Taro. "From a Localistic Point of View." Science of Language. Vol 5. 1974. Pp. 39-77.

Kahl, J.A. The Measurement of Modernization: A Study of Values in Brazil and Mexico. Austin & London: University of Texas Press, 1968.

Kahn, Herman. The Emerging Japanese Superstate: Challenge & Response. Englewood Cliffs, N.J.: Prentice-Hall, 1970.

Kainz, Freidrich. Psychologia der Sprache. Ferdinand Enke Verlag, 1965.

Kajima, Morinosuke. Modern Japan's Foreign Policy. Rutland, VT: Tuttle, 1969.

Kamishima, Jiro. Politics of Public Mind. (Public Feeling), (Jinshin no Seijigaku). Tokyo: Hyoronsha, 1977.

__________ The World of Politics (Political Community) (Seiji no Sekai) Tokyo: Asahi Shinbun Sha. 1977.

Kany, Charles. American-Spanish Euphemisms. Berkeley: University of California Press, 1960.

__________ American-Spanish Syntax. 2nd Ed. Chicago: University of Chicago Press, 1951.

Kaplan, Eugene J. "Japan--The Government-Business Relationship: A Guide for the American Businessman." Washington, D.C.: Department of Commerce, Bureau of International Commerce, February 1972.

Kaplan, Morton A. & Mushakoji, Kinhide. Japan, America, and the Future World Order. New York: Free Press. 1976.

Kaplan, Robert B. and Henry Birnbaum. "Bridge and Barrier to Cross-Cultural Understanding." Unpublished paper, n.d.

__________ The Anatomy of Rhetoric: Prolegomena to a Functional Theory of Rhetoric. Philadelphia: Center for Curriculum Development, 1972.

__________ "Cultural Thought Patterns in Inter-Cultural Education." Language Learning, XVI: 1 and 2, pp. 1-20.

__________ "A Further Note on Contrastive Rhetoric." Communication Quarterly, Spring. 1976.

Kato, Hidetoshi. Japanese Research on Mass Communication: Selected Abstracts. Honolulu: University Press of Hawaii, 1974.

A work sponsored by the East-West Center, this collection translates 98 "long" abstracts of significant Japanese research. Material includes research on (1) rural mass communication; (2) TV impacts; (3) semantics and newspapers; (4) historical abstracts; (5) communication effects on children; and (6) youth and the media.

Katz, Jerrold J. The Philosophy of Language. New York: Harper and Row, 1966.

__________ The Problem of Induction and Its Solution. Chicago: University of Chicago Press, 1962.

Kawabata, Yasunari. Japan the Beautiful and Myself. Tokyo: Kodansha International. 1969.

The 1968 Nobel Prize aceptance speech gives insights into Japanese self-view and Zen.

Kawasaki, Ichiro. Japan Unmasked. Tokyo and Rutland, VT: Charles E. Tuttle, 1969.

__________ The Japanese Are Like That. Tokyo: Charles E. Tuttle. 1955.

Keaveney, Madeline M. "Problems in the Analysis and Performance of Literature in Translation." Paper prepared for delivery to the Western Speech Communication Association Convention. Phoenix, AZ., November 1977.

Kecskemeti, P. Meaning, Communication and Value. Chicago: University of Chicago Press, 1952.

Keddie, Nikki R. "The Iranian Power Structure and Social Change 1800-1969: An Overview." International Journal of Middle East Studies 2 (1971): 3-20.

__________ "Stratification, Social Control and Capitalism in Iranian Villages: Before and After Land Reform." Rural Politics and Social Change in the Middle East. Ed. Richard Anton and Iliya Harik. Bloomington: Indiana University, 1972. Pp. 364-402.

Keene, Donald. Landscapes and Portraits: Appreciations of Japanese Culture. Tokyo: Kodansha International. 1971.

Read chapter on translation.

__________ Living Japan. Garden City, N.Y.: Doubleday.

Dated but still relevant. An excellent basic portrait of a people.

Kegley, Charles W., Jr. A General Empirical Typology of Foreign Policy Behavior. Beverly Hills: Sage Publications, 1973.

__________, et. al. (eds.). International Events and the Comparative Analysis of Foreign Policy. International Relations Series Number 4. Columbia, S.C.: The Institute of International Studies, The University of South Carolina, 1975.

Kelling, George W. Language: Mirror, Tool and Weapon. Chicago: Nelson Hall, 1975.

Kelly, C. The Psychology of Personal Contructs. New York: W.W. Norton, 1955.

Kelly, Rita M. and Lorand B. Szalay. The Impact of a Foreign Culture: South Koreans in America. From "Communications in International Politics," University of Illinois Press, 1972.

Kelman, Herbert C. and Raphael S. Ezekial. Cross-National Encounters. San Francisco: Jossey-Bass, 1970.

This volume presents the results of an intensive evaluation of a multinational seminar that drew boadcasting specialists from 16 countries, who spent four months in the U.S. during 1962 as participants. Commentary ranges from participant reactions to dialogue on various aspects of the U.S.-sponsored broadcast exchange program.

Key, Mary R. "Linguistic Behavior of Male and Female." Linguistics, No. 88, 1972, pp. 15-31.

Kientz, Albert. Pour Analyser les Media: l'Analyse de Contenu. Tours, France: Mame, 1971.

Kikuoka, Tadashi. Japanese Newspaper Compounds. Tokyo: Tuttle, 1970.

Kimball, Solon and James Watson. Crossing Cultural Boundaries. San Francisco: Chandler Publishing Co., 1972.

An intimate look by social scientists into encounters with various other cultures--a cross-cultural collection of a number of anthropological experiences.

Kindaichi, Haruhiko. Nihonjin no Gengo Hyogen. (Linguistic Expressions of the Japanese People). Tokyo: Kodansha, Inc. 1975.

An entertaining look at the way Japanese see their language.

Kirkland, Faris R., LTC, U.S. Army (Ret.) and P.L. McGrew. A Cultural Assimilator: For Interaction with Persons of Different Cultural Backgrounds. 8 Volumes. Philadelphia, Pennsylvania: Center for Social Development.

A course of programmed instruction in aspects of cross-racial interaction designed specifically for military use. Of interest to anyone dealing with members of different cultures placed together under stress situations. Interesting, informative, and easily understandable, though some of the conclusions seem a bit arbitrary.

Khan, M.M.R. "Silence as Communication." Bulletin of the Meninger Clinic, 1963, Vol. 27, pp. 300-313.

King, W. Francis. Classical & Foreign Quotations: A Manual of Historical and Literary Quotations, Proverbs, and Popular Sayings. Philadelphia, PA: West, Richard. 1958.

Kinneavy, James L. A Theory of Discourse: The Aims of Discourse. Englewood Cliffs, New Jersey: Prentice-Hall, 1971.

Kisker, George W. (ed.). World Tension. New York. Prentice-Hall, 1951.

A work on the "psychopathology" of international relations, this volume features the work of two theoreticians from different nations who try to explore the psychological implications of the tension and anxiety gripping our world.

Klapp, Orrin E. Models of Social Order. Palo Alto, California: National Press Books, 1973.

Kleinjans, Everett. Cross-Cultural Linguistic Communication. East-West Culture Learning Institute Working Paper No. 12. Honolulu: East-West Center, 1972.

Focusing on the concept that the use (as opposed to structure) of language is important and that language needs a setting or a context, the paper examines the use of language and principles of communication.

__________ On Culture Learning. East-West Culture Learning Institute Working Paper No. 13. Honolulu: East-West Center, 1972.

Klineberg, Otto. The Human Dimension in International Relations. New York: Holt, Rinehart and Winston, Inc., 1964.

__________ Tensions Affecting International Understanding: A Survey of Research. New York: Social Science Research Council, Bulletin 62, 1960.

Kling, Merle. A Mexican Interest Group in Action. Englewood Cliffs, New Jersey: Prentice-Hall, 1961.

Kluckhohn, Clyde. Mirror for Man: A Survey of Human Behavior and Social Attitudes. Greenwich, Connecticut: Fawcett, 1960.

Covers many areas of anthropology, physical and cultural, ethnology, linguistics, etc.

__________ "Notes on Some Anthropological Aspects of Communication." American Anthropologist, 1961, Vol. 63, pp. 895-910.

__________ and Henry A. Murray (eds.). Personality in Nature, Society and Culture. New York: Knopf, 1948.

Kluckhohn, F. "A Method for Eliciting Value Orientations." Anthropological Linguistics, 1960, 2, pp. 1-23.

__________ and Fred L. Strodtbeck. Variations in Value Orientations. Evanston, Illinois: Row, Peterson, 1961.

Knapp, Mark L. Nonverbal Communication in Human Interaction. New York: Holt, Rinehart and Winston, Inc., 1972.

Knapp, Peter H. (ed.). Expression of the Emotions in Man. New York: International Universities Press, 1963.

Kochman, Thomas. "Mainstream and Non-Mainstream Communication Norms." Cambridge: Language Research Foundation January, 1972.

Kokugo Kenkyuu. Pub. in Sendai, Japan: Kokugo Gaku Kenkyukai, 1934.

Kokuritsu Kokugo Kenkyuu-jyo. Gendaigo no Jyoshi Jyodooshi. Tokyo: Shuuei Shuppan. 1951.

__________ Kotoba no Kenkyuu. Vol 2. Tokyo: Shuuei Shuppan. 1964.

Kokusai Koryu Kikin. Nihonjin no Kimochi o Eigo de Arawasu Niwa (Expressing the Japanese Mind in English). Tokyo: Kenkyusha Press, Inc. 1975.

Kolers, Paul A. "It Loses Something in the Translation." Psychology Today, May, 1969, pp. 32-35.

The Koran Interpreted. Tr. A.J. Arberry. London: Oxford, 1964.

The most readable of the many English translations of the Koran.

Kosaka, Masataka. 100 Million Japanese: The Postwar Experience. Tokyo: Kodansha, 1972.

Korzybski, Alfred. Manhood of Humanity. New York: E.P. Dutton, 1921.

__________ Science and Sanity. Science Press, 1933.

Kristeva, Rey and Umiker Debove. Essays in Semiotics. The Hague: Mouton, 1971.

Kroeber, A.L. and C. Kluckhohn. "Culture: A Critical Review of Concepts and Definitions." Papers of the Peabody Museum of American Archaeology and Ethnology. Cambridge, Mass.: Harvard University, 1952, Vol. 47, No. 1, pp. 1-223.

Kunihiro, Masao. "Indigenous Barriers to Communication." The Japan Interpreter, vol. 8 (winter 1973), pp. 96-108.

Kuno, Susumu. The Structure of the Japanese Language. Cambridge, MA: The MIT Press, 1973.

Excellent pioneering work of comparative psycholinguistics. Detail especially useful to translators. "Deals with those problems of Japanese and just a handful of them that are ignored or erroneously treated in conventional grammars." A landmark effort.

__________ "Subject Raising." In Japanese Generative Grammar: Syntax and Semantics. Vol. 5, ed. by Shibatami, Masayoshi. 1976. Pp. 17-49.

Kuroda, Toshio. Japan's Changing Population Structure. Japan: Ministry of Foreign Affairs, 1973.

Age composition of population , internal migration trends, etc.

-L-

LaBelle, Thomas J. (ed.). Educational Alternatives in Latin America: Social Change and Social Stratification. Los Angeles: University of California, 1975.

The purpose of the volume is to "initiate and extend both the conceptual and empirical frameworks for assessing the role and function of alternative educational programs in the context of social change and social stratification." The volume does not examine format education in Latin America.

Labov, William. "On the Mechanism of Linguistic Change." Directions in Sociolinguistics. John Gumperz and D. Hymes, editors. New York: Holt, Rinehart and Winston, 1972, pp. 512-538.

__________ Sociolinguistic Patterns. Philadelphia: University of Pennsylvania Press, 1972.

Lado, Robert. "How to Test Cross-Cultural Understanding." Language Testing: The Construction and Use of Foreign Language Tests. London: Longmans, Green, 1961. New York: McGraw-Hill, 1964, pp. 275-289.

__________ Linguistics Across Cultures: Applied Linguistics for Language Teachers. Ann Arbor: University of Michigan Press, 1957.

__________ "How to Compare Two Cultures." Linguists Across Cultures. University of Michigan Press, 1957.

The definition and comparison of cultures plus the gathering of data for structural descriptions.

Ladu, Tora T. et al. Teaching for Cross-Cultural Understanding. Raleigh, N.C.: Department of Public Instruction, 1968.

Lafaye, Jacques. Quetzalcoatl and Guadalupe: The Formation of Mexican National Consciousness, 1531-1813. Chicago: University of Chicago Press, 1976.

The author traces the emergence of an independent Mexican national consciousness through a myth-making process that created a bond among Indians, Mestizos, and Criollos. The synchronization of the Indian myth of Quetzalcoatl and the myth of the virgin of Guadalupe provided the basis for a national consciousness which eventually inspired Mexican independence.

Laffal, Julius. "Contextual Similarities as a Basis for Inference." National Conference for Content Analysis. University of Pensylvania, 1967.

Lambert, Wallace E. "An alternative to the Foreign Language Teaching Profession." Montreal, Canada: McGill University, n.d.

__________ Language, Psychology and Culture. Stanford, California: Stanford University Press, 1972.

Lambton, A.K.S. The Persian Land Reform, 1962-1966. London: Clarendon, 1969.

__________ Persian Vocabulary. London: Cambridge University, 1954.

Landar, Herbert. Language and Culture. New York: Oxford University Press, 1965.

Deals with the nature and use of language, relation of reading and writing to the sociology of knowledge and the philosophy of language with special reference to the semiotic theory and other behavior models.

Scope: Certain aspects of the taxonomic and transformational grammar theory influential in forming culture analysis. Developments in study of interrelations of language, thought, and culture. Subgroupings of language work glottochronologists and developments of migration theory and reconstruction of pre-historic cultures. Special attention: "How does language influence one's thought?"

Language & Intercultural Research Center. Building Bridges of Understanding: People of Japan. Provo, UT: Brigham Young University Language & Intercultural Research Center, 1977.

__________ Culturgrams. Provo, UT: Brigham Young University Language & Intercultural Research Center, 1975-1978.

Four-page brochures prepared to give guidelines for interacting in 61 cultures.

__________ For Media Makers: Guidelines and Thesaurus for Solving Cross-Cultural Mis-Cues and Missed-Cues. Provo, UT: Brigham Young University Language & Intercultural Research Center, 1976.

__________ InterCultural Communicating. Provo, UT: Brigham Young University Language Research Center, 1977.

__________ "Latin America." Intercultural Experential Learning Aid Series. Provo, UT: Brigham Young University Press. 1977.

__________ Be A Know-It-Some. Unpublished Paper (editing copy). N.D.

Suggestions about how to prepare for going to a new culture. Includes exercises for communicating in the new culture, including non- verbal cues.

__________ "Themes in American Culture" (Editing Copy Only). Unpublished. Provo, UT: Brigham Young University, n.d.

This contains an introduction to the concept of themes. Twelve themes are then discussed, contrasting American, traditional cultures, and Mormon values.

__________ Translation Seminar. 1975. Unpublished proceedings of the seminar.

Collection of discussions focused primarily on issues in translation. Guidelines are included for college and university programs in translator training.

Lakeoff, Robin. "Language in Context." Language, Vol. 48, 1972. Pp. 907-927.

Larson, Donald H. and William A. Smalley. Becoming Bilingual: A Guide to Language Learning. South Pasadena, California: William Carey Library, 1972.

An integrated, systematic treatment of the task of acquiring a second language, with a focus on the linguistic, cultural and practical aspects of the task. Includes consideration of the language learner's environment, necessary motivation, process of language acquisition, learning problems and opportunities, techniques of language learning and applications of communication abilities.

Laslo, Ervin (ed.). The World System: Models, Norms, Variations. New York: George Braziller, Inc., 1973.

Contributors look at world system models, using scientific data, system dynamics principles and computer-simulated projections. Illuminates systems modeling theory and practice and interfaces theory and metatheory, examining bases for norms governing and methods of model building. A contemporary review of world interaction theory.

Lasswell, Harold & Blumenstock, Dorothy. World Revolutionary Propaganda. Westport, Connecticut: Greenwood Press, 1970.

A classic work on revolutionary rhetoric and radical propaganda, this work considers propaganda: 1) channels; 2) techniques; 3) volume; and 4) influence.

__________, D. Lerner and I. de Sola Pool. "The Comparative Study of Symbols." Hoover Institute of Studies, Sec. C., Symbols, No. 1. Stanford, California: Stanford University Press, 1952.

Leach, Bernard. Beyond East and West. London: Faber and Faber, 1976.

The author describes his experience in introducing Japanese techniques of making and designing pottery to the Western world.

Leathers, Dale G. Non-Verbal Communication Systems. Boston: Allyn and Bacon, 1976.

A textbook providing students with instruction and tests on decoding and encoding capacity, use of facial communication, vocalic communication, tactile communication, and other nonverbal systems. Lists various nonverbal communication systems and the functional potentials. Illustrated with photographs and graphics.

Lebra, Takie Sugimura & William P. Japanese Culture & Behavior. Honolulu: University of Hawaii, 1974.

Leeds, Anthony. "Brazilian Careers and Social Structures: A Case History and Model," in Contemporary Cultures and Societies of Latin America, ed. Dwight B. Heath. New York: Random House, 1974. An analysis of the "network of mutual obligations" which operate among "white collar" urbanites in bureaucratic positions.

Lee, Dorothy. Freedom and Culture. New Jersey: Spectrum, 1963.

A collection of papers detailing experience in several non-Western cultures, supporting the theme that, paradoxically, in many societies, structure provides freedom and individual dignity.

Lehmann, Winfred P. Descriptive Linguistics. New York: Random House, 1972.

Leng, Russell and J. David Singer. "Toward a Multi-Theoretical Typology of International Behavior: A Research

Note." Middlebury College, November 1972.

Lenneberg, Eric H. (ed.). New Directions in the Study of Language. Cambridge, Massachusetts: MIT Press, 1964.

Lerbinger, O. and A. J. Sullivan. Information, Influence and Communication: A Reader in Public Relations. New York: Basic Books, Inc., 1965.

Levine, Josie. "Some Socio-Linguistic Parameters for Analysis of Language Learning Materials." IRAL. May 1976.

Levine, Lawrence W., and Robert Middlekauff. The National Temper--Readings in American Culture and Society: Second edition. New York: Harcourt, Brace, Jovanovich, 1972.

This collection of articles deals with both conventional and unconventional subjects, but each in a fashion that illuminates American cultural development. It gives a rare glimpse into the little addressed foundations of the American character.

Levine, Robert A. (ed.). Culture and Personality. Chicago: Aldine Publ. Co., 1974.

Included are chapters on: 1) Cross-cultural studies in the pschology of later life; 2) Cross-cultural analyses of sex differences of children aged 3 through 11; 3) The vocabulary of emotion; and 4) Sex differences and cultural institutions.

__________ Culture, Behavior, and Personality. Chicago: Aldine Publishing Co., 1973.

__________ and Donald T. Campbell. Ethnocentricism: Theories of Conflict, Ethnic Attitudes, and Group Behavior. New York: John Wiley and Sons, 1972.

Lewert, Henry V. "Communication Across Language Barriers." Journal of Technical Writing and Communication, Vol. I, January 1971. Pp 87-94.

Lewin, Bruno. Beitrage Zum interpersonalen Bezug im Japanischen. Wiesbaden: Otto Harrassowitz, 1969.

Lewis, Anthony Mark. "The Blind Spot of U.S. Foreign Intelligence." Journal of Communication, Winter 1976.

__________ "Cross-cultural Understanding and Inter-Personal Action: Selected and Annotated Bibliography." N.D.

__________ Understanding Foreign Peoples. Washington, D.C.: Attache Department of the Defense Intelligence School. 1977. A modular Learning Unit for United States Military Attaches and their families.

Lewis, Jack G. "Political Change and the Politics of Policy Implementation In Japan," in M. Grindle, Policy Implementation in the Third World, (chapter in book), now at publisher. Berkeley: University of California Press.

__________ "Civic Protest in Mishima: Citizens' Movements and the Politics of the Environment in Contemporary Japan," in K. Steiner et al. Political Opposition and Local Politics in Japan, (chapter in book), to be submitted to publisher, November 1977.

Lewis, Oscar. The Children of Sanchez. New York: Random House, 1961.

__________ Pedro Martinez: A Mexican Peasant and His Family. New York: Random House, 1964.

__________ Tepoztlan: Village in Mexico. Holt, Rinehart and Winston, 1960.

Lewis, Philip V. "Body Language: Nonverbal Behavior as a Communicating Stimulus." ETC: A Review of General Semantics, September 1973. Pp. 245-247.

Lieberson, Stanley (ed.). Explorations in Socio-Linguistics. Bloomington, Indiana: Indiana University Press, 1967.

Liedlich, Raymond D. Coming to Terms with Language, An Anthology. New York: John Wiley and Sons, Inc., 1973.

An anthology of wide-ranging subjects, not all germane to the particulars of cross-cultural training. The selections on race, non-verbal communication and culture, and those on learning and the world of reality are both applicable and necessary treatises. The balance of the articles are excellent background for broadening general learning.

Livingston, Jon. et al. The Japan Reader: Postwar Japan. N.Y.: Pantheon. 1973.

Loewen, Jacob A. "Non-Literal Meanings." The Bible Translator, 26:2. Pp. 223-234.

Lomax, Alan. "Cross-Cultural Factors in Phonological Change." Language Society Vol. 2, 1973. Pp. 161-175.

__________ "Culture-Style Factors in Face-to-Face Interaction."

__________, with Norman Berkowitz. "The Evolutionary Taxonomy of Culture." Science, July 21, 1972. Pp. 228-239.

__________ Folk Song Style and Culture. Washington, D.C.: American Assn. for the Advancement of Science, 1968.

Lonner, Walter J. "The Search for Psychological Universals." Handbook of Cross-Cultural Psychology. Harry Triandis (ed.), Beverly Hills: Sage Publications, 1978.

Looney, Robert E. The Economic Development of Iran: A Recent Survey with Projections to 1981. New York: Praeger, 1973.

Lord, Edith. Cultural Facts and Fancies. Agency for International Development, Department of State, Washington, D.C.

Prepared for Americans who are going abroad and will be living with peoples of different cultures.

Lotz, John. "The International Program to Describe Languages of the World." Bologna, Italy: International Congress of Linguistics, August 1972.

Lounsbury, Floyd G. "Similarity and Contiguity Relations in Language and Culture." Georgetown University Monographs on Language and Linguistics, Washington: Georgetown University Press, 1960, No. 12. Pp. 123-128.

Lowry, Dennis T. "A Two Culture Validation Study of Clozentropy as a Measure of Intercultural Communication Comprehension." Paper presented to the International Communication Association. New Orleans, April 1974.

A study designed to test the validity of Darnell's clozentropy procedure as a measure of communication comprehension in general and intercultural communication comprehension in particular.

__________ "Clozentropy as a Measure of International Communication Comprehension." Paper presented at the annual convention of the Association for Education in Journalism, San Diego, August 1974.

This study is to test the validity of Darnell's clozentropy procedure. It investigated two major subject variables and one major content variable. Results point out the importance of studying audience sub-populations in international communications, even when the audience is monolingual.

Luckmann, Thomas. The Sociology of Language. Indianapolis: Bobbs-Merrill Company, 1975.

This work includes sections on 1) the diachronic perspective in global structure; 2) ecological and institutional detriments of communication; 3) social functions of languages; and 4) linguistic styles or codes evolving in social classes.

Lutheran World Federation Office of Communication, Tokyo. "How Japanese Become Christians." Final Report of the Baptism Motivation Survey of 1973-74.

Lyons, John (ed.). New Horizon in Linguistics. New York: Penguin Books, 1970.

Lytle, Eldon G. The Evolution of Junction Grammar. Compiled by Larry Browning. Unpublished syllabus for Linguistics 501. Provo, Utah: Brigham Young University, 1975.

__________ "A Summary Comparison of Junction Grammar and Transformational Grammar." Paper prepared for the Brigham Young University Linguistic Symposium. Provo, UT: Brigham Young University, April 9, 1974.

-M-

MacDougall, Allan B. "A Comparative Study of the Relationships Among Values, Value-Systems and Intercultural Communication." Unpublished dissertation. Provo, Utah: Brigham Young University, 1973.

Maccoby, Michael. "On Mexican National Character," The Annals, vol. 370 (March 1967). Pp. 68-72.

Valuable for a critical evaluation of other personality and cultural studies on Mexico.

McFarland, H. Neil. The Rush Hour of the Gods. New York: Macmillan Co., 1967.

Mackey, William F. International Bibliography on Bilingualism. Quebec: Laval University Press, 1972.

__________ "A Typology of Bilingual Education." Modern Language e Journal, March 1974.

Mc Kinnon, Richard N. Selected Plays of Kyogen. Tokyo: Komiyama Printing Co., 1968. (Insights into Japanese humor).

McClain, Yoko Matsuoka. Intermediate Japanese Reading Aids. (2 vols.) Tokyo: The Hokuseido Press, 1971.

Maclay, Howard and E. E. Ware. "Cross-Cultural Use of the Semantic Differential." Behavioral Science, 1961, 6. Pp. 185-190.

Maday, Bela C. and Lorand B. Szalay. Verbal Associations in the Analysis of Subjective Culture. Current Anthropology, Vol. 14, No. 1-2, 1973. Pp. 33-50.

Mainichi Newspapers. Japan Almanac. Tokyo, 1975.

With historical and cultural outlines, geography, current affairs, statistics, who's who, company directories, etc., a comprehensive compendium of general information--historical and current.

Maki, John M. We The Japanese. New York: Praeger Publishers, 1972.

Makiuchi, Seiichi. A Study Of Some Auxiliary Verbs In Japanese. Unpublished doctoral dissertation. University of Illinois, 1972.

Malkiel, Yakov. "A Typological Classification of Dictionaries on the Basis of Distinctive Features." In: Fred W. Householder and Sol Saporta (eds.). Problems in Lexicography. Indiana University Research Center in Anthropology, Folklore and Linguistics, 1962.

Malmberg, Bertil. "Linguistic Barriers to Communication in the Modern World." Ibadan, Nigeria: Speech delivered in the Arts Theatre, February 11, 1960.

Maloney, Clarence. Peoples of South Asia. New York: Holt, Rinehart & Winston, 1974.

Considers various factors including 1) languages and linguistic patterns, 2) races, 3) cultures, 4) societies, 5) surveys of various peoples living in Southern Asia.

Managing the Multi-Nationals. Harvard Business Review Reprint Series, 21295.

Within this collection and elsewhere in Harvard Business Review articles, cultural aspects of personnel management are addressed. The articles challenge provincial assumptions about man's motivation to work, incentives and value compensation. Other articles in this collection are not addressed to the personnel area, but contain valuable insights and references into how to effectively recognize and manage cultural differences. Valuable footnotes and bibliographies are provided throughout.

Mancusco, James C. (ed.). Readings for a Cognitive Theory of Personality. New York: Holt, Rinehart and Winston, 1970.

An anthology of readings supporting the theory that the individual imposes his consciousness on reality.

Manners, Robert A. (ed.). Process and Pattern in Culture. Chicago: Aldine Publishing Company, 1964.

This work contains sections that consider 1) the individual as a factor in culture change; 2) cultural patterning in ceremonialism; 3) socio-cultural integration; 4) types of culture complexes and socio-cultural systems; and 5) cross-cultural regularities.

Mansfield, Peter. The Arab World. New York: Thomas Crowell Company, 1976.

Maraini, Fosco. Japan: Patterns of Continuity. Tokyo, Japan and Palo Alto, California: Kodansha International, Ltd., 1971.

A penetrating introduction to Japan's "non-Euclidean" sociology, economy, and culture.

Marcias, Anna. "The Mexican Revolution Was No Revolution for Women," in History of Latin American Civilization, Sources and Interpretations, vol. 2, The Modern Age, 2nd edition, ed. Lewis Hanke. Boston: Little, Brown, and Company, 1973.

Mark, Charles (ed.). Research Studies in Comparative Sociology. New York: MSS Information Corp., 1973.

Units of cross-cultural interest in this collection include: (1) American and European minorities; (2) the caste system controversy in India and the United States; (3) relative professional status as perceived by American and Swedish university students; (4) Mexican social types; and (5) Global sociology.

Markham, James W. (ed.). International Communication. Iowa City: Association for Education in Journalism, 1970.

Reports and papers from the "Wingspread Symposium On Education and Research in International and Comparative Communication." Contents include sections on (1) careers; (2) education; (3) studies and research. Also sections on professionalizing communications curricula and improvement of graduate studies in international and comparative communications.

__________ International Images and Mass Communications. Iowa City: University of Iowa, 1967.

A study of the preconceptions and images held by foreign students who come to study in the U.S., this longitudinal survey examines the evolution of these images over time. It concludes the students come to America loaded with stereotypes but revise them over time in a less favorable direction on 7 of 11 value dimensions. However, their image of fellow countrymen improved slightly over time on 7 of 11 dimensions.

Markwardt, Albert H. (ed.). Language and Language Learning. Champaign, Ill.: National Council of Teachers of English, 1968.

Martin, John L. International Propaganda: Its Legal and Diplomatic Control. Minneapolis: University of Minnesota Press, 1958.

A work on the nature of international propaganda, this book covers: (1) the historical background; (2) the definition of propaganda; (3) control by international agreement; (4) extra-territorial control of propaganda; (5) control for diplomacy; and (6) international propaganda in retrospect and prospect, etc.

Martin, Samuel E. "Speech Levels in Japan and Korea." Language in Culture and Society. New York: Harper and Row. 1964.

Martinez, Ruth L. The Unusual Mexican: A Study in Acculturation. San Francisco: Research Association, 1973.

Describing the diverse Indian-Spanish-American cultural background of the Mexican, this published master's thesis discusses factors in the acculturation process and family and social patterns.

Martz, John D. (ed.). The Dynamics of Change in Latin American Politics. Englewood Cliffs, New Jersey: Prentice-Hall, 1965.

Maruyama, Masao. Thought and Behavior in Modern Japanese Politics. New York: Oxford University Press. 1969.

Masao, Kunihiro. "Indigenous Barriers to Communication." The Japan Interpreter, Vol. 8, Winter, 1973.

Describes some of the problems Americans face in communicating with the Japanese--dissimilarities of the methods, and the importance and use of nonverbal communication and unarticulated attitudes.

Maslow, Abraham H. The Farther Reaches of Human Nature. New York: Viking, 1972.

A collection of papers concerned with the biological roots of values and the actualization of man's highest potential. Of particular interest to the intercultural communicator is a chapter on transcendence of culture by the individual.

__________ Motivation and Personality. New York: Harper and Row, 1970.

A statement of the new humanistic psychology, a general theory of human motivation based on a synthesis of holistic and dynamic principles. It is a psychology of health, grounded in a theory of self-actualization, and has applications to the theories of science, personality, cultural transcendence, psychotherapy, and personal growth, as well as to general psychology.

Massaro, Dominic W. Language Behavior and Communication. Itasca, Ill.: Peacock Publishing, 1969.

__________ Understanding Language. Washington: Academic Press, 1975.

Masse, Henri. Persian Beliefs and Customs. New Haven: Human Relations Area Files, 1954.

Mathieu, George J. "Words Before Peace; Translators and Interpreters." UN World, 1949, 3, pp. 58-59.

Matsumoto, Y.S. "Contemporary Japan: The Individual and the Group." Transactions of the American Philosophical Society, 1960.

Matsumura, Akira. Yoogaku Shiryoo to Kindai Nihongo No Kenkyuu. Tokyo: Tokyo Doo Shuppan. 1977.

Mayers, Marvin K. Christianity Confronts Culture. Grand Rapids, Michigan: Zondervan Publishing House, 1974.

Application of cross-cultural communication principles in Christian settings is made through acceptance of the person (dealing with interpersonal issues), theory of natural grouping (sociocultural settings), the validity and assimilation into distinct cultures (appreciation of and adjustment to other cultures) and effective ministry (application of Christian principles). Illustrated with cases in biculturalism and questions for discussion. General principles can be applied in non-evangelistic settings.

Maykovich, Minako. Japanese-American Identity Dilemma. Tokyo: Waseda University Press, 1972.

Considered a "core study" of Japanese-Americans, this work is designed to disprove the "myth" that Japanese-Americans are well-accepted by American society.

McClelland, Charles and Gary Haggard. Conflict Patterns in the Interactions Among Nations. New York: The Free Press, 1969.

__________ et. al. The Management and Analysis of International Event Data: A Computerized System for Monitoring and Projecting Event Flows. Los Angeles: School of International Relations, University of Southern California, September, 1971.

__________ et. al. World Event/ Interaction Survey Handbook and Codebook, Tech. Report #1. Los Angeles: University of Southern California, January, 1969.

McCormack, William and S. Wurm. Language and Man: Anthropological Issues. The Hague: Mouton, 1976.

McCormick, James. "Evaluating Models of Crisis Behavior: Some Evidence from the Middle East." International Studies Quarterly. March, 1975. Pp. 17-45.

McGavran, Donald. The Clash Between Christianity and Cultures. Washington, D.C.: Canon Press, 1974.

Conflicts between cultural customs and Christian practices. Points out methods for resolving the conflict of "contextual Christianity" by recognizing the uniqueness of individual cultures and how Christianity may be adapted to diverse cultural settings. Applicable to adaptation for individuals, businesses, etc., in various cultures.

McGinn, Noel F. "Marriage and Family in Middle-Class Mexico," Journal of Marriage and the Family, XXVIII (August, 1966). Pp. 305-313.

McGowan, Patrick J. and Howard B. Shapiro. The Comparative Study of Foreign Policy, Vol. 4. Sage Library of Social Research. Beverly Hills: Sage Publications, 1973.

McKean, Margaret A. "Citizens' Movements and Political Socialization." (Chapter in Book), Local Opposition in Japan: Progressive Local Governments, Citizens' Movements and National Politics. Book edited by Kurt Steiner, Ellis S. Krauss, Scott Flanagan. Berkeley: University of California Press, 1978.

__________ "Pollution and Policy Making," in T.J. Pempel, editor, Policymaking in Contemporary Japan (chapter in book). Ithaca, N.Y.: Cornell University Press, 1977.

McLuhan, Marshall. Understanding Media: The Extensions of Man. New York: McGraw-Hill, 1964.

McNelly, Theodore. "American Political Traditions and Japan's Postwar Constitution" (Article), World Affairs, vol. 140, No 1, summer 1977, pp. 58-66.

__________ "Fumeikakuna Jieiken Kinshi no Ito" (Article), (The Intent of the Ambiguous Prohibition of the Right of Self Defense). Kyoto Shimbun. August 21, 1977, p. 11.

__________ "Japan." (Article). World Topics Year Book, 1977. Lake Bluff, IL: United Educators, Inc. 1977. Pp. 251-256.

McQuown, N.A. Cultural Implications of Linguistic Science. Georgetown University Monograph Series on Languages and Linguistics. Washington: Georgetown University Press, 1954, 7, pp. 57-61.

Mead, George H. Mind, Self and Society. Chicago: University of Chicago Press, 1967.

Mead, Margaret. "The Application of Anthropological Techniques to Cross-National Communication." Transactions of the New York Academy of Science, 1947, Vol. 9 (4), pp. 133-152.

__________ "National Character." Anthropology Today: An Encyclopedic Inventory, A.L. Kroeber, ed. Chicago: University of Chicago Press, 1959.

Medeiros, Tarcisio. Aspectos Geopoliticos E. Antropologicos Da Historia Do Rio Grande Do Norte. Natal: Imprensa Universitaria, 1973.

Mehrabian, Albert. Silent Messages. Wadsworth Publishing Co., 1971.

__________ and Martin Williams. "Nonverbal Commitments of Perceived and Intended Persuasiveness." Journal of Personality and Social Psychology, 1969, Vol. 13, pp. 37-58.

Melhorn, William. Tokyo Cocktail. Rutland, VT: Charles E. Tuttle & Co. 1961.

Well-written character sketches of Japanese personality types.

Mexico: El Hombre y Su Mundo: Quarterly Monograph Series. Mexico: UNAM, Department of Anthropology.

Mexican commentary on trends in national character.

Michener, James A. Sayonara. Greenwich, CT: Faucett Publications. 1953.

This novel powerfully communicates to the American reader important themes in Japanese culture in a way non-fiction would have difficulty doing.

__________ The Voice of Asia. New York: Random House, 1951.

Insights about Japan still valid in most respects.

Mikami, Akira. Zoo Wa Hanaga Nagai. Tokyo: Kuroshio Press. 1960.

Mikes, George. The Land of the Rising Yen. Boston: Gambit. 1970.

Milic, Louis T. "Against the Typology of Styles." Style and Linguistics. New York: Free Press, 1967, pp. 442-450.

Miller, George A. Language and Communication. New York: McGraw-Hill, 1951. (Paperback, 1963.)

__________ Language and Perception. Cambridge, MA: Belknap Press of Harvard University Press, 1976.

__________; Eugene Galanter; and Karl H. Pribram. Plans and the Structure of Behavior. New York: Holt, Rinehart and Winston, Inc., 1960.

__________ "The Psycholinguists." Readings in Applied Transformational Grammar, Mark Lester, ed. 2nd edition. New York: Holt, Rinehart and Winston, 1970.

__________ and G.G. Beebe-Center. "Some Psychological Methods for Evaluating the Quality of Translations." Mechanical Translation, 1956, Vol. 3, pp. 73-80. See also: "Some Psychological Methods for Evaluating the Quality of Translations." Babel, 1959, 3, p. 223.

Miller, James Arnold. "Political Violence Movements: An Interrogative, Integrative Systems Approach." Unpublished dissertation. The American University, 1976.

Miller, J. Dale. USA-South America Culture Capsules. Provo, Utah: Culture Contrasts Company, 1976.

__________ and Russel H. Bishop. USA-Mexico Culture Capsules. Provo, Utah: Culture Contrasts Company, 1974.

A brief side-by-side description of Mexican and American culture. Increases understanding of U.S. culture and an unfamiliar culture. Each description is followed by exercises or questions to aid learners in focusing on their feelings and perceptions.

Miller, Roy Andrew. The Japanese Language. Chicago: The University of Chicago Press. 1967.

Excellent introduction to the Japanese language in its many aspects and contexts.

__________ "The Japanese Language in Contemporary Japan." Policy Study for the American Enterprise Institute for Public Policy Research, Washington, D.C. Stanford, California: Hoover Institution on War, Revolution and Peace, Stanford University, 1977.

Insightful introduction to the mystical attitude of Japanese toward their language. Excellent insights on problems of translation and necessity interculturalized

Minami, Hiroshi. Psychology of the Japanese People. Honolulu: East-West Center, 1970.

Compares modern trends with traditional behavioral expectations.

Ministry of Foreign Affairs, Japan. Keys to Success: Foreign Capitalized Corporations in Japan. Japan, 1973.

Mises, Richard von. Positivism: A Study in Human Understanding. Cambridge, Mass.: Harvard University Press, 1951.

Mishima, Yukio. (tr. Donald Keene) After the Banquet. N.Y.: Knopf, 1963.

Mitchell, Douglas D. Amaeru: The Expression of Reciprocal Dependency Needs in Japanese Politics and Law. Boulder, Colorado: Westview Press, 1977.

Mochizuki, Kiichi. "Problems of Japanese-American Communication." World, Autumn 1975.

Mo'in, Mohammad. An Intermediate Persian Dictionary. 6 vols. Tehran: Amir Kabir, 1963-1973.

The standard monolingual dictionary of contemporary Persian.

Molony, James C. Understanding the Japanese Mind. New York: Philosophical Library Inc., 1954.

This volume discusses Japanese psychology, that nation's approach to psychoanalysis and psychodynamics, and explores various areas such as Japanese conformity, rage, insanity, child training and hate dispersion.

Montagu, Ashley (ed.). Culture and Human Development: Insights Into Growing Human. New Jersey: Spectrum, 1974.

A theoretical examination of the relationship between cultural and genetic influences in human development.

__________ Touching: The Human Significance of Skin. New York: Columbia University Press, 1971.

Monterey Institute of Foreign Studies. "Bibliography of Technical Reference Works." Write: Dr. Elizabeth Trahan, MIFS, P.O. Box 1978, Monterey, California 92940.

Moore, Frank W. (ed.). Readings in Cross-Cultural Methodology. New Haven: HRAF Press, 1961.

Morier, James. The Adventures of Hajji Baba of Ispahan. London: Oxford, 1959 (first published in 1824).

Among the numerous fictional and journalistic accounts of life in Iran by non-Iranians, Morier's 19th century novel remains the most popular, with many readers feeling that much of what it has to say about Iran and Iranians has relevance today.

Morley, James Williams. Prologue to the Future: The United States and Japan in the Post-Industrial Age. Lexington, MA: D.C. Heath, 1974.

Morrell, Edwin. Politics Abroad: Introductory Studies of Foreign Policies and Politics. Provo, Utah: Brigham Young University Press.

Discusses the government, economic, community, and political heritage of Mexico, Brazil, United Kingdom, France, United Arab Republic, Soviet Union, People's Republic of China, and Japan. Oriented to political science more than intercultural communication.

Morris, C.W. Signs, Language and Behavior. New York: Prentice-Hall, 1946. (New York: Braziller, 1955.)

________ Varieties of Human Value. Chicago: University of Chicago Press, 1956.

Morris, Ivan. The Nobility of Failure: Tragic Heroes in the History of Japan. New York: New American Library. 1975.

Historical examples of an important Japanese theme.

Morton, W. Scott. The Japanese: How they Live and Work. Newton Abbot, England: David & Charles. 1973.

Excellent general introduction.

Mosel, James N. Embarrassing Moments in Spanish. New York: Frederick Ungar Publishing Co., 1945.

Words common to both English and Spanish become confusing because of the different meanings of each. A chapter is devoted to help the beginning Spanish student understand the discriminatory nature of Spanish. Caution is given for those who insist on literal translations from English to Spanish.

Moser, Adolph J. "Implications of the Theory of Attribution for Psychotherapy." Journal of Behavior Theory, 1975.

Mulka, Mary Janet. "Evaluation of Policy Related Research on Post Secondary Education." ERIC #103523.

Munniksma, F. International Business Dictionary in Nine Languages. El Cerrito, CA: Esperanto League for North America, Inc., 1974.

Muraki, Masatake. Presupposition and Thematization. Tokyo: Kaitakusha. 1974.

Muramatsu, Takeshi. "An Outline of the Japanese Way of Thinking." Japan Report. Vol XXI Nos. 5-11. March 1-June 1, 1975.

Murdock, George P., et. al. Outline of Cultural Materials, 4th revised edition. New Haven: Human Relations Area Files, Inc., 1971.

________ Social Structures. New York: MacMillan Company, 1949.

Myers, Gail E. and Michele T. Myers. The Dynamics of Human Communication. New York: McGraw-Hill, 1973.

-N-

Nader, Laure. "A Note on Attitudes and the Use of Language." Anthropological Linguistics, 1962, Vol. 4, pp. 24-29.

Nakamura, Hajime. Ways of Thinking of Eastern Peoples: India-China-Tibet-Japan. Honolulu, Hawaii: East-West Center, 1964.

Magnum Opus in comparative rhetoric. Excellent foundational insights and their applications in the various cultures treated.

Nakamura, Kikuo. "Some Japanese Political Characteristics." Orient/West. Vol. 7, No. 11, Nov. 1962.

Nakane, Chie. Human Relations in Japan. Japan: Ministry of Foreign Affairs, 1972.

________ Japanese Society. Berkeley: University of California Press, 1972.

Nakau, Minoru. Sentential Complementation in Japanese. Tokyo: Kaitakusha, 1973.

Namikawa, Banri & Ryo. Mexico: Realm of the Sun. New York: Kodansha International, 1970.

Narroll, Raoul, et. al. Worldwide Theory Testing. New Haven, Conn.: Human Relations Area Files, Inc., 1976.

National Indochinese Clearighouse. "Perspectives on a Cross-Cultural Problem-- Getting to Know the Vietnamese." Arlington, Virginia: Center for Applied Linguistics, Indochinese Refugee Education Guides, General Information Series, #13.

Needler, Martin C. "Politics and National Character: The Case of Mexico," American Anthropologist, vol. 73 No. 3 (June 1971). Pp. 757-761.

________ Latin American Politics in Perspective. New York: Van Nostrand, 1964.

Nemoto, Kesao. "Ga-Kaku no Meishi to Keiyooshi to no Kumiawase." Kotobano Kenkyuu, vol. 2, 1964. Pp. 63-74.

Neustruphy, Jiri V. "Toward a Model of Linguistic Distance." Linguistic Communication 5. Working papers of the Linguistic Society of Australia, 1971.

Nevares, Beatriz Reyes. The Mexican Cinema: Interviews with Thirteen Directors. Albuquerque: University of New Mexico Press, 1976.

New Internationalist. Stage House, High Street, Benson, Oxon 039 6RP, England.

Monthly which zeroes in on the major issues of world development.

Newman, Stanley S. "Behavior Patterns in Linguistic Structure: A Case Study." In: L. Spier et. al. (eds.). Language, Culture, and Personality: Essays in Memory of Edward Sapir. Menasha, Wisconsin: Sapir Memorial Publication Fund, 1941, pp. 94-106.

Nguyen, Dang-Lien. A Contrastive Analysis of English and Vietnamese. Canberra, Australia: Australian National University, 1966.

Nida, Eugene. Componential Analysis of Meaning. The Hague: Mouton, 1975.

The book discusses paradigmatic structures, differences in analysis procedure, co-occurrence, opposition, one's own language, determining referential meaning of lexical units in a foreign language, and dictionaries.

Chapter 5 deals with analysis of procedure for an analyst working in his own language and that of the analyst working with a foreign language, the structures, meanings, and relationships. He includes a specific procedure in analyzing one's own language or a foreign language.

________ Customs and Cultures: Anthropology for Christian Missions. South Pasadena, California: William Carey Library, 1954 (1975 ed.).

An introductory view of cultural orientation and anthropology considering customs associated with race, social organization, rituals, language, economic concerns. Includes a step-by-step suggestion list for acquiring a background in anthropology in order to avoid cultural orientation mistakes.

________ (UBS Translations Research Coordinator). "Words and Thoughts." The Bible Translator, Vol. 25, No. 3, July, 1974, pp. 339-343.

________ and William Wonderly. "Cultural Differences and the Communication of Christian Values." Practical Anthropology, November-December, 1963.

________ and Charles R. Taber. The Theory and Practice of Translation. Leiden, Netherlands: E.J. Brill (for United Bible Societies), 1974.

Guidebook to scientific problems of translating including linguistic structures, semantic analysis and infomation theory. Procedures discussed include analysis, transfer, restructuring, and testing. Examples from the field of Bible translation offer a wider range of cultures/language and literary types than any other work in the world.

________ Understanding Latin Americans. South Pasadena, California: William Carey Library, 1974.

Nierenberg, Gerard I. How to Give and Receive Advice. New York: Simon and Schuster, 1975.

________ and Henry Calero. Metatalk: The Guide to Hidden Meanings. New York: Cornerstone Library, 1973.

It divides communication into three levels: (1) what is said; (2) what the speaker thinks he said; and (3) what the listener thinks the speaker said. It indicates "likes" and "dislikes" by: (1) order of words, (2) choice of words, and (3) grammatical usage.

It discusses categories of communication and information with respect to their reliability, and it explains how assumption, conscious or unconscious, can be used to manipulate others and affect relationships.

It is not scientifically verified; the insights given for the American culture group come from the observations of the authors. Insights given about metatalk may not be completely true for the American culture group. No attempt is made to apply the principles to any other cultures.

Nilsen, Don L.F. "The Nature of Implication; or How to Write Between the Lines." Conference on College Composition and Communication. (Presented at the 1974 convention, Anaheim, California.)

Good observation about implications. Implication is a function of (1) word order in sentences; (2) positioning of words in a discourse; (3) kinds of information being deleted or reduced; (4) the number and types of readings of the various sentences.

Interesting concepts of how the mind will try to make a tie between two entirely unrelated thoughts if these thoughts are joined in the same paragraph.

Nirumand, Bahman. Iran, the New Imperialism in Action. Tr. Leonard Mins. New York: Monthly Review Press, 1969.

Among the available studies of politics in Iran, e.g. Binder (1962), Cottam (1963), Zonis (1971), and Bill

(1972), this may be the only "radical," "anti-regime," Iranian-authored volume in English.

Nishiyama, Sen. Understanding, Misunderstanding: The Japanese-American Communications Gap (Gokai to Rikai: Nihonjin to Amerikajin). Tokyo: The Simul Press, 1972.

Noonmark Corporation. An Introduction to Issues in Cultural Interaction. Washington, D.C.: The Noonmark Corporation (1424 Sixteenth Street, N.W., Washington, D.C. 20036).

Three audio-visual units and a comprehensive Discussion Leader's Guide and Program Handbook. Directed at heightening awareness of problems and conflicts that arise in cross-cultural interaction situations.

Norbeck, Edward. Changing Japan, Case Study in Cultural Anthropology. N.Y.: Holt, Rinehart & Winston, 1965.

__________ and George De Vos. "Japan," in Psychological Anthropology: Approaches to Culture and Anthropology. Hsu, Francis, ed. Homewood, IL: Dorsey Press, 1961.

Norbury, Paul, ed. Introducing Japan. N.Y.: St.-Martin's Press. 1977.

Northeast Conference on the Teaching of Foreign Languages. Other Words, Other Worlds: Language in Culture. Report of the working committees. Montpelier, Vermont: The Capital City Press, 1972.

A ready handbook on new ideas for teaching culture and society along with a foreign language. Contains general suggestions and guidelines and cultural contrasts and comparisons between foreign language-in-culture and American language-in-culture in nine culture areas.

Norton, Robert F., V. Lynn Tyler and Spencer J. Palmer. "A Prescriptive Model for Enhancing Intercultural Communication" "Towards Building Bridges of Understanding,. Paper presented at the Annual Convention of the Communication Association of the Pacific. Tokyo, Japan: 10-11 June, 1978.

__________ and V. Lynn Tyler. "Enhancing Intercultural Communication: A Languetic Model." "Special Considerations for Translators, Adapters, Interpreters,. Paper presented at the Annual Symposium of the Deseret Language and Linguistic Society held at Brigham Young University. Provo, UT: November 18-19, 1977.

Nostrand, Howard Lee. "Describing and Teaching the Sociocultural Context of a Foreign Language and Litterature," in Valdman, Albert, ed., Trends in Language Teaching. New York: McGraw-Hill Book Company. 1966.

__________ "Empathy for a Second Culture: Motivations and Techniques." In: Gilbert A. Jarvis, ed., Responding to New Realities. A CTFL Review of Foreign Language Education, Vol. 5. Skokie, Ill.: National Textbook Company, 1974, pp. 263-327.

__________ "Theme Analysis in the Study of Literature." In: Joseph Strelka, ed., Problems of Literary Evaluation: Yearbook of Comparative Criticism. University Park and London: Pennsylvania State University Press, 1969, pp. 182-197.

Nowshirvani, Vahid F., and Robert Bildner. "Direct Foreign Investment in the Non-Oil Sectors of the Iranian Economy." Iranian Studies 6, Nos. 2-3 (Spring-Summer, 1973): pp. 66-109.

Nutini, Jugo G., et. al., (eds.). Essays on Mexican Kinship. Pennsylvania: University of Pittsburgh Press, 1976.

-O-

Oda, Makota. "English Speakers Never Understand Other People's Problems." The English Journal, 1976.

Office of Naval Research (Project LEX) in joint operation with Engineers Joint Council. Thesaurus of Engineering and Scientific Terms, 1967.

Ogata, Tsutomu. Waei Honyaku No Kotsu: "Sarashi" No Tekunikku. A New Approach to Translation. (Key to Translating From Japanese to English: The Technique or "Refinement"). Tokyo: Japan Times, Inc. 1975.

Ogawa, Dennis and Terry Welden. "Cross-Cultural Analysis of Feedback Behavior Within Japanese-American and Caucasian-American Small Groups." Journal of Communication, June, 1972.

Ogden, C.K. and I.A. Richards. The Meaning of Meaning. New York: Harcourt- Brace, 1938.

Ohman, Richard. "Prolegonema to the Analysis of Prose Style." In: Louis Milic, ed., Style and Stylistics. New York: Free Press, 1967, pp. 398-411.

Oliver, Robert T. Communication and Culture in Ancient India and China. Syracuse, New York: Syracuse University Press, 1969.

Suggests going beyond surface communications into deep-rooted principles and feelings in order to effectively and realistically deal with other peoples whether on individual or national level.

__________ Culture and Communication. Springfield, Illinois: Charles Thomas Publisher, 1962.

A look at national character and other deeply imbedded cultural differences which serve as barriers to harmonious international relations. Suggests approaches for appropriate rhetoric in diplomacy and international relations.

Olson, Lawrence. Dimensions of Japan. N.Y.: American Universities Field Staff. 1963.

Opler, Morris E. "The Themal Approach in Cultural Anthropology and Its Application to North Indian Data." Southwestern Journal of Anthropology, 24, 1968, pp. 215-227.

__________ "Themes as Dynamic Forces in Culture." The American Journal of Sociology, Vol. 51, No. 3, November, 1945, pp. 198-206.

__________ "Themes of Culture." In: Wilhelm Bernsdorf and Friedrich Bulow, eds., Worterback der Soziologie. Stuttgart: Ferdinand Enke, 1969.

Ornstein, Jacob and R. Paul Murphy. "Models and Approaches in Sociolinguistic Research on Language Diversity." Anthropological Linguistics, Vol. 16, April, 1974.

Orwell, George. "Politics and the English Language." An Essay. Language Awareness, Paul Eschholz, ed. New York: St. Martins Press, 1974.

Osgood, Charles E. "A Behavioristic Analysis of Perception and Meaning as Cognitive Phenomena." In: J. Bruner (ed.) Contemporary Approaches to Cognition. Cambridge: Harvard University Press, 1957. Plus other books and articles by the same author, including Osgood, et. al., Cross- Cultural Universals of Affective Meaning, University of Illinois Press, 1975.

__________ "A Cross-Cultural Study of the Affective Map of Color." Journal of Cross-Cultural Psychology, June, 1973.

__________ "Exploration in Semantic Space: A Personal Diary." Journal of Social Issues, May, 1971.

__________; William H. May; and Murray S. Miron. Cross-Cultural Universals of Affective Meaning. Urbana, Illinois: University of Illinois Press, 1975.

The book has culture-specific examples for 27 culture areas which provide validation data for selected terms (non-contextual). Limitations of this exhaustive study are outlined in Chapter 1 of the text.

__________ et al. The Measurement of Meaning. University of Illinois Press, 1957.

Detailed explanation of semantic differential procedure. Uses of S.D. in psychotherapy and communications research. Following problems stated: (1) factors or dimensions of semantic space that have been isolated (E.P.A.) are insufficient to distinguish many concepts. This solution seems to envisage an almost infinite proliferation of dimensions and becomes practically unfeasible; (2) nature of concept scale interaction is obscure; (3) given only the profile of a concept, the system cannot be worked backwards to identify the concept; and (4) distance in semantic space is not indicative of degrees of referential agreement.

__________ and Thomas A. Sebeok, (eds.). Psycholingusitics. Bloomington, Indiana: Indiana University Press, 1965.

__________ and Thomas A. Sebeok. "Psycholinguistics: A Survey of Theory and Research Problems." Journal of Abnormal and Social Psychology, 1954, Vol. 49, No. 4, Part 2, Morton Prince Memorial Supplement, pp. 1-7, 74-92.

__________ "Semantic Differential Technique in the Comparative Study of Cultures." American Anthropologist, Vol. 66, No. 3, Part 2, July, 1964, pp. 171-200.

Osser, Harry and Frederick Peng. "Cross-Cultural Study of Speech Rate." Language and Speech, 1964, 7, pp. 120-125.

Ostander, Sheila and Lynn Schroeder. Psychic Discoveries Behind the Iron Curtain. New York: Bantam, 1970.

New perspectives on para-normal communication possibilities are presented in scientific clothing. Especially interesting are notes on measurability of human "vibes" and practicality of "suggestological" (not hypnotic) hyper- learning.

Ostrom, Vincent. "Language, Theory, and Empirical Research in Policy Analysis." Policy Studies Journal. Spring 1975. Pp. 274-81.

Ostwald, Peter. "When People Whistle." Language and Speech, 1959, 2, pp. 137-145.

O'Sullivan, Maureen; J.P. Guilford; and R. De Mille. "The Measurement of Social Intelligence." Cooperative Research Project No. 1976: Studies of Aptitudes of High-Level Personnel. Reports from the Psychological Laboratory, University of Southern California, 1965, June, No. 34.

Otto, Frank. Language and Culture: The Importance of Developing a Cultural Frame of Reference. Unpublished paper presented at Brigham Young University Symposium on Intercultural Communication, November, 1975.

Method for reducing "cultural accent"--the attempt to superimpose one's native cultural patterns upon a foreign cultural context. The method uses a "cultural assimilator" which consists of an information capsule, mini- drama and discussion questions.

-P-

Paddock, William and Elizabeth. We Don't Know How. Ames, Iowa: Iowa State University Press, 1973.

Carefully documented and drawing from widely varied examples, this book asks hard questions about the real success of U.S. foreign economic aid programs and gives answers to the effect that not one such program has achieved anywhere near the success claimed for it by U.S. representatives. Most are dismal failures. The authors give suggestions to bring about success in future programs.

Paenson, Isaac. Systematic Glossary of Selected Economic & Social Terms. Elmsford, N.Y.: Pergamon Press. 1970.

Parker, Orin D. "Cultural Clues to the Middle Eastern Student." Washington, D.C.: Educational Services Staff, American Friends of the Middle East, Inc., 1976.

Parmalee, Maurice. Oriental and Occidental Culture. New York: The Century Co., 1928.

This vintage work is a sociological comparison of the two great cultures of the world, their interaction, and their influence on each other.

Parry, John. The Psychology of Human Communication. London: University of London Press, 1967.

Passim, Herbert, ed. The United States and Japan. Englewood Cliffs, N.J.: Prentice Hall, 1966.

Passio, Herbert (chairman). "Japan and America: We're Talking But Are We Listening?" Seminar Discussion: United States-Japan Trade Council, Inc., March, 1974.

Patai, Raphael. The Arab Mind. New York: Charles Scribners Sons, 1976.

Paulston, Christina Bratt. "Linguistic and Communicative Competence." Tesal Quarterly, Vol. 8, No. 4, December, 1974.

Paz, Octavio. "In Bed and At Table." Review, Spring, 1976.

__________ The Labyrinth of Solitude: Life and Thought in Mexico. (Trans. Lysander Kemp.) New York: Grove, 1962.

A collection of essays by Mexico's leading contemporary essayist.

Pei, Mario. Doublespeak in America. New York: Hawthorn Books, 1973.

__________ Language Today. New York: Funk & Wagnalls. 1967.

Pelly, Sir Lewis. The Miracle Play of Hasan and Husain. 2 vols. Ed. Arthur N. Wollaston. Farnborough (Hants.): Gregg International, 1970 (First published in 1879).

Penalosa, Fernando. "Mexican Family Roles," in Journal of Marriage and the Family, XXX (November, 1968), pp. 680-688.

Peterson, Brent D. Non-Verbal Messages: Keys to Understanding. LDS Symposium on Intercultural Communication, Brigham Young University, 1975.

A bibliography on non-verbal communication is included.

Petzel, j. and F. Kluckohn. "A Theory of Variation in Values Applied to Aspects of Japanese Social Structure." Bulletin of the Research Institute of Comparative Education and Culture. English Edition 1. Kyushu University, 1957. Pp. 62-76.

Pieper, Charles P. "...and Writing Maketh an Exact Man." Chicago, Illinois: Telemedia, Inc., 1976.

This article was presented to a group of senior international business executives to provide them some considered views regarding the preparation for overseas work. The content focuses first on how one defines the concepts and terms one uses to describe situations of overseas adaptation. The second area addresses characteristics that usually describe "effective" cross-cultural training programs and how they differ from those that usually describe successful impact of well-defined goals and objectives on training.

Pierson, William W. and Frederico G. Gil. Governments of Latin America. New York: McGraw-Hill, 1964.

Pike, Kenneth L. "A Linguistic Contribution to Composition." Conference on College Composition and Communication. Urbana, Illinois: 1964, pp. 82-88.

__________ Language in Relation to a Unified Theory of the Structure of

Human Behavior. The Hague: Mouton, 1967.

__________, et al. Rhetoric: Discovery and Changes. New York: Harcourt-Brace, 1970.

Pilisuk, Marc and Emmanuel Uren. "Deriving a Language for Interaction Sequences." Journal of Conflict Resolution. Sept. 1975, pp. 484-502.

Pillsbury, W.B. "Aspects of Meaning." Language Behavior and Communication. Itasca, Illinois: Peacock Publishers, 1969.

Pitkin, Willis Lloyd, Jr. "A Pedagogical Model." (Ph.D. dissertation) Los Angeles: University of Southern California, 1972.

Three theories of discourse are explored in this work: (1) the sentence is a complete thought model, (2) the linear model--each sentence ties to preceding and succeeding sentences resulting in a chain (also sentences compare paragraphs which tie together), and (3) a hierarchical model--information can be chunked into increasingly smaller units in a binary fashion (Pitkin's model). The motive of the research is to help students learn to write better by understanding how ideas fit together in discourse. The theory is strictly English language oriented.

__________ "Discourse Blocs." College Composition and Communication, May, 1969.

Pittenger, Robert E.; C.F. Hockett; and J.J. Danehy. The First Five Minutes: A Sample of Microscopic Interview Analysis. Ithaca, New York: Paul Martineau, 1960.

Plano, Jack C. and Greenberg, Milton. The American Political Dictionary. New York: Holt, Rinehart & Winston, 1976.

__________ and Robert E. Riggs. Dictionary of Political Analysis. New York: Dryden Press, 1972.

__________ and R. Olton. International Relations Dictionary. New York: Holt, Rinehart & Winston, 1969.

Plath, David W. The After Hours: Modern Japan and the Search for Enjoyment. Berkeley: University of California Press, 1964.

Plays, Galo. Latin America Today and Tomorrow. Washington, D.C.: Acropolis Books Ltd., 1971.

Polak, Fred. The Image of the Future. Amsterdam: Elsevier Scientific Publishing Co., 1973.

An exploration of the relation of imagery to the future, this volume includes sections on (1) image and actuality; (2) images of the future from Western civilization; (3) the broken future of Western culture with an emphasis on sociocultural dynamics.

Politzer, R.L. "A Brief Classification of the Limits of Translatability." Modern Language Journal, 1956, Vol. 40, pp. 319-322.

Pollard, John G. A Connotary: Definitions Not Found in Dictionaries. New York: Thomas Y. Crowell Co., 1933.

Pool, Ithiel de Sola. The Prestige Press: A Comparative Study of Political Symbols. Cambridge, Mass.: The M.I.T. Press, 1970.

__________ Trends in Content Analysis. Urbana, Illinois: University of Illinois Press, 1959.

__________, et al., eds. Handbook of Communication. Chicago: Rand McNally. 1973.

Pope, Arthur Upham. Persian Architecture: The Triumph of Form and Color. New York: Braziler, 1965.

Porter, Alejandro (ed.). Current Perspectives in Latin American Urban Research. Austin, Texas: University of Texas at Austin, 1976.

Poyatos, Fernando. "Analysis of a Culture Throught Its 'Culturemes': Theory and Method." Pre-Congress Conference on the Mutual Interaction of People and Their Built Environment, IXth International Congress of Anthropological Sciences, Chicago (1973); in The Mutual Interaction of Man and His Built Environment (World Anthropology), ed. Amos Rapoport. Also in Language and Man (World Anthropology), eds. W.C. McCormack and S.A. Wurm. The Hague: Mouton Publishers, 1976.

__________ "The Challenge of Total Body Communication." I Congress IASS, Milano 74.

Appropriate review of most types of communication contexts (total body communication through the analysis of 'culturemes' with specifying models). Orientation to verbalized (language), non-verbals (communicative codes in fullest context as applied to spoken/written expressions) is well codified. The book gives clues for identifying non-verbal indicators as they may appear in verbal settings across cultures.

__________ Man Beyond Words: Theory and Methodology of Non-Verbal Communication. Oswego, N.Y.: New York State English Council, 1976.

Pribram, Karl H. Conflicting Patterns of Thought. Washington: Public Affairs Press, 1949.

Price, Willard. The Japanese Miracle and Peril. New York: The John Day Company. 1971.

A skeptical and entertaining look at contemporary Japan.

Prosser, Michael. Inter-Communication Among Nations and People. New York: Harper and Row, 1973.

With the observation that intercultural and international communication draw upon an interdisciplinary field, Prosser's anthology collects a series of essays and scholarly addresses. Some are practical in their bent, and others are directed to the academician. Each work is valuable in its own right, the reader can select from those which are pertinent and applicable to his or her particular area of interest and draw upon the others as good sound background within the field.

——— Major Books on Intercultural Communication. Pittsburgh, Pennsylvania: Regional Council for International Education, 1973.

Review of literature in intercultural communication: books (theoretical and general texts; those relating to communication and development). Covers 68 books of the 50s, 60s, and 70s. Stresses an overview rather than a comprehensive review of each book cited.

——— Syllabi in Intercultural Communication. Virginia University: Department of Speech Communication, December, 1974.

Purcell, Susan Kaufman. "Decision-Making in an Authoritarian Regime: Theoretical Implications from a Mexican Case Study," World Politics, vol. 26, No. 1 (October 1973).

Pye, Lucien W. "Communication Patterns and the Problems of Representative Government in Non-Western Societies." Public Opinion Quarterly, 1956, Vol. 20 (Spring), pp. 249-256.

——— Communications and Political Development. Princeton, New Jersey: Princeton University Press, 1963.

——— and Sidney Verba. Political Culture and Political Development. Princeton, New Jersey: Princeton University Press, 1965.

-R-

Rainis, Peter. "Transfering Political Culture: A Case Study of Political Communication in Mexico," in Five Latin American Nations: A Comparative Political Study. New York: The Macmillan Company, 1971.

Latin America in general pp. 153-166. Mexico 167-176.

Ramirez III, Manuel and Alfredo Castaneda. Cultural Democracy, Bicognitive Development, and Education. New York: Academic Press, 1974.

Argues for an expansion of educational techniques to fit the thinking patterns of children of differing cultural backgrounds. Each chapter is followed by a list of references: books, monographs, articles, journals, films, filmstrips, videotapes, and elementary curriculum materials.

Ramos, Samuel. Profile of Man and Culture in Mexico. Austin: University of Texas Press, 1962.

Includes (1) a psychoanalysis of the Mexican; (2) Creole culture; (3) the "Abandonment of Cultures;" (4) the profile of Mexican culture; (5) the profile of man; (6) education and inferiority complex.

——— El Perfil Del Hombre Y La Cultural En Mexico. Buenos Aires and Mexico City: Espasa-Calpe Argentina, 1951.

Randolph, Lilian. "A Suggested Model of International Negotiation." In Prosser, Michael H., ed. Intercommunication Among Nations and Peoples. New York: Harper & Row, 1973. Pp. 245-255.

Rangel, Carlos. Del Buen Salvaje al Buen Revolucionario. Caracas: Monte Avila Editores, 1976.

Rapoport, Amos (ed.). "Introduction." The Mutual Interaction of People and Their Built Environment (World Anthropology). The Hague: Mouton, 1976.

Rapoport, Anatol. Semantics. New York: Thomas Y. Crowell Co., 1975.

——— "What is Semantics?" In: S.I. Hayakawa (ed.). Language, Meaning and Maturity. New York: Harper, 1954.

Ray, M.L. "Cross-Cultural Content Analysis: Its Promise and Its Problems." Unpublished manuscript, Northwestern University, 1965.

Reischauer, Edwin O. The Japanese. [illegible]mbridge, MA: The Belknap Press of [illegible]rvard University Press. 1977.

The best, most current and comprehensive introduction to its subject.

Reisman, David & Evelyn T. Conversation in Japan: Modernization, Politics, and Culture. New York: Basic Books. 1967.

Renwick, George. Intercultural Communication: A Bibliography of Intergroup, Ethnic and Race Relations. The Graduate School of Public and International Affairs, University of Pittsburgh, Pittsburgh, Pennsylvania, 1976.

Contains information on books, articles, research reports, and manuals published between 1888 and 1975. Vol. I contains bibliographic data only. Does not include culture-specific materials nor culture-comparative materials (those describing interactions of individuals or groups from differing cultures).

Research Project on the Migration and Return of Professionals ("Brain Drain"). Bureau of Applied Social Research. New York: Columbia University, 1974.

Reyna, Jose and Richard Weinert. Authoritarianism in Mexico. Inter-American Politics, vol. 2, Institute for the Study of Human Issues. 1977.

Rhinesmith, Steven H. Cultural-Organizational Analysis: Inter-Relationships of Value Orientations and Managerial Behaviors. Cambridge, Massachusetts: McBeer and Company, 1971.

An extremely useful monograph that successfully develops a model for analyzing managerial behaviors and value orientations. The initial sections are addressed to setting up the framework, stating definitions, inter-relationships, and assumptions about behavior, cultures, and values and attitudes. The remaining part, the majority of the work, describes some sixteen different managerial activities and corresponding behavioral manifestations with five different categories of value orientations.

Richardson, John Jr. "Mutual Understanding Revisited." International Educational and Cultural Exchange, Vol. 11, No. 1 (Summer, 1975), pp. 6-10.

Richter, Ernest. "Colorful English." Tokyo: English Language Education Council, Inc., No. 49, Spring, 1975.

Ricks, David; Marilyn Y.C. Fu; and Jeffrey S. Arpan. International Business Blunders. Columbus, Ohio: Grid, Inc., 1974.

Collects and categorizes documented cases of blunders in international business. The cases provide special insight into the nature and causes of failures in international operations. Gives those involved in international operations practical data to assist future decision making.

Rieger, Chuck. "An Organization of Knowledge for Problem Solving and Language Comprehension." Artificial Intelligence, 7:89-127.

Riesman, D. "The Oral and Written Traditions." In: E. Carpenter and M. McLuhan (eds.). Explorations in Communication. Boston: Beacon Press, 1960.

Robinson, Gail L. "Translation and Interpretation: Some Basic Concepts and Strategies." Sydney, Australia: Department of Education, Centre for Research in Measurement and Education, June, 1977.

Rochester, S.R. "The Significance of Pauses in Spontaneous Speech." Journal of Psycholinguistic Research, Vol. 2, 1973, pp. 51-81.

Rokeach, Milton and Gwendolyn Norrell. Analysis, Synthesis, and Academic Performance. A final report of research submitted in March, 1966, supported by the U.S. Office of Education, HEW.

Rommetveit, Ragnar. On Message Structure. New York: John Wiley and Sons, 1974.

__________ Words, Meanings and Messages. New York: Academic Press, 1968.

Ruben, Brent and Richard Budd. Human Communication Handbook. New Jersey: Hayden Book Co., 1975.

Ruesch, Jurgen and Weldon Kees. Nonverbal Communication. Berkeley: University of California Press, 1956.

Runkle, Scott F. An Introduction to Japanese History. Japan: International Society for Educational Information Press, 1974.

Well-illustrated, convenient historical survey exemplifies how such a book should be done for free distribution in a target culture.

Rush, J.E., et al. "A Computer Assisted Language Analysis System." Columbus, Ohio: Ohio State University, Computer and Information Science Research Center, February 1974.

Rustow, Dankwart A. A World of Nations: Problems in Political Modernization. Washington, D.C.: Brookings Institution, 1967.

Safire, William. The New Language of Politics. New York: Macmillan, 1972.

Saint-Jacques, Bernard. Analyse Structurale de la Syntaxe du Japonais Moderne. Tokyo: Salesian, 1966.

Saisho, Fumi. Japanese That Cannot Be Translated Into English (Eigo ni Naranai Nihongo). Tokyo: Kenkyusha Shuppan K.K., 1971. (This author has also published a companion volume entitled, English That Cannot be Translated Into Japanese).

Salzmann, Zdenek. "Cultures, Languages, and Translations." Anthropological Linguistics, 1960, 2, pp. 43-47.

Samarin, William J. Tongues of Men and Angels. New York: Macmillan, 1973.

Samovar, Larry and Richard E. Porter. Intercultural Communication: A Reader. Belmont, California: Wadsworth, 1972.

Sanders, Thomas G. Mexico's Food Problem. Hanover, New Hampshire: American Universities Field Staff, 1975.

Sanders identifies Mexico's food problem as being one of deficiency in diet accentuated by inequitable distribution of available food resources among different classes and regions.

Sanshm, George B. Japan, A Short Cultural History. New York: D. Appleton-Century Co., 1931; revised, 1943.

__________ The Western World and Japan. London: Cresset, 1950.

Santa Maria, Francisco J. Diccionario de Mejicanismos. Mexico: Editorial Porrua, S.A., 1959.

Sapir, Edward. Culture, Language and Personality. Berkeley: University of California Press, 1958, 1964, 1966.

Nine essays (authored by Sapir) on the origin, structural and genetic functions of language. Other topics include international language, the relationships of linguistics to other disciplines, national culture and studies of cultural behavior.

Savory, Roger M. "Some Reflections on Totalitarian Tendencies in the Safavid State." Der Islam 53 (1976). Pp. 226-241. (Political Traditions)

Scalapino, Robert A. The Foreign Policy of Modern Japan. Berkeley, CA: University of California Press, 1977.

Schattner, Elisabeth. Making it Abroad. Unpublished manuscript of U.S. Air Force (TAC) Special Operations School, 1971.

Training manual presenting background readings on culture, communication, learning and language, social structure, and roles. Extensive application exercises consist of working checklists, people, maps, and minicases.

Schefalen, Albert E. How Behavior Means. Garden City, New Jersey: Anchor Press, 1974.

Explores social, environmental and cultural contexts of communication. Discusses the form, content, and variations of communication (special emphasis on metacommunicational behavior and meanings). Focuses on the influence of communication variables--kinesics, posture, setting and related factorson verbal and non-verbal communication.

Schmitt, Karl M. and David D. Barks. Evolution or Chaos: Dynamics of Latin American Government and Politics. New York: Praeger, 1963.

Scneps, Maurice and Alvin D. Coox, eds. The Japanese Image. Philadelphia: Orient/West, 1965.

Schumann, John. "Communication Techniques (Peace Corps)." Cambridge, Mass.: Language Research Foundation.

__________"Social Distance as a Factor in Second Language Acquisitions." Human Behavior, 2, rev. ed. The Hague: Mouton, 1967.

Science Research Associates, College Division, Palo Alto, California. MODCOM: Modules in Speech Communication.

Booklets:
- Human Communication
- Communication and Conflict
- Interpersonal Communication
- Group Discussion
- Public Communication
- Interviewing
- Non-Verbal Communication
- Speech Preparation
- Rhetorical Style
- Persuasive Speaking
- Listening and Audience Analysis
- Speech Criticism
- Evidence and Argument
- Speaking Situations
- Intercultural Communication
- Public Speeches
- Mass Communication
- Oral Interpretation
- Interpersonal Relationships
- Organizational Communication
- Language and Communication
- Researching Communication

Each module (booklet) is 32 to 48 pages long and costs (1/78) $1.75.

Searle, John R. "A Classification of Illocutionary Acts." Language in Society, Vol. 5, 1976. Cambridge University Press.

__________ "The Grammar of Dissent." Review of Ian Robinson, The New Grammarian's Funeral. In: The Times Literary Supplement, November 21, 1975.

__________ "Indirect Speech Acts." Syntax and Semantics, Vol. 3. New York: Academic Press, 1975.

__________ "Linguistics and the Philosophy of Language." Linguistics and Neighboring Disciplines. R. Bartsch and T. Vennegan (eds.). Amsterdam: North Holland Publishing Co., pp. 89-100.

__________ (ed.). The Philosophy of Language. Oxford University Press,1971.

The introduction by Searle is a good comparison of the various philosophies presented in the book. Contains excellent articles by J.L. Austin, P. Grice, P.F. Strawson, and others. The language is somewhat stuffy--would not be helpful to an analyst in this format. Needs unsophisticated examples.

__________ "Speech Acts and Recent Linguistics." Developmental Psycholinguistics and Communication Disorders. Annals of the New York Academy of Sciences, 1975.

__________ Speech Acts: An Essay in the Philosophy of Language. Cambridge: Cambridge University Press, 1969.

__________ (ed.). "What Is a Speech Act?" The Philosophy of Language. Oxford: Oxford University Press, 1971, pp. 39-53.

Sebald, H. "Studying National Character Through Comparative Content Analysis." Social Forces, 1962, Vol. 40, pp. 318-322.

Sebeok, Thomas. "Notes on Lying and Prevarication." Revue Roumaine de Linguistique, 20:5, 1975, pp. 571-574.

__________ The Tell-Tale Sign; A Survey of Semantics. Netherlands (Lisse): The Peter de Ridder Press, 1975.

__________; Alfred S. Hayes; and Mary C. Bateson (eds.). Approaches to Semiotics: Transactions of the Indiana University Conference on Paralinguistics and Kinesics. The Hague: Mouton, 1964, 1972.

Sechrist, Lee and Todd L. Fay. "Problems of Translation in Cross-Cultural Research." Journal of Cross-Cultural Psychology, 3:1, March, 1972, pp. 41-56.

Seelye, H. Ned. Culture in the Foreign Language Classroom. Illinois State Office of the Superintendent of Public Instruction, March, 1968.

__________ and V. Lynn Tyler (eds.). Intercultural Communicator Resources. Provo, Utah: Brigham Young University Language and Intercultural Research Center, 1977.

__________ "Field Notes on Cross-Cultural Testing." Language Learning, XVI, 1-2, 1966.

__________ Perspectives for Teachers of Latin American Culture. Illinois State Office of the Superintendent of Public Instruction, 1970.

__________ Teaching Culture: Strategies for Foreign Language Educators. Skokie, Illinois: National Textbook Co., 1974.

Outlines information, skills, and attitudes necessary to increase empathy and ability of students of culture. How-to-do-it approach is designed primarily for foreign language teachers who wonder how and when culture ought to be taught. Focuses on student attitude and the resulting behavior. Outlines instructional objectives, curriculum design, tests, and applied activities.

Segall, Marshall H.; Donald Campbell; and Melville J. Herskovits. The Influence of Culture on Visual Perception. Indianapolis: Bobs-Merrill Company, 1966.

Seidensticker, Edward, in collaboration with the editor of Life. JAPAN. Life World Library Series. New York: Time Incorporated, 1961.

Excellent, though dated, introduction to Japanese life.

__________ and Michihiro Matsumoto. Nichibei Kogo Jiten (Modern Colloquialism: Japanese-English) Tokyo: Asahi Press, 1977.

An excellent lexicon of the most appropriate translations of Japanese idioms into contemporary American English.

__________ This Country Japan. N.Y. Kodansha, 1976.

Seleskovitch, D. "Interpretation, A Psychological Approach to Translating." Translation: Application and Research. Richard Brislin (ed.). New York: Gardner Press, 1976, pp. 92-113.

Serpell, Robert. Culture's Influence on Behavior. London, England: Methuen and Co., 1976.

Selim, George Dimitri. American Doctoral Dissertations on the Arab World (1883-1974), 2nd edition. Washington: Library of Congress, 1976.

Seward, Jack. Japanese in Action: An Unorthodox Approach to the Spoken Language and the People Who Speak It. New York: Walker and Company, 1969.

Excellent and entertaining personal insights.

Seymour, Richard K. (ed.). Language and Literature in Hawaii. Department of European Languages and Literature, University of Hawaii.

Issued once or twice a year. Includes current information on publications by University of Hawaii faculty, departmental activities, university related activities, local news, etc.

Shaw, Marvin E. and Saburo Iwawaki. "Attributions of Responsibility by Japanese and Americans As a Function of Age." Journal of Cross-Cultural Psychology. March 1972. Pp. 71-81.

Sheppard, Bob and Craig Lund. Communication Rules: A Hierarchical Approach to Function and Structure. Western Speech Communication Association Convention, Phoenix, Arizona, November, 1977.

Shearman, John. The Land and People of Iran. New York: Macmillan Co., 1962.

Sherwin, Ronald G. WEIS Project: Final Report. Los Angeles: School of International Relations, University of Southern California, 1973.

Shibata, Takeshi and Tetsuya Kunihiro, Yoshio Nagashima, Susumu Yamada. Kotoba no Imi Jisho ni Kaitenai koto (The Meaning of Words--that you won't find in a dictionary) Tokyo: Heibon Sha. 1976.

Shiloh, Ailon. Peoples and Cultures of the Middle East. New York: Random House, 1969.

Included are: (1) a cultural history of the Middle East; (2) distribution of the peoples; (3) cultures and subcultures; (4) culture and subculture; (5) culture change and conservation; and (6) the school teacher as anthropologist.

Shin Nihongo Koza #5: Nihonjin no Gengo Seikatsu (Japanese Linguistic Life) Tokyo: Shio Bunsha, 1975.

——— #8: Gendai Nihon no Hanashi Kotoba (Modern Japan's Spoken Language). Tokyo: Shio Bunsha, 1975.

——— #10: Kotoba to Bunka, Shakai (Language and Culture, Society). Tokyo: Shio Bunsha, 1975.

Shirtz, R. Garry (Simile II, 1150 Silverado, La Jolla, California). "Japanese Contact and Communication Course Director's Manual." Prepared for the Department of the Navy, Navy Personnel Research and Development Center, San Diego, California 92152.

This manual's purpose is to give the participants an experience in communicating with Japanese people under controlled conditions.

Shure, Gerald H., et. al. "A Content Analysis of a Policy-Focused Laboratory Simulation: Validating Processes in a Middle East Nuclear Crisis." Paper presented to the International Studies Association Convention, March 14-17, 1973, New York City.

Silberman, Bernard S. (ed.). Japanese Character and Culture. Tucson: University of Arizona Press, 1962.

Includes sections on (1) familial structure of Japanese society, (2) child training and Japanese conformity, (3) national character, (4) themes in Japanese culture, (5) values, attitudes and social concepts of Japanese and American children.

Silva Herzog, Jesus. Un Dia En La Vida De Mexico. Mexico: Siglo Veintiuno Editores, 1975.

——— Una Historia de la Universidad de Mexico y sus Problemas. Mexico: Siglo Veintiuno Editores, 1974.

Silverstein, Albert (ed.). Human Communication: Theoretical Explorations. New York: Halsted Press Division of Wiley and Sons, 1974.

Good articles by J.P. Thorne, D.E. Berlyne, George A. Miller, James Deese, Max Black, Eleanor Rosch, Roger Brown, Colin Cherry, Walter J. Ong, S.J. Elliot, McGinnies, Ray L. Birdwhistle, William Tabor. Good background material in research being done to understand language and communication.

Sinatgar, Olive. "The Persian Mentality." I Sing in the Wilderness. London: Edward Stanford Limited, 1951.

Singer, J. David (ed.). Quantitative International Politics: Insights and Evidence. New York: The Free Press. London: Collier-Macmillan Ltd., 1968.

Singer, Marshall and George Renwick. "Intercultural Communications Bibliography." Write c/o Bruce Hall, University of Pittsburgh, Pittsburgh, Pennsylvania 15213, or P.O. Box 750, Aspen, Colorado 81611.

Over 1,000 listings: research documents, training materials, commentaries, etc.

Singer, Milton. On Understanding Other Cultures and One's Own. Journal of General Education, Vol. 19, 1967, pp. 1-23.

A discussion of how to understand culture; statement of idea that American culture is based on the Bible and teachings from the Orient.

Sitaram, K.S. (Department of Speech, University of Hawaii). "Doing Research in Foreign Cultures." Paper presented at the International Communication Association. New Orleans, April, 1974.

Proposes that the validity of studies depends somewhat on the communicative skills of the researchers and their subjects.

_________ and Ray T. Cogdell. Foundations of Intercultural Communications. Columbus, Ohio: Charles E. Merrill Publishing Co., 1976.

This text is excellent for background and may help an analyst increase his sensitivity to cultural differences. However, the coverage is somewhat limited and an analyst dealing with a specific area would want more detailed information on that specific area. Contains an excellent section on value systems, but little on language per se. The point of view is more directed toward personal contact and understanding of people interrelating in a foreign culture and tries to put American culture in perspective.

Slobin, Dan I. Psycholinguistics. Glenview, Illinois: Scott Foresman, 1971.

Smalley, William A. "Culture Shock, Language Shock, and the Shock of Self-Discovery." Practical Anthropology, March-April, 1963, pp. 49-56.

Smith, Alfred G. "Anthropological Approaches to Communication." Edited by Richard W. Budd and Brent D. Ruben. New York: Spartan Books, 1972, pp. 1-14.

_________ (ed.). Communication and Culture: Readings in the Codes of Human Interaction. New York: Holt, Rinehart and Winston, Inc., 1966.

While most of the book is a basic human communications primer, Chapter 13 contains four good articles on intercultural communication including International Communication: A Guide To Men of Action and William Foote Whyte. Also includes (1) communications processes among Israeli emmigrants; (2) opinion formation and decision-making; and (3) interpersonal relations.

_________ (Center for Communication Research, University of Texas, Austin, Texas). "The Cost of Communication." Paper presented at International Communication Association. New Orleans, April, 1974.

Today's primary resource is information. The way we trade messages and allocate information is our communication economy.

_________ "The Taxonomy of Communication." Communication Yearbook I. Edited by Brent D. Rubin. New Brunswick, New Jersey: Transaction Books, 1977, pp. 79-88.

Smith, Cover, Folan, Meissenburg, Szentadarjany and Feleki. Area Handbook for Iran. U.S. Government Printing Office, 1971. (Summer, 1978 edition also.)

Smith, Edward C. and Arnold J. Zurcher. Dictionary of American Politics, 2nd edition. New York: Barnes and Nobles, 1968.

Smith, Huston. The Religions of Man. New York: Harper and Row, 1958.

Excellent sections on Oriental and Japanese religions.

Snyder, Harold E. When Peoples Speak to Peoples: An Action Guide to International Cultural Relations for American Organizations, Institutions, and Individuals. Washington, D.C.: American Council on Education, 1953.

Society for the Pathological Study of Social Issues. Handbook of Evaluation Research. Beverly Hills, California: Sage Publications, Inc. (P.O. Box 5024, Beverly Hills, California 90210).

Basic comprehensive guidance for those who are doing intercultural communication research. Discusses program types and content, strategies and methods of evaluation, reviews of relevant literature, data aggregation across program parameters, determination of program effects, how to circumvent obstacles and errors.

Soergel, Dagobert. Indexing Language and Thesauri: Construction and Maintenance. New York: Wiley, 1974.

Sorenson, John L. "Emergent Systems Analysis." First Annual Symposium on LDS Intercultural Communications and Language Concerns. Provo, Utah: Brigham Young University, Language Research Center, October 8-10, 1973.

Southwest Intercollegiate Conference. Social and Educational Problems of Rural and Urban Mexican American Youth; Summary of Proceedings. Los Angeles: Occidental College, 1963.

Spradley, James P. Culture and Cognition: Rules, Maps, Plans. San Francisco: Chandler Publishing, 1972.

A diverse read, this collection contains chapters on (1) foundations of cultural knowledge; (2) ethnography; (3) ethnoscience; (4) ethnology; (5) semantic aspects of linguistic acculturation; and (6) componential analysis.

Stanford University. "Working Papers on Language Universals." Stanford, California: Stanford University, Department of Linguistics, Language Universals Project, No. 19, December, 1975.

Stanley, George E. Relative/Identical Semantic Structuralization. Linguistics, April 12, 1976, pp. 69-87.

Starr, Frederick. Mexico and the United States. New York: Gordon, 1976.

Statler, Oliver. Japanese Inn. New York: Pyramid, 1961.

Delightful historical fiction introducing Japanese history and culture from the 16th century to the present.

Sterling, Christopher (ed.). International Propaganda/Communications. New York: Arno Press, 1972.

This collection is comprised of articles on international propaganda and international communication that have appeared in the Public Opinion quarterly.

Stevens, Roger. The Land of the Great Sophy. London: Methuen and Co., 1962.

Stevenson, Gil. World and Word. Philadelphia: Dorrance and Co., 1969.

Stewart, Donald E. (ed.). Handbook of Latin American Studies, No. 37. Gainesville: University of Florida Press, 1975.

A guide to scholarly Latin American social science material published since those included in Vol. 35 (1973).

Stewart, Edward C. American Cultural Patterns--A Cross-Cultural Perspective. Pittsburgh, Pennsylvania: Regional Council for International Education, University of Pittsburgh, 1971.

Provides a well-founded, solid description of American cultural orientations. Further, without asuming that the reader is well versed in the definition in the interrelationships of germane concepts, Dr. Stewart spends the first third of the book reviewing the bases that are essential for the construction of these value orientations.

——————. "Aspects of American Culture: Assumptions and Values That Affect Cross-Cultural Effectiveness." Regional Council on Intercultural Communication and Business Council on Intercultural Understanding, 1973.

——————. "Definition and Process Observation of Intercultural Communication." In: N.C. Jain, M.H. Prosser and M.H. Miller (eds.). Intercultural Communition: Proceedings of Speech Communication Association Summer Conference X. New York: Speech Communication Association, 1974.

——————. "Outline of Intercultural Communication." American University: Business Council for International Understanding, 1972.

In planning for a conference on intercultural communication, the author defines the field, specifies topics for presentation and furnishes a general outline for a volume to be considered final product of conference. Contents of outline represent a theoretical analysis of intercultural communication, a review of its empirical accomplishments and a forecast of the future.

——————. "The Simulation of Cultural Differences." Journal of Communication, 1966, Vol. 16 (December), pp. 291-304.

Stewart, John. Bridges Not Walls, A Book About Interpersonal Communication. Reading, Mass.: Addison-Wesley Publishing Company, 1973.

Collection of articles about interpersonal communication. Topics include empathetic listening, self-disclosure, verbal codes, self-perception, perceiving others, non-verbal codes, and important theoretical approaches to effective interpersonal communication.

Stone, Philip J., et. al. (eds.). The General Inquirer: A Complete Approach to Content Analysis. Cambridge: M.I.T. Press, 1966.

——————, et. al. User's Manual for the General Inquirer. Cambridge: M.I.T. Press, 1968.

Stonequist, Everett V. The Marginal Man: A Study in Personality and Culture Conflict. New York: Charles Scribner's Sons, 1937.

A historical study of the "marginal man"--an individual or group placed by chance or business between two or more cultures, without a secure place in any one culture. The author claims that the marginal man has been one of the most significant influences in the building of civilization.

Story, Richard. A History of Modern Japan. Baltimore: Penguin, 1967.

Suzuki, Daisetz. Zen to Nihon no Bunka. (Zen and Japanese Culture) Tokyo: Iwawami Shinsho. 1975.

Swadesh, Morris. The Origin and Diversification of Language. Joel Sherzer, ed. Chicago: Aldine-Atherton, 1971.

Systems Development Agency. Intercultural Communication Training Manual: Volume I. Defense Language Institute, 1973.

A course development method that deals with all aspects of intercultural communication, beyond and including linguistics. Topics of discussion include communication processing, culture content and organization, collecting and analyzing military data. Includes annotated bibliography and glossary.

__________ Intercultural Communication Training Manual: Volume II. Defense Language Institute, August, 1973.

The appendix (A-D) of Intercultural Communication Training Manual: Vol. I. Includes an extensive survey of military data collection procedures; collected data on intercultural interaction situations; an annotated bibliography; communication dynamics; culture-specific (Japan, Spain, Venezuela,Turkey); general ethnography, and a glossary.

Szalay, Lorand B. "Adapting Communication Research to the Needs of International and Intercultural Communication." International and Intercultural Communication Annual, December, 1974, pp. 1-16.

__________ "Attitude Research for Intercultural Communication and Interaction." Journal of Communication, 1970.

__________ Communication Lexicon on Three South Korean Audiences; Social, National and Motivational Domains. Wahington, D.C.: American Institute for Research, 1971.

__________ Communication Overseas. Wahington, D.C.: American Institute for Research, 1972.

__________ Spanish-American Communication Lexica and Culture Guides. Unpublished paper, n.d.

An update on information on several large Spanish countries covering the major social strata and simultaneously provides generalizable knowledge applicable to the Spanish-American culture in general.

__________ "Verbal Association in the Analysis of Subjective Culture." Current Anthropology, February-April, 1973.

__________ and Jack E. Brent. "The Analysis of Cultural Meanings Through Free Verbal Associations." Journal of Social Psychology, Vol. 72, 1967, pp. 161-187.

This book explains Associative Group Analysis procedure and how it may be used to discover psychological meanings which may vary from culture to culture for the same lexical item.

__________, et. al. Priorities, Meanings and Psychoculture Distance of Black, White, and Spanish-American Groups. Washington, D.C.: American Institute for Research, July, 1976.

__________ and Jean A. Bryson. Subjective Culture and Communication: A Puerto-Rican-U.S. Comparison. Washington, D.C.: American Institutes for Research, December 1975.

Elaborate statistical comparison of U.S. and Puerto Rican responses to similar stimuli.

-T-

Tabataba'i, M.H. Shi'ite Islam. Tr. Hossein Nasr. Albany: State University of New York, 1975.

Possibly the only lengthy apologetic work on the state religion of Iran in English.

Takahashi, Osamu. The Ugly Japanese (Minikui Nihonjin). Tokyo: Hara Shobo Publishers. 1970.

Tannenbaum, Frank. Ten Keys to Latin America. New York: Knopf, 1962.

Tanaka, Yasumasa and Charles E. Osgood. "Cross-Culture, Cross-Concept and Cross-Subject Generality of Affective Meaning Systems." Journal of Personality and Social Psychology, 1965, Vol. 2 (2), pp. 143-153.

Tate, L.J. Expanded Code Book: Project 163 Five Nation Study. Communication Handout 928, Cross-cultural Communication.

Statistics comparing attitudes on self-concepts, economy, etc., in Mexico, Costa Rica, Japan, Finland, and the United States.

Taylor, Harvey M. "Japanese Kinesics." Journal of the Association of Teachers of Japanese, 9:1, January, 1974, pp. 65-75.

Discusses Japanese non-verbal communication.

Taylor, H. Darrel and John L. Sorenson. "Culture Capsules." Modern Language Journal, December 1961, pp. 350-354.

Taylor, Robert B. Cultural Ways: A Concise Edition of Introduction to Cultural Anthropology. Boston, Mass.: Allyn and Bacon, 1976 (2nd ed.).

Introduction to anthropology to be used in conjunction with primary sources. Discusses briefly customs and cultures, cultural organization, social organization, religion, ideology, the arts, life cycle customs, and cultural stability and change. Instructor's manual included.

Taylor, Wilson L. "Cloze Procedure: A New Tool for Measuring Readability." Journalism Quarterly, 1953, Vol. 30, pp. 415-433.

Teheranian, Majid (ed.). "Continuity and Change in National Development--Reflections on Iran and Japan." Communications and Development Revier, Vol. 1, Nos. 2 and 3, Summer-Autumn, 1977.

__________ (ed.). "Development in the Middle East--A Comparison Between Iran, Turkey, and Egypt." Communications and Development Review, Vol. 1, Nos. 2 and 3, Summer-autumn, 1977.

Terasawa, Yoshio. "Japanese Style in Decision-Making." The New York Times, May 12, 1974.

Tetter, Robert B. (ed.). Cultural Frontiers of the Peace Corps. Cambridge, Mass.: MIT Press, 1966.

Written for Peace Corps volunteers, this collection contains readings from 13 selected countries which identify the "frontiers" that separate American culture from that of the host country.

Thass-Thienemann, Theodore. Symbolic Behavior. New York: Washington Square Press, 1968.

Thouless, Robert H. Straight and Crooked Thinking. London: Pan Books, Ltd., 1930 (11th printing, 1967).

Tiedemann, Arthur E. (ed.) An Introduction to Japanese Civilization. New York: Columbia University Press, 1974. Insightful introduction to important aspects of Japanese society.

Toffler, Alvin. Future Shock. New York: Bantam, 1970.

This projection of the future conditions in what are already ultra-modern societies (U.S. especially) tries to predict what will happen to people and institutions that are overwhelmed by change.

Tokieda, Motoki. Nihon Bunpoo (Bungo-Hen). Tokyo: Iwanami Shoten. 1954.

__________ Nihon Bunpoo (Koogo-Hen). Tokyo: Iwanami Shoten. 1950.

Tompkins, Silvan S. and C.E. Izard (eds.). Affect, Cognition, and Personality: Empirical Studies. New York: Springer Press, 1965.

Trager, F.L. and E.T. Hall. "Culture and Communication: A Model and an Analysis." Explorations, 1954, 3, pp. 137-149.

Trezise, Philip H. Our Two Countries: Perspectives on our Views of Each Other. New York: Japan Information Service. 1972.

Triandis, Harry C. (ed.). The Analysis of Subjective Culture. New York: Interscience Division of John Wiley and Sons Publishers, 1972.

This study synthesizes the results from various cross-cultural testing instruments and indicates the validity of their use. (Three-mode factor analysis, multi-dimensional scaling, facet analysis, feature analysis, and antecedent-consequence method). The antecedent-consequential method obtained a large number of cultural differences. "It appears that the 'learned biases' unique to each culture are reflected more readily in the antecedents and consequents than in the structure of affective meaning." Studies which produced broad cultural maps for Japan, India, Greece and the U.S. were conducted in conjunction with local scientists. Guidance for conducting cross-cultural tests given.

__________ "Approaches Toward Minimizing Translation." In, Translation: Applications and Research, Richard Brislin (ed.). New York: Gardner Press, 1976, pp. 229-241.

__________ Attitude and Attitude Change. New York: Wiley, 1971.

__________ "The Building of Nations." Psychology Today, 2, 1969.

__________ "Cultural Influences Upon Cognitive Processes." Advances in Experimental Social Psychology, 1964.

__________ "Culture Training, Cognitive Complexity, and Interpersonal Attitudes." Cross-Cultural Perspective on Learning. R. Brislin, et. al. (eds.). Beverly Hills, California: Sage Publications, 1975.

__________ "Subjective Culture and Interpersonal Communication and Action." International and Intercultural Communication Annual, 1974.

__________ "Three Cross-Cultural Studies of Subjective Culture." Journal of Personality and Social Psychology, April, 1968.

__________ (ed.) Variations in Black and White Perceptions of the Social

Environment. Urbana, Ill.: University of Illnois Press, 1976.

Trotter, Robert J. "From Language to Linguistics and Beyond." Science News, Vol. 108, pp. 332-334.

Describes the quest for the origin of language and a key to the universal properties of the human mind.

Troyanovich, John. "American Meets German: Culture Shock in the Classroom." Die Unternichtspraxis 5, ii (1972):67-69.

Trudeau, G.B. An Especially Tricky People. New York: Holt, Rinehart and Winston. 1977.

A humorous illustration of language indicators in action.

Tubbs, L. Stewart and Sylvia Moss. Human Communication: An Interpersonal Perspective. Random House, 1974.

Tucker, William P. "Mexican Elites," Journal of Politics, vol. 31 No. 3 (August 1969). Pp. 804-07.

Tullis, LaMond. "Ethnicity and Ethnic Conflict." Provo, Utah: Brigham Young University, Department of Political Science, March, 1976.

Tuohy, W. Politics and Privilege in a Mexican City. Palo Alto, CA: Stanford University Press. 1975.

Turner, Fredic C. "The New Catholicism is Cautiously Progressive," in History of Latin American Civilization, Sources and Interpretations, vol. 2, The Modern Age, 2nd edition, ed. Lewis Hanke. Boston: Little, Brown, and Company. 1973. Pp. 459-69.

Tvedtnes, John A. "Arab Logic." Provo, Utah: Brigham Young University Language and Linguistics Symposium. Language and Intercultural Research Center, 1977.

Tyler, Stephen A. (ed.). Cognitive Anthropology. New York: Holt, Rinehart and Winston, 1969.

Tyler, V. Lynn, Justus Ernst, and Lynn Jenson. The Culturgram: Communication Without Alienation. 1975 Symposium on LDS Intercultural Communications and Language Concerns: Crossing Bridges of Understanding. Brigham Young University: Language and Intercultural Research Center.

________ "Dimensions, Perspectives, and Resources of Intercultural Communication." International and Intercultural Communications Annual, December,1974.

________ Intercultural Communicative Indicators (A "Languetics" model). Paper presented to International Communication Association Convention. Chicago, Illinois. 1978.

________ "InterCultural Data Bank: Orientation, Resources, Challenges." Paper presented at the International Communications Association. Montreal, Canada, April, 1973.

Gives the purpose, designs, systems, process, and needs of the Inter-Cultural Data Bank.

________ "Languages of Cultures." Languages and Linguistics Symposium, 1975, Brigham Young University Language Research Center and Linguistics Department, 1975.

________ "Unique Encounters." Provo, Utah: Brigham Young University, Language Research Center, 1975.

-U-

Ueda, Kekio. "Japanese Patterns of Declining Requests." Unpublished Master's thesis, International Christian University, 1972.

Ukai, Nobushige. Syumbol and Representation in the Japanese Constitution (Book in Japanese). Japan: Iwanami Publisher.

Ullman, Stephen. "The Prism of Language." The Language Experience. John Soner and James F. Hog, eds. New York: Dell Publishing Co., 1974, pp. 38-44.

UNESCO. Getting the Message Across. Paris: UNESCO Press, 1975.

Contains articles on: (1) information flow from advanced to developing countries; (2) Latin America: our image over there; (3) communication and national identity in Africa; (4) Arab linguistic diversity and mass communication; and (5) communication between individuals and nations.

________ Secretariat and B. de Padirac, et. al. SPINES Thesaurus (3 vols.). Paris: The UNESCO Press, 1976

A controlled and structured vocabulary for science and technology, for policy-making, management, and development.

________ Terminology of Documentation: A Selection of 1200 Basic Terms Published in English, French, German, Spanish, and Russian. New York: Unipub, 1976.

________ World Communication. Paris: UNESCO Press, 1975.

An almanac of the press, news, broadcasting and film functions in most of the world's nations.

United States Department of State. Diplomatic Social Usage: A Guide for United States Representatives and Their Families Abroad. Washington, D.C.: Department of State (Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402), 1971.

Introduces the basic rules of protocol and some of the social usage practices that members of the Foreign Service need to know.

United States-Japan Trade Council. Japan: America's Largest Overseas Farm Market. Washington, D.C., n.d.

__________ Japan and America--How We See Each Other. Washington, D.C., 1973.

Excerpts from seminars on communication problems.

__________ Japan and America: We're Talking, But Are We Listening? Washington, D.C., 1974.

__________ Communication: The Key to U.S.-Japan Understanding. Washington, D.C., 1973.

Businessmen and scholars participating in a symposium demonstrate value of such gatherings to promote intercultural understanding. Mediated, edited frankness of comments reduces possibility of offense. "Our differences, after all, may be more in style than substance." Shows the value of understanding subjective culture.

University of Arizona, College of Education. The Cultural Literacy Laboratory. Tucson, Arizona: Multicultural Education Center, College of Education, 1974. (dr. Herbert Wilson et al.)

Explains the aims and methods of the Multicultural Education Center, specifically of the Cultural Literacy Laboratory. Insight into one's own culture is essential in enlarging a person's recognition of his own values, frustration and tolerance levels, and his ability to work with people who are culturally different.

University of California, Department of Anthropology. Ethos. Berkeley: University of California Press, 1972-1975.

A periodical that explores the relationships between individuals and their society, this collection contains a variety of cross-cultural topics including (1) values; (2) time-limited culture; (3) cross-cultural study of pre-marital behavior; and (4) cultural variations in personal space.

Upshur, J.A. "Cross-Cultural Testing: What to Test." Language Learning, XVI, 3-4, 1966, pp. 183-196.

Upton, Joseph M. The History of Modern Iran: An Interpretation. Cambridge, Mass.: Harvard University Press, 1970.

USIA. Four Working Papers on Propaganda Theory. Urbana, Ill.: Institute of Communications Research, University of Illinois, January, 1955.

-V-

Varley, H. Paul. Japanese Culture. New York: Praeger, 1973.

A good history with cultural emphasis.

Velasco Valdes, Miguel. Refranero Popular Mexicano. Mexico: Talleres de B. Costa-Amic, 1967.

__________ Repertorio de Voces Populares en Mexico. Mexico 1, D.F.: Talleres de B. Costa-Amic, 1967.

Vetter, T. Charles. A Guide to Self-Taught Skills in Cross-Cultural Communication. (n.d.)

Techniques in learning about another culture in order to communicate cross-culturally.

__________ How to Understand Communist Language. Washington, D.C.: August, 1953.

Vetter, Harold J. Language Behavior and Communication: An Introduction. Itasca, Ill.: Peacock Publishing, 1969.

__________ Language, Concepts and Processes. Itasca, Ill.: Peacock Publishing, 1969.

Vogel, Ezra F. Japan's New Middle Class. Berkeley: University of California. 1971.

Von Siebold, Dr. Phillip. Manners and Customs of the Japanese. Rutland: Charles Tuttle Co., 1973.

A longitudinal view of Japanese manners and customs with emphasis on the historical view.

-W-

Wagley, Charles and Marvin Harris. "A Typology of Latin American Subcultures." American Anthropologist, 1955, June, pp. 428-451.

Wakate, Kyoji. "Japanese Diet Members Social Background, General Values, and Role Perception." Unpublished dissertation. Rice University, 1977.

Wallace, Anthone F.C. "Culture and Cognition." Science, 1962, 135, pp. 351-357.

1. Collect a large sample of terms in a domain (e.g. kinship). 2. Translate terms into symbols (e.g. Father = Fa). 3. Describe each terms according to its basic components. 4. Examine total domain and determine structure.

__________ and John Atkins. "The Psychic Unity of Human Groups." In: Burt Kaplan (ed.). Studying Personality Cross-Culturally. Evanston, Ill.: Row, Peterson, 1961, pp. 29-164.

Wallin, Theodore O. "The International Executive's Baggage: Cultural Values of the American Frontier." M.S.U. Business Topics, V. 24 No. 2 Spring 1976. Pp. 49-58.

This article identifies those American values executives operating abroad must understand before they can understand the culture and values of the host country.

Walsh, John E. "Thoughts About 'Thought and Expression' in Culture Learning." In, Topics in Culture Learning. Richard Brislin, ed. Honolulu: East-West Culture Learning Institute, August, 1973, pp. 1-11.

Walsh, Len. Read Japanese Today. Rutland, Vermont and Tokyo, Japan: Charles E. Tuttle Co., 1969.

Ward, Robert E. Japan's Political System. Englewood Cliffs, N.J.: Prentice-Hall, 1977.

Waters, Frank. Mexico Mystique: The Coming Sixth World of Consciousness. Chicago: Sage Press, 1975.

Frank Waters imaginatively reveals the hidden meanings of ancient but still living Mexican myths, using his knowledge of anthropology, Jungian psychology, Eastern and esoteric religions, and astrology. He also offers an interpretation of the Mayan Great Cycle and of Quetzalcoatl's meaning of space.

Watson, Karen Ann. Understanding Human Interaction. Honolulu, Hawaii: Culture Learning Institute, East-West Center, August, 1974.

Watzlawick, Paul; Janet Bearing; and Don Jackson. Pragmatics of Human Communication. New York: W.W. Norton, 1967.

__________; John Weakland; and Richard Fisch. Change: Principles of Problem Formation and Problem Resolution. New York: W.W. Norton and Co., 1974.

Paradoxical problems, such as are often encountered in intercultural communication, require paradoxical solutions. With anecdotes, primal theory, and the ideas of Milton Erickson, Gregory Bateson, and Ross Ashby, this book makes the attempt.

__________ How Real Is Real? New York: Random House, 1976.

A very lively demonstration of the ways in which communication--spoken, written, sign and body language--creates what we call reality.

Webb, Eugene J. et al. Unobtrusive Measures: Non-Reactive Research in Social Sciences. Chicago. Illinois: Rand-McNally, 1966.

The authors work with a hypothesis that much valuable information in research data is not obtained through interviews or questionnaires; they eschew the need to find and lock onto a single method of inquiry and instead offer an array of methods and considerations that up to this time have been understated and narrowly used, and their worth not fully realized. Rather than lay claim to a new truth and discard the ways of research, the authors offer these creative alternatives and approaches as necessary supplements to the old, more standard investigative instruments.

Wedge, Bryant. Visitors to the United States and How They See Us. New York: Van Nostrand, 1965.

Weinstein, Michael A. The Polarity of Mexican Thought: Instrumentalism and Finalism. University Park: Pennsylvania State University Press, 1976.

An interpretation of current Mexican philosophy.

Weisenborn, Ray E. (Department of Speech Communication, Montana State University). "Intercultural Definition and Communication; Design: Propaganda and Agitation." Paper presented at the Speech Communication Association. New York, November, 1973.

Clarifies concepts of propaganda and agitation in "closed" cultures--Russia and East Germany. Cultural context and the norms imposed by that culture must be realized and accounted for in all intra- and intercultural communications research.

Welch, Anthony. Shah 'Abbas and the Arts of Isfahan. New York: Asia House Gallery, 1973.

Werner, O. and D. Campbell. "Translating, Working Through Interpreters, and the Problem of Decentering." A Handbook of Method in Cultural Anthropology. New York: Natural History Press, 1970.

Triandis recommended this work in his book, The Analysis of Subjective Culture, as being the best explanation for developing reliable testing instruments in bilingual translations of research instruments. The article explains methodology used in preparing such instruments which partially eliminate culture specific problems. Reliable test results are not possible if the testing instrument is too culture specific; therefore, it (the instrument) must be "decentralized." Methodology may be helpful in developing accurate language indicator testing instruments. Good explanation of back translation procedure.

West-East, BEC. Western Culture and Manners. Cultural Enrichment series, Business English Center, Inc., Japan.

Cultural enrichment to help the Japanese get acquainted with the Western culture and his own. Asks and answers questions about various topics such as sex, women's lib, prejudice, etc.

Westwood, Andrew F. "Politics of Distrust in Iran." Annals of the American Academy of Political and Social Sciences 358 (1965): 123-135.

A major point made in this article is that Iranian distrust of "the possession and exercise of power... reflects the reality of recent and distant experience."

Wetterstrom, Thomas. Intention and Communication: An Essay in the Phenomenology of Language. Unpublished paper, 1973.

Considers the notion of a person's "intending to communicate." Examines the concept of communication paradigmatically through examples of ordinary human linguistic exchanges and encounters. Focuses on the concept of "illocutionary will." Presents considerations of descriptive phenomenology.

Whitaker, Donald P. et al. Area Handbook for Japan. Washington, D.C.: U.S. Government Printing Office. 1974.

White, Peter T. "The Interpreter: Linguist Plus Diplomat." New York Times Magazine, November 6, 1955, 10-11, pp. 32-33.

Whittick, Arnold. Symbols, Signs and Their Meanings. Newton: Charles T. Branford Co., 1961.

A work considering the meaning and types of symbolism--this book includes sections on: (1) national and state symbolism; (2) use as commercial propaganda; and (3) instinctive and unconscious symbolism.

Whorf, Benjamin Lee. Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf. Cambridge, Massachusetts: MIT Press, 1964, also New York: Wiley, 1956.

A collection of papers elucidating Whorf's philosophy of language, ranging from Whorf's critique of psychology through his investigations into Aztec and Mayan hieroglyphs and his construction of the Hopi linguistic universe to his writings on language, mind, and reality, which considers Eastern and Western modes of thought.

Wilber, Donald N. Iran: Past and Present. 8th edition. Princeton: Princeton University, 1976.

Among the numerous introductions to Iran, Iran: Past and Present has been the most available and regularly revised and updated.

__________ "Language and Society: The Case of Iran." Behavior Science Notes 2, no. 1 (1967): 22-30.

In this brief, suggestive article, characterized by its author as a "tentative approach to Iranian/Persian ethnolinguistics," patterns of social relationships are considered in light of features of the Persian language. The three chief aspects discussed are "formal courtesy," "a predilection for ambiguity and lack of definiteness," and "a hard-headed considered approach to the social scene," with ta'arof expressions, lexical items with varied and broad denotations, and expressions showing "that the head, not the heart, governs Persian actions and reactions," providing evidence for the asserted cause-effect connection between "an enduring pattern of social relationships" and "the accommodation of Persian to these patterns of social behavior."

__________ Reza Shah Pahlavi: The Resurrection and Reconstruction of Iran. Hicksville, New York: Exposition, 1975.

Wilkins, D.A. "Learning a Language Is Learning to Communicate." Education and Culture, No. 28, Summer, 1975.

Wilkins, Ernest J. and M. Rex Arnett. Languages for the World of Work. Final Report to the Division of Manpower Development and Training, U.S. Office of Education. Salt Lake City, UT: Olympus Research Corporation. June, 1976.

Williams, John Alden. "Islam, History of." Encyclopaedia Britannica, 15th edition 9 (1974). Pp. 926-938. (Religious heritage).

Williams, Kenneth L. "Values in Transition." In, Notes on Translation, published by Wycliffe, Bible Translators, No. 48, June, 1973, pp. 35-53.

Williams, Raymond. Keywords: A Vocabulary of Culture and Society. London: Croom Helm, Ltd., 1976.

Wilmot, William W. Human Communication; Dyadic Communication, A Transactional Perspective. Menlo Park, California: Addison-Wesley Publishing Company, 1975.

Wimsatt, W.K., Jr. "Style As Meaning." Style and Stylistics. New York: Free Press, 1967, pp. 369-373.

Winfield, Gerald F. "Characteristics of the Illiterate Audience." September, 1960.

Winter, Werner. "Impossibilities of Translation." In: William Arrowsmith and Roger Shattuck (eds.). The Craft and Context of Translation. Austin: University of Texas Press, 1961, pp. 68-82.

Wirschem, Lee R. "Norms on Exercise Communication for Accelerated, Normal and Decelerated Managers from 10 Countries as of May 1973." Technical Report 79, Graduate School of Management, University of Rochester.

Wise, David. The American Police State: The Government Against the People. New York: Random House, 1976.

Wissler, Clark. Man and Culture. New York: Thomas Y. Crowell Co., 1923, 1938.

This volume explores (1) the meaning of culture; (2) the Euro-American type of culture; (3) language and culture; (4) speech as a culture complex; (5) acquisition of culture traits; (6) oriental culture; (7) the individual and the race in culture; (8) culture and international relations; and (9) cultural rights.

Wittgenstein, Ludwig. Philosophical Investigations, 2nd edition. Oxford: Basil Blackwell, 1958.

__________ Tractatus Logico-Philosophicus, 2nd edition. Atlantic Highlands, New Jersey: Humanities Press, 1963.

Wolf, Eric. "The Virgin of Guadalupe: A Mexican National Symbol." Journal of American Folklore, vol.71 (1958), pp. 34-39.

__________ and Edward C. Hansen, The Human Condition in Latin America. New York: Oxford University Press, 1972.

Wonderly, William. Helps for Translators: Bible Translations for Popular Use. New York: American Bible Society, 1968.

Discusses techniques and theories of translation and communication helpful in translating the Bible into common language. Focuses on the difficulty of translating concepts due to cultural differences. Several chapters deal with vocabulary, figurative language, naturalness in structure, and clarity in grammatical structure.

World Confederation of Organizations of the Teaching Profession. Teaching Mutual Appreciation of Eastern and Western Cultural Values. Washington, D.C.: WCOTP, 1959.

A report from an international/national teachers' association, this booklet describes how intercultural appreciation is taught in various nations of the world.

Wolfe, Tom. "The Painted Word: What You See Is What They Say." Harper's Magazine, April, 1975, pp. 57-92.

Woolfson, Peter. "Language, Thought and Culture." Language and Culture. Robert Glenn, et. al. (eds.). Marquette, Michigan: Northern Michigan University Press, 1974, pp. 50-55.

Wulff, Hans E. The Traditional Crafts of Persia. Cambridge, MA: MIT, 1966.

-Y-

Yakabe, Katsumi, ed. Labor Relations in Japan. Japan: International Society for Educational Information, Inc., 1974.

Details of employment system, wages, labor-management relations, welfare, etc.

Yamada, Yoshio. Kokugo Gakushi. Tokyo: Hoobunkan Shuppan. 1943.

Yanaga, Chitoshi. Japanese People and Politics. N.Y.: John Wiley and Sons, 1956.

Yarshater, Ehsan, ed. Iran Faces the Seventies. New York: Praeger, 1971.

__________ "The Modern Literary Idiom." Iran Faces the Seventies. Pp. 284-320. (The importance of literature as social commentary).

Youn, Jung-Suk. "Recruitment of Political Leadership in Postwar Japan, 1958-1972: An Empirical Study of the Impact of the Political Environment on the Selection of Party Candidates in General Elections." Unpublished dissertation. The University of Michigan, 1977.

Young, J.Z. An Introduction to the Study of Man. Fair Lawn, New Jersey: Oxford University Press, 1971.

Just as the title says, this is an introduction to the study of man, a one- volume, intelligent introduction to everything! A good technical background in all fields of human research is provided.

Yousef, Fathi S. "Cross-Cultural Communication: Aspects of Contrastive Social Values Between North Americans and Middle Easterners." Human Organization, 33, No. 4, Winter, 1974, pp. 383-387.

__________ Cross-Cultural Social Communicative Behavior: Egyptians in the U.S. University Microfilms, Ann Arbor, Michigan, 1972.

__________ "Cross-Cultural Testing: An Aspect of the Resistance Reaction." Language Learning, 1968, Vol. 18, No. 3-4. Pp. 227-234.

-Z-

Zabih, Sepehr. The Communist Movement in Iran. Berkeley: University of California, 1966.

Zeman, Z.A.B. Nazi Propaganda, 2nd edition. London: Oxford University Press, 1964.

A study of how Nazi propaganda contributed to the rise of Adolph Hitler, this book focuses on how persuasion operated in a highly industrial military state. Included are speeches by Hitler and his primary architect of propaganda, Joseph Goebbels.

Zijderveld, Anton C. The Abstract Society: A Cultural Analysis of Our Time. Garden City: Doubleday, 1970.

Zonis, Ella. Classical Persian Music: An Introduction. Cambridge, Massachusetts: Harvard, 1973.

Zonis, Marvin. The Political Elite of Iran. Princeton, New Jersey: Princeton University Press, 1971.

Zonis, Marvin. "The Political Elite of Iran: A Second Stratum?" Political Elites and Political Development in the Middle East. Ed. Frank Tachau. New York: John Wiley & Sons, 1975. Pp. 193-216.

Zunin, Leonard and Natalie Zunin. Contact: The First Four Minutes. New York: Ballantine, 1972.

Discusses how the first four minutes of contact are crucial in interpersonal relationships, verbally, nonverbally, and mediated (as by telephone). Contact exercise/checklist is also a good example of self-improvement tools designed for use by nonprofessionals.

REFERENCE MATERIALS

(Systems and Sources)

Abrahamian, Ervand. "European Feudalism and Middle Eastern Despotisms." Science and Society 39, no. 2 (Summer, 1975): 129-156.

Abstracts in Anthropology. Published by Baywood Publishing Co. 43 Central Drive, Farmingdale, N.Y., 11735. 1970-current.

Abstracts, relevant articles in archaeology, cultural and physical anthropology, and linguistics. Published quarterly.

Asian Broadcasting Union. NHK Building, 2-3 Uchisaiwaicho, 2 Chome Chiyoda-ku, Tokyo, Japan.

Founded in 1964, the ABU consists of national broadcasting organizations in the Pacific and Asia. Function is to help develop broadcasting media in Asian/Pacific region and foster the use of these media in the cause of international understanding.

Associated Technical Services, Inc., Glen Ridge, New Jersey 07028. Catalog 4, Selected General and Technical Dictionaries.

List of multilingual dictionaries in 71 subject areas, including 32 foreign languages.

Automatic Subject Citation Alert (Computer Search). Institute for Scientific Information. 325 Chestnut Street, Philadelphia, PA 19106.

ASCA scans over 5200 journals each week, providing for thorough literature searching, by descriptors, of the current literature of nearly any field.

Banque de Terminologie of the Universite de Montreal (TERMIUM).

A dictionary of scientific and technical terms in a fully automated bilingual file, accessible from both French and English. Now operating on an experimental basis.

Biographical Dictionaries Master Index, 1975-76. Gale Research Co., Book Tower, Detroit, Michigan 48226.

Key to entries in more than 50 current biographical dictionaries. Emphasis on living persons prominent in America.

Center for Applied Linguistics. "Publication List." (Yearly) Inquire: Publications Section, C.A.L. 1611 North Kent Street, Arlington, Virginia 22209

Civilian and Military Organizations and Associations Concerned with "Human Goals" Related Subject Areas. Compiled by Turgut A. Akter.

Report for the Training, Support and Development Department, Naval Amphibious School, Coronado, California, 1973. Lists and explains categorically civilian, professional, military, and other organizations and associations along with other sources, resources, and projects.

Commission for Mexican-American Affairs. "Selected Listing of Available Material." Available from Cultural Distribution Center, 1514 Buena Vista Street, P.O. Box 7492, San Antonio, Texas 78207.

Books, magazines, journals, pins, posters, films.

Communication Directory, 1974. V. M. Root, ed., published by Council of Communication Societies, P. O. Box 1074, Silver Spring, Maryland 20910.

Contents include: associations, research centers, research organizations, research data sources, research glossaries, research support sources, career information sources, education source table, subject index, organization index, people index, title index, acronym list.

Communication Notes. P. O. Box 1074, Silver Spring, Maryland, 20910.

Monthly digest for communication professionals, published by Council of Communication Societies. Includes news on all aspects of communications. Sample copy free.

Communicontents. Communication Program, Department of Speech and Theater, Arizona State University, Tempe, AZ 85281.

Monthly abstract of current books of interest to communications scholars. Also critical reviews, employment opportunities, and indexes.

Communication Studies Bulletin. Department of History and Communication Studies Scheffield Polytechnic, Pond St., Sheffield 51 1WB, England.

Periodical. Psychology and sociology of communication, linguistics, and the relation of media to culture. Worldwide news. Copies sent free on request.

Communique: Newsletter of Intercultural Communication. Published by the Inter-cultural Communications Network, 107 MIB, University of Pittsburgh, Pennsylvania 15260. David S. Hoopes, ed.

1973-1977. News of programs and workshops, new publications, projects, training, etc. in the field of intercultural communication.

Culture and Language Learning Newsletter, Culture Learning Institute, East- West Center, Honolulu, Hawaii.

Defense Documentation Center (DDC). Cameron Station, Alexandria, Virginia 22314.

Field activity of the defense Supply Agency of the Department of Defense. Makes available from one central depository thousands of research and development reports produced each year by U. S. military organizations and their contractors.

Direct Access to Reference Information (DATRIX II). Xerox University Microfilms 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

Mail order, computerized information retrieval system which conducts a computer search to identify doctoral dissertations on a particular subject. Printout includes dissertation title, author's name, degree, date, university and issue-page reference to Dissertation Abstracts International.

Directory of Cross-Cultural Research. Order from Walter J. Lonner, Department of Psychology, Western Washington State College, Bellingham, Washington 98225. (Similar reference: Society for Cross-Cultural Research, c/o Dr. James Schaefer, Department of Anthropology, University of Montana, Missoula, Montana 59801.)

Lists scientists and areas of research interest.

Dissertation Abstracts International. Xerox University Microfilms, Ann Arbor, Michigan 48106. 1861--Current.

Monthly compilation of abstracts of doctoral dissertations submitted to Xerox University Microfilms by more than 360 cooperating institutions in the U.S., Canada, and some European universities. Includes comprehensive dissertation index (see also Direct Access to Reference Information--DATRIX II).

East-West Center, Culture Learning Institute, University of Hawaii, Honolulu 96722.

Educational Reference Information Center (ERIC). Department of HEW, National Institute of Education, Washington, D.C. 20208.

National information system for providing ready access to reports of innovative programs, conference proceedings, bibliographies, outstanding professional papers, curriculum related materials and reports of the significant efforts in educational research and development.
Reference tools include:

---Thesaurus of ERIC Descriptors: structured vocabulary of approximately 7200 educational terms used to index documents.
---Research in Education (RIE): monthly abstract journal of reports and documents.
---Current Index to Journals in Education (CIJE): monthly guide to periodical literature with coverage of more than 500 major educational and education related publications.
Entire ERIC microfiche collections available at many university libraries, or full texts or references can be ordered from ERIC.

Encyclopaedia of Associations. Margaret Fisk, ed. Detroit: Gale Research Co., 1975.

Only major source of detailed information concerning nonprofit American membership organizations of national scope. Foreign groups are included if felt to be of interest to Americans. International groups are included if they have a large American membership, or if they are of special interest to Americans. Annotated.

Encylcopaedia of Information Systems and Services. Anthony T. Krusas, ed. Gale Research Co., Book Tower, Detroit Michigan 48226.

Detailed descriptions of 1750 organizations concerned with information products and services, including publishers, computer time-sharing companies, micrographic firms, libraries, networks, government agencies, information centers, and consultants.

Foreign Language Index. New York: Public Affairs Information Service, Inc. Current.

Selective index of publications on public and economic affairs in French, German, Italian, Portuguese, and Spanish. Categorized by periodical, subject, and author.

Government-Supported Research on Foreign Affairs. Office of External Research, Bureau of Intelligence and Research, Department of State. For sale from NTIS, U.S. Department of Commerce, 5285 Port Royal Road, Springfield, Virginia 22151.

Inventory of research projects completed and in progress each fiscal year. Published annually. Volume I: American Republics; Volume II: East Asia; Volume III: Europe; Volume IV: Near East, South Asia, and Africa; Volume V: International Relations. Also monthly updates.

Historical Abstracts. ABC-Clio, Riviera Campus, 2040 Alameda Padre Sierra, Santa Barbara, California 93103. 1955-Current.

Abstracts or cites relevant articles from approximately 2000 serial publications printed in about 85 countries. All entries are in English although the articles were originally published in more than 30 languages. Subjects include political, diplomatic, economic, social, cultural, and intellectual history including related subjects in the social sciences and humanities. Includes all countries of the world except U.S. and Canada, which are abstracted in America: History and Life, published quarterly.

Human Nature. (New periodical)

Address inquiries to:
P.O. Box 9100
Greenwich, CT 06835

Human Relations Area Files (HRAF). P. O. Box 2054, Yale Station, New Haven, Connecticut 06520.

Collection of primary source materials (mainly published books and articles, but including some unpublished manuscripts) on selected cultures or societies representing major areas of the world. Files contain most substantive descriptive data, largely on non-western cultures, many of which are illiterate. Ethnographic accounts predominate. Complete text (not abstract) of original article, book, or manuscript is provided. System available at most major university libraries. Important resources for system include:

---Nature and Use of HRAF Files, A Research and Teaching Guide, by Robert Lagace.
---Outline of Cultural Materials, by George P. Murdock, et al.
---Outline of World Cultures, by George P. Murdock.

Human Events: The National Conservative Weekly. 422 First Street, S.E., Washington, D. C. 20003.

This magazine was part of a sample that was reviewed in conjunction with the Language Indicators project--"How can we understand, from the message, the intent of a message originator from another culture?"

Humanities Index. New York: H. W. Wilson Co., 1974-Current.

One of two indexes superseding the Social Sciences and Humanities Index. Subjects include archaeology and classical studies, area studies, folklore, history, language and literature, literary criticism, political criticism, performing arts, philosophy, religion and theology, and related subjects. 260 indexed periodicals. Published quarterly.

Human Resources Training Department, Naval Amphibious School, Coronado, California 92115. Learning Resources Bulletin, 1973.

Lesson outlines, films, videos, books, documents, culture-general and culture specific, dynamics of change, training methodology, management, self- assessment, race relations. Bibliography. Material available only to Navy as noted.

Information Center on Instructional Technology. 1424 16th Street, N.W. Washington, D.C. 20036.

Functions are to disseminate information through publications, consultations, and seminars on educational applications of communications technology to planners and practitioners from developing countries.

Iranian Studies (1968-).

Designed to serve as a medium for the publication of scholarly articles on Iranian culture: "society, literature, language, and history, as well as the social, economic and political problems of Iran," Iranian Studies is the only English-language journal devoted exclusively to Iran.

Institute for the Future. 2740 Sand Hill Road, Menlo Park, California 94025. (415) 854-6322.

Publications on Teleconferencing.

Intercultural Communication Network. national

An information and program resource center for intercultural education, training, and research. Programs include conferences and workshops on intercultural subjects, and publications.(Write Compilers for address)

Intercultural Relations and Ethnic Studies (IRES) Institute. Rutgers Graduate School of Education, New Brunswick, New Jersey 08903.

Primarily concerned with fostering the acceptance and understanding of cultural differences among educators and community members, and the achievement of cultural pluralism.

tions in teacher training, training model design, dissemination center (including monthly MOSAIC) and materials development. Write for brochure and publications list.

International and Intercultural Communication Annual. Speech Communication Association, Falls Church, VA. Yearly.

International Communications Association (ICA). Robert L. Cox, Executive Secretary-ICA. Balcones Research Center 10,100 Burnet Road, Austin, Texas 78758.

Purpose is to encourage and engage in the systematic study of communication theories, processes and skills, and to disseminate this information through publications, educational projects, and professional meetings. Major publication is Journal of Communication. Write for more information.

International Directory of Computer and Information Services, 1974. Europa Publication Ltd., Gale Research Co., Detroit, Michigan.

Concise information about computer services available to outside customers from commercial, educational and research establishments throughout the world. Listed are the names, addresses, telephone numbers, officers' names, fields of experience, types of services offered, and type of computer installation.

International Studies Association. 200 Fifth Street South, Minneapolis, Minnesota 55404.

Professional society to provide opportunities for better communication among educators, researchers and practitioners. Publishes International Studies Quarterly.

ISECSI BULLETIN (International Society for Educational, Cultural, and Scientific Interchanges.) Periodical.

News of panels and papers, conferences, seminars, workshops, grants and research opportunities, international education exchanges, publications.

ITA News Digest. P. O. Box 1107, Tucson, Arizona 85734.

Bi-monthly of the International Tape Association. Latest news on development in the audio-visual field. Expensive, yet excellent value for those who want to keep abreast of this rapidly developing field.

Japan Report.

Periodical issued bi-weekly by Japan Information Service, Consulate General of Japan, New York.

Journal of Communication. International Communication Association, Annenberg School of Communication, Philadelphia, PA.

Journal of Cross-Cultural Psychology. Western Washington State Department of Psychology, Beverley Hills: Sage Publications.

A multi-volume periodical offering a collection of articles on cross-cultural psychology topics such as 1) religious role differentiation; 2) culture from memory; 3) cross-cultural analysis; 4) semantic differential; 5) cognitive ability assessment.

Kraemer, Alfred. Contrast American Videotapes. Human Resources Research Office Alexandria, Virginia.

Dr. Kraemer has put on videotape a series of dialogues between Americans and contrast Americans. The whole work operates with a stated assumption that in order to discover the cultural influences that govern one's own behavior, one must be exposed to contrasting cultural orientations. With this as a premise, Dr. Kraemer has carefully selected, designed, written, and produced films on over 20 differing American cultual orientations, each illustrated with up to seven episodes. The sequences of the Americans and the contrast Americans are carefully constructed, yet appear wholly believable to depict situations in which an American cultural orientation is identifiable through contrasting it with an opposite orientation. Although the goal for which this work was designed is to have the participants recognize cultural manifestations in their own behavior, the tapes and accompanying reports can be useful for other means.

Language and Intercultural Research Center. Brigham Young University, 240 B-34, Provo, Utah 84602.

Specializes in foreign languages and foreign language learning, teaching, testing, and translating, as well as communication between various cultures. Services of research and development, conferences and symposia, publications, and resources. Write for brochure and publications list.

__________ Building Bridges of Understanding Series of Communication Learning Aids. Nine booklets available on the people of Brazil, Korea, Latin America, Japan, German-speaking Europe, Hong Kong, Spain, Philippines, and Samoa.

Booklets focus on ways of thinking and manners of living in each cultural area. Considers history and geography, government, economy, education, transportation and communication, religion, the arts, etc. Discusses "themes" which underlie behavior. Includes non-verbal communication: gestures, courtesies, greetings, and standard expressions or "survival phrases," readings and applied exercises. A beneficial treatment of culture-specific information.

Language and Language Behavior Abstracts. Sociological Abstracts, Inc., United States International University, San Diego, CA. 1967-current.

Abstracts articles on nature and use of language. Published quarterly.

Language Teaching and Linguistics: Abstracts. Cambridge University Press, 32 East 57th Street, New York 10022. 1968-Current.

Formerly Language Teaching Abstracts. Latest research and developments in study and teaching modern languages, including English as a second language. Abstracts about 400 journals in psychology, linguistics, language studies, teaching methodology and technology, and experimental teaching. Published quarterly.

Lanier, Allison. Culture Specific Materials, Overseas Briefing Association. New York,1976.

An update series of written descriptions of several cultures and, along with them, periodic reviews, news events,reading lists, etc. Description of various aspects of living and movng into a new society and culture are brought to light with the content addressing different needs, from survival information of travel and schools to culture general themes and behaviors.

Lichty, Lawrence W. World and International Broadcasting: A Bibliography. Washington, D.C. Association for Professional Broadcasting Education, 1971.

Topically and geographically organized listing (unannotated) of citations through the 1960s.

Mission Advanced Research and Communication Center (MARC). 919 West Huntington Drive, Monrovia, CA 91016. (A division of World Vision International.)

Task force researchers, information specialists, managers, computer scientist and mission strategists dedicated to building cooperative information and research center for Protestant evangelism worldwide. Extensive publications on specific cultures. Write for more information.

Monthly Catalog, U.S. Government Publications. Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. 1895-Current.

Most basic of all U.S. Government publication indexes. Includes Cummulative Subject Index to the Monthly Catalog, 1900-1971.

MOSAIC. Intercultural Relations and Ethnic Studies Institute. Rutgers University, New Brunswick, New Jersey. Periodical.

Cultural information, cross-cultural exchanges, research studies, material sources, classroom activities and curriculum design, etc.

Mouton Publishers. The Hague, the Netherlands (P.O. Box 1132). Catalogs with any materials annotated for intercultural communication. Extensive publications in linguistics.

Multicultural Multimedia Services Catalog, and Bilingual Education Services, Inc,. Catalog.

Both provide a broad range of intercultural aids. Write for a catalog to: Bilingual Educational Services, Inc. 1603 Hope Street, South Pasadena, California 91030.

National Technical Information Service (NTIS). Springfield, Virginia 22151.

The Commerce Department's National Technical Information Service is the central source for the public sale of government-sponsored research and development reports and other government analyses prepared by federal agencies, their contractors or grantees (see Monthly Catalog, U.S. Government Publications.) Write for more information.

National Textbook Company Catalog of Language Arts. Available from National Textbook Company, 8259 Niles Center Rd., Skokie, Illinois. 60076.

Materials available in communication, speaking/listening, media, theater arts, reading and writing, debate, etc.

National Translations Center. John Crear Library, 35 West 33rd St., Chicago, Illinois, 60616.

TRANSLATION REGISTER INDEX has over 200,000 English translation of foreign documents; also access to English translations produced in other countries.

Newsletter of Research on Japanese Politics.

Edited and Published by: Lee W. Farnsworth, Asian Studies Program, 320

KMH Brigham Young University. Provo, UT 84602

Includes a section on Research in Progress.

Overseas Briefing Associates. New York. Resources and Readings for Overseas Assignments: Business/General.

Includes material on business, education and teenagers, medical matters, helps to wives, travel guides and specific relocation materials, management consultants and multinational corporations. Updates for many countries.

PASITAM (Program of Advanced Studies in Institution Building and Technical Assistance Methodology). Newsletter. Direct Inquiries to: Director, PASITAM; Indiana University, 1005 East Tenth Street, Bloomington, Indiana 47401.

Professional Translator. Published by the Guild of Professional Translators, 5914 Pulaski Ave., Philadelphie, PA. 19144.

Newsletter with news of books in translation, projects, programs, conferences publications, etc. Provides update on a number of intercultural communication aids available

Psychological Abstracts. American Psychological Association. 1200 Seventeenth Street, N.W. Washington, D.C. 20036.

Provides non-evaluative summaries of the world's literature in psychology and related disciplines (including communication systems). Over 850 journals, technical reports, monographs and other scientific information. Published monthly since 1972.

Public Affairs Information Service Bulletin. New York, 11 W. 40th Street, 10018.

Selective subject list of the latest books, pamphlets, government publications, reports of public and private agencies and periodical articles relating to economic and social conditions, public administration and international relations. Published in English throughout the world.

Reader's Digest Almanac and Yearbook. Reader's Digest Association, Pleasantville, N.Y. 10570.

Typical of various almanacs available which cover events and developments that affected the world during the year. Chronological and topical indexes. Latest facts and statistics on thousands of persons, places, and events. Published annually.

Reader's Guide to Periodical Literature. Edited by Zada Limerick. New York: H.W. Wilson Co. 1900-Current.

Cumulative author-subject index to periodicals of general interest published in the United States. Supplements published monthly.

Report of the Years 1966-Present (Multiple volumes). Bureau of Applied Social Research. New York: Columbia University.

Resources and Reading for Overseas Assignments in Latin America. New York: Overseas Briefing Associates, 29 pp. plus two supplements.

Sources of information and suggested readings on Latin America, Argentina, Brazil, Colombia, Mexico, Peru, and Venezuela.

Resources and Reading for Overseas Assignments in the Mid-East. New York: Overseas Briefing Associates.

Sources of information and suggested readings on the Middle East, Arabs, Egypt, Iran, Iraq, Lebanon, Kuwait and the Persian Gulf, Syria, and Saudi Arabia.

Rivers, William L. Aspen Handbook on the Media. Palo Alto CA. Aspen Institute Program on Communications and Society. 1978-79 ed.

A compilation of existing organizations and research in the communications field. Includes universities conducting media research, major institutions supporting media research, media publications, media organizations, major libraries and sources, information on cable, guides to government policy-making relating to the media, international communications agencies, a selection of media bibliographies.

Seelye, H. Ned and V. Lynn Tyler. Intercultural Communication Resources. Provo, Utah: Brigham Young University, 1977.

Seron Chosa (Public Opinion Surveys). Tokyo: Ministry of Finance Printing Office, monthly, 1976-1978.

Shimbun Geppo: Documentary News of the Month. Tokyo: Shimbun Geppo, monthly 1976-1978.

Smithsonian Science Information Exchange. 1730 M. Street, N.W., Washington, D.C. 20036.

Fills pre-publication information gap. Computerized data base averages 170,000 summaries of recently funded research in all fields of science. Update daily. Publishes newsletter. Write for brochure.

Social Indicators Newsletter. A publication of the Social Science Research Council, Center for Coordination of Research on Social Indicators, 1755 Massachusetts Ave, N.W. Washington, D.C. 20036.

SSRC News, research, publications.

Social Sciences and Humanities Index. New York: H.W. Wilson Co. 1907-1974 (April 1974 split into HUMANITIES INDEX and SOCIAL SCIENCES INDEX).

Author and subject index to periodicals in fields of anthropology, archeology, area studies, classical studies, economics, geography, history, language and literature, philosophy, political science, religion, sociology, and related subjects.

Social Science Citation Index. Philadelphia, PA: Institute for Scientific Information, 325 Chestnut Street, 19106. 1973-Current.

International, multi-disciplinary index to the literature of the social, behavioral, and related sciences, taken from over 1000 journals.

Social Sciences Index. New York: H.W. Wilson Co. 1975-Current.

Author and Subject entries to periodicals in fields of anthropology, area studies, economics, environmental science, geography, law and criminology, medical sciences, political science, psychology, public administration, sociology and related subjects. Indexes 263 periodicals, updated quarterly. Supersedes Social Sciences and Humanities Index, which ceased publication in 1974.

Society for Intercultural Education, Training and Research (SIETAR). C/O Diane Zeller, Georgetown University, Washington, D.C. 20057.

International and intedisciplinary professional association of persons concerned with intercultural communication. Holds annual conference. Write for brochure.

Sociological Abstracts. Sociological Abstracts, Inc., U. S. International University, Publication Office, Box 22206, San Diego, California 92122.

Includes abstracts in culture and social structure as well as communication. 1953-Current.

Superintendent of Documents. U. S. Government Printing Office, Washington, D.C. 20402.

Distributes materials prepared by government agencies. Includes extensive culture-specific reports and publications. Write for BACKGROUND NOTES and AREA HANDBOOKS. Available for most countries and updated. Sold at cost.

Technical Services Associates. 855 Bloomfield Avenue, Glen Ridge, New Jersey 07028.

Offers over 360 technical dictionaries and intercultural communication aids.

Translation Center Newsletter. Published by Columbia University School of the Arts. Periodical.

Includes news of translation programs, conferences, and publications lists.

Tyler, V. Lynn. "International Communication Practical Research." Workshop for the Internationsl Communication Association Convention. Chicago, 25 April, 1978.

Tyler, V. Lynn. "Languages of Cultures: A Treatise with an Amplified Bibliography." Provo, Utah: Language and Intercultural Research Center. Brigham Young University, 84602. 1975.

Bibliography contains 106 citations.

University Center for International Studies in connection with the Intercultural Communication Network, University of Pittsburgh. A Document Analysis and Bibliographic Service for the intercultural communication field. An Intercultural Study Reference will be published yearly, with analyses of intercultural studies literature. For more information, write: Mr. Thomas McKecknie, SSIUL, 360 Mervis Hall, University of Pittsburgh, PA. 15260.

University of Illinois. Institute of Communications Research. James Carey, Director. Urbana, Illinois 61801.

The institute conducts research projects in three major areas: language meaning, attitudes and opinion, and cultural studies. Under cultural studies comes: the significant cultural forms of news stories, melodies, ritual, popular rhetoric, and propaganda; history of the press; structure of the film and music industries; history of popular culture.

World of Learning. Europa Publications, Ltd., Gale Research Co., Detroit, Michigan, 1974.

Up-to-date guide to educational, scientific, and cultural organizations all over the world. First part lists, describes, and gives addresses for over 400 international organizations. Arranged alphabetically by country, the main section gives complete information on colleges, universities, libraries, research institutes, museums, art galleries, and learned societies.

World Meetings Information Center, Inc. 824 Boylston Street, Chestnut Hill, Massachusetts 02167.

Publishes GUIDE TO WORLD MEETINGS (quarterly) in the social and behavioral sciences, education, and management.

•

Worldview. 170 East 64th Street, New York, N.Y. 10021.

One of several periodicals reviewed as part of the Language Indicators Project, asking the question, "How can we understand culturally hidden meanings in messages coming from other cultures?"

If you ask a book a question you must answer it yourself. In this respect a book is like nature or the world. When you question it, it answers you to the extent that you do the work of thinking and analysis yourself.

--Adler, Mortimer J. and Charles Van Doren. HOW TO READ A BOOK: The Classic GUIDE to Intelligent Reading. N.Y. Simon and Schuster, rev. ed., 1972. p.15.

EVALUATION

You, the reader, are a special RESOURCE for such a study as this. Your insightful sharing of ideas and other meaningful aids can make this project much more significant. Please take the time to contribute!

WHAT should be CORRECTED?

What NEEDS to be ADDED, for further study?

What RESOURCES should have been included?

Other SUGGESTIONS:

Please send your comments to:

Language Indicators Project
Attn. V. Lynn Tyler
EYRING RESEARCH INSTITUTE
1455 West 820 North
Provo, Utah 84601

YOUR help is MUCH appreciated!